



THE
Catholic Magazine,

AND

REVIEW.



The Review
FROM JANUARY, 1832, TO DECEMBER, 1832.



VOL. II.

"In necessariis unitas, in dubiis libertas, in omnibus Charitas."

St. Aug.

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THE
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VOL. II.	FEBRUARY, 1832.	No. 13.
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ADDRESS.

We avail ourselves of the opportunity afforded by the commencement of our Second Volume, to address a few words to the readers of the Magazine.

It is our pleasing duty to offer our special thanks to those kind and able friends, whose literary contributions have shed lustre and conferred interest upon our pages. We heartily thank them for their contributions; and we are by no means insensible, that the value of their labours has been, in no small degree, enhanced by the patient indulgence, which they have extended to the manner in which we have availed ourselves of their services.

Those, from whom we have received, and those, from whom we must expect hereafter to receive assistance, will allow us to observe, that our object is to effect the most good. In attaining this object, we must consult, first, the intrinsic value of the Magazine, and, secondly, the wishes of its supporters. These two principles, justly appreciated, will exonerate us from charges, which may, at times, be advanced against our selection; and will induce the liberal reader to attribute to any cause, rather than indolence or indifference on our parts, the occasional absence of matter from the pens of the editors themselves. We are happy to state, that we have, for some months past, been most liberally supported by our literary friends. We rejoice in this proof of the interest, which they feel in our undertaking, though we are occasionally embarrassed by the difficulty of accommodation.

We have also great pleasure in returning our thanks to our Subscribers, and in acknowledging the indulgence and the encouragement, which we have experienced at their hands.

They are not so numerous as we think we had a right to expect: they are not so numerous as to ensure much profit to the proprietors; but they are sufficiently numerous to guarantee them against loss; and, as profit was not amongst the objects contemplated in the establishment of the Magazine, they are sufficiently numerous to encourage us to proceed, in the hope of encreasing both the interest and the utility of the work. We may be permitted to remind our friends, that the augmentation of the number of Subscribers is one of the most effective means of accomplishing this end; inasmuch as it will enable us, by the additional resources, which it will confide to us, to give a wider extent to our inquiries.

We are not ignorant, that imperfections have been pointed out in the Magazine: we are far from denying, that imperfections may be fairly attributed to it. But we have found our most able correspondents our most indulgent friends. They are aware, as they have kindly intimated, that time, experience and habit will be necessary to enable its conductors to correspond in a reasonable degree, with the wishes of its readers—They are aware, that, in the selection of articles, they are delicately balanced between the taste, inclinations and feelings of one party, and those of another; that, the article to which A. objects, is precisely the one of which B. approves; that, for example, some readers turn over its pages in the hope of meeting with the lighter articles, which amuse, while others would turn away from these with a severe countenance in search of those more serious and elaborate compositions intended only to instruct; but even our friends themselves, in all their kindness, are, probably, not aware of all the little incidental circumstances, which will ever embarrass the conductors, almost on the eve of publication; and we hope, that the most fastidious of our censors would become moderate in their strictures, did they see the matter, that covers our table, and were they acquainted with all the

secrets, that enter into the perplexity of an editor's mind.

We frankly confess, however, that our Magazine has not contained its due proportion of those lighter articles, which interest the great bulk of the readers of periodical works. But, by the arrangements, which we contemplate for its future managements, we hope to provide, in some degree, against this objection. At the same time, it must be considered, that the very nature of the work, the character of its editors, the professed objects of its original establishment, must all contribute to a preponderance of matter of a grave and instructive tendency.

We have heard it stated, as a justification of a certain jealousy and lukewarmness, if not actual hostility to the Magazine, that it has originated in a particular latitude and longitude, and is conducted by individuals belonging to a particular district. In reply, we beg to assure such objectors, that these circumstances are purely accidental. If a Magazine exist at all, it must have "a local habitation and a name." It must be published by some persons and at some place: and we most cordially assure those, who have advanced these grounds of disapprobation, that we undertook the work, merely because no other person stepped forward, and if others of our Brethren shall be found willing to ease us of a burden, we shall not be influenced by any personal consideration, but shall be happy to give them that support, which, in our present situation, we respectfully solicit from them.

We are ourselves much dissatisfied with the Intelligence department of the Magazine. Our deficiency in this respect must, in part, be attributed to the causes, at which we have hinted above; but, we own, with some little mortification, that we have been too sanguine. We calculated upon a co-operation much more extensive and cordial than we have received; and in the sanguineness of our confidence, we have been induced even to announce information, which we have not eventually been able to supply. The poetry of hope subsides, at length, into the arithmetic of a dull cold reality.—We can, in future, avoid promises.

But the Catholic Public will allow us to complain of this want of co-operation in regard to articles of valuable intelligence. As it is, in the first place, essential that

Truth should preside over the pages of the Magazine, and more especially over those, which are devoted to the publication of facts, it is impossible that we should satisfy the reasonable expectations of the public, unless we receive information from those, who are capable of furnishing it. A correspondent once told us, that we should make it "worth while" to the contributor. "Worth while!" in the sense in which *Londinensis* understands the term, we must despair of doing this for a long time. We can assure him, we have not found it "worth while" to labour in our department, and if [we were to attempt to act upon his advice, we must close the Magazine instantly. He adds a complaint, that events happen within twenty miles of the Catholic's residence, and he learns nothing of the occurrences until the appearance of the Directory. Does *Londinensis* imagine, then, that we can make it "worth while" to persons stationed all over the kingdom within twenty miles of each other, to communicate intelligence to us? Surely he could not seriously expect it.

We have surely a right to suppose, that a mutual sympathy pervades the Catholic Body, which will render that interesting to one portion, which possesses interest with another. It is to be presumed, that a vehicle of communication would be alone wanting to enable that sympathy to act. Such a vehicle, we trust, is the Magazine. May we not then expect, that the great majority of our body will avail themselves of its pages to diffuse valuable information upon those occurrences, which concern the Catholic public? We have reason to regret, that this expectation, reasonable as it is, and favourable to the character of our brethren, has been disappointed. We shall adduce an instance.

Lately, a person, pretending to be a Priest soliciting in behalf of a charitable establishment in Dublin, travelled in different parts of the kingdom, imposing upon the benevolence, and levying contributions on the liberality, of the public. His imposture was detected in three several stages of his mendicancy. A word of information in the pages of the Magazine might have spared many the tax, which they paid to the man, who duped them. We regret, that no intimation was conveyed to us, and that the dis-

covery has even yet been communicated merely in the ordinary course of rumour, and not in that distinct and authenticated form, which would allow us to give the name and character of the individual, of whom we shall just state, that the last time we heard of his exploits, he was ravaging Norfolk and Suffolk. Surely the smallest trouble would have been sufficient to have enabled us to guard the public against the impositions of this person, and the slightest regard for others, might have been sufficient to induce those to take this trouble, who had it in their power to unmask the impostor.

We have one word to say respecting our correspondents. We beg to disclaim all responsibility for their sentiments and communications. It is our desire to give the greatest latitude to them, without intending, in the slightest, to manifest a participation in their opinions. We endeavour in the management of this branch of the Magazine, to protect private character and personal feelings: for the rest, we leave it as much as possible to the writers themselves.

It may have been perceived, that the Magazine has enlarged its size. Our two last Nos. exhibit this enlargement, as well as the present. This is to be the future size of each No.

We shall no longer detain our readers from the Magazine itself. We shall endeavour to discharge the duty imposed upon us, and trust, that a mutual desire to serve and oblige will characterise both readers and editors.

ON PROTESTANT ORDINATIONS.

[The following Letters have, by permission, been extracted from the Catholic Miscellany. They are inserted in the Magazine as a preparation for future articles on the same subject.—EDRS.]

LETTER I.

Principal circumstances, upon which the Question respecting the Validity of the Ordinations in the Church of England, depends.

1. After much controversy and many wars, the questions respecting *the right of nominating Bishops* were finally

settled, in *Germany*, by the Concordat of 1447, which confirmed the election of bishops to the chapters exercising that right: In *France*, by the concordat of 1516, which vested the nomination to bishopricks, and the collation of certain benefices of the higher class, in the kings of France:—In *Spain*, by prescription, repeatedly allowed by the popes, under which the kings have uninterruptedly exercised the right of nominating bishops; and in *England*, by the charter of King John, recognized and confirmed by the great charter, and by the 25th of Edward III. (c. 6, § 3,) which gave up to the chapters the free right of electing their bishops.

But the last of these provisions has been entirely abrogated.—By the 25th of Henry VIII. (c. 7,) chapters, if they do not elect the person recommended by the king's congé d'eslire, or letters missive, authorizing them to elect the person named in the letters, are subjected to the penalties of premunire. The oath taken by the bishop to the pope was abrogated by this act; the monarch left the ancient form of ordination to remain, in other respects, on the established footing.

Even the shadow of election, which this act left to the chapters, was taken away by the 1st of Edward VI. (c. 2,) which enacted, that, for the future, "No congé d'eslire should be granted, nor any election made by the dean and chapter; but, that the archbishoprick and bishoprick should be immediately conferred by the king's nomination by his letters patent."

And by the act of 3 and 4, Edward VI. (c. 12,) it was enacted, that, "The form and manner of making and consecrating archbishops, bishops, priests, deacons, and other ministers of the church, should be framed by six prelates and six other persons, and set forth under the seal of Great Britain, before the 1st day of April then next coming; and, that this form should, by virtue of that act, be lawfully exercised and used, and none other."

His majesty accordingly appointed six bishops, and six other persons, to execute the commission. They proceeded no farther than the superior orders of bishop, priest, and deacon.

The form, which they prescribed for ordering priests, was in these words :—" Receive the Holy Ghost : whose sins thou do'st forgive they are forgiven ; and whose sins thou do'st retain they are retained : And be thou a faithful dispenser of the word of God and of his holy sacraments."

The form for ordaining bishops was :—" Take the Holy Ghost, and remember that thou stir up the grace of God, which is in thee, by the imposition of hands. For God has not given us the spirit of fear, but of power and soberness."

The Catholics objected, from the first, to the validity of such ordinations. They contended, that no ordination is to be esteemed valid, unless the formula, by which it is intended to be conveyed, contains words, that clearly and explicitly denote *the order* intended to be continued. This, they observe, was not even mentioned in either of the two formulas of Edward VI. ; from this they inferred, that the persons, who were ordained bishops, under the latter formulas, did not receive the order of bishop, and could not, therefore, confer it on the persons ordained by them.

But, however Catholics might lament the omission of the oath of obedience to the pope in the ordinations, which took place in the reign of Henry VIII. they did not think, that this omission invalidated the ordinations. Hence, upon the accession of Queen Mary, there was no re-ordination of the prelates, in whose ordinations, under Henry VIII. it had been omitted : but, in consequence of their objections to the form of ordination used during the reign of Edward VI. the prelates ordained in that reign were re-ordained.

The same, and other objections were made by the Catholics, to the validity of the ordination of Doctor *Matthew Parker*, whom, almost immediately after her accession to the throne, Queen Elizabeth appointed to the see of Canterbury ; and to the validity of the other elections made previously to the year 1662. Several months elapsed between the appointment of Doctor Parker and his consecration. The circumstances which occasioned this delay are thus related by Dr. Lingard.

"The queen, from the beginning of her reign, had de-

signed Parker for the archbisoprick of Canterbury. After a long resistance, he gave his consent: and a congé d'eslire was issued to the dean and chapter, July 18th, 1559. He was chosen August 1st. On September the 9th, the queen sent her mandate to Tunstal, bishop of Durham; Bourne, of Bath and Wells; Pool, of Peterborough; Kitchen, of Llandaff; Barlow, the deprived Bishop of Bath, under Mary; and Scorey, of Chichester, also deprived under Mary; to confirm and consecrate the bishop elect. (*Rym.* xv. 541.) Kitchen had conformed; and it was hoped, that the other three, who had not been present in Parliament, might be induced to imitate his example. All three, however, refused to officiate; and, in consequence, the oath of supremacy was tendered to them; (*Rym.* xv. 545.) and their refusal to take it was followed by deprivation. In these circumstances, no consecration took place; but three months later, December 6th, the queen sent a second mandate, directed to Kitchen, Barlow, Scorey, Coverdale, the deprived Bishop of Exeter, under Mary; John, suffragan of Bedford; John, suffragan of Thetford, and Ball, bishop of Ossory; ordering them, or any four of them, to confirm and consecrate the archbishop elect; but with an additional clause, by which, she of her supreme royal authority, supplied whatever deficiency there might be according to the statutes of the realm, or the laws of the church, either in the acts done by them, or in the person, state, or faculty of any of them, such being the necessity of the case, and the urgency of the time. (*Rym.* xv. 549.) Kitchen again appears to have declined the office. But Barlow, Scorey, Coverdale, and Hodgskins, suffragan of Bedford, confirmed the election on the 9th, and consecrated Parker on the 17th. The ceremony was performed, though with a little variation, according to the ordinal of Edward VI. Two of the consecrators, Barlow and Hodgskins, had been ordained bishops according to the Roman pontifical; the other two, according to the reformed ordinal. (*Wilk Con.* iv. 198.)"

In this passage, Doctor Lingard notices the queen's exertion of her prerogative, to supply whatever was deficient

in Archbishop Parker's ordination. Some suspicion, however, of the general invalidity of all these ordinations appears still to have remained.*

To prevent the recurrence of such doubt, a statute was passed in the eighth year of the reign of her majesty, which, after mentioning that some objections had been made to their ordination, enacted—"That all persons, who had been, or should be, consecrated archbishops, bishops, priests, ministers of God's holy words and sacraments, or deacons, after the form and order then used, should be, in very deed, archbishops, bishops, priests, ministers, or deacons, rightly made, ordained, and consecrated." And it was further enacted—"That no person should be impeached by any certificate of any bishop theretofore made, touching the oath of supremacy.

* In the eighth year of the reign of Queen Elizabeth, a remarkable occurrence took place. Archbishops and bishops, as the law then stood, were authorised to tender the oath of supremacy prescribed by the act of the 1st of her majesty, to any persons, and the refusal of it subjected the parties to the penalties of premunire. Under this power, *Horne*, who had been consecrated bishop of Winchester, according to the form prescribed by the ordinal of Edward VI. tendered the oath of supremacy to Bonner, the Bishop of London, and, upon Bonner's refusal to take the oath, proceeded against him, in the King's Bench, in the manner prescribed by the statute. Bonner did not deny the fact, but pleaded, that, by his refusal, he did not incur the penalty, because it had not been lawfully tendered to him; *Horne*, by whom it had been tendered, being no bishop. Upon this, the judges met to consult, whether it was lawful to Bonner, to put *Horne* on the proof of his consecration, and decided unanimously in the affirmative. The affair raised, in a high degree, the curiosity of the public: and, it was expected that *Horne* would have immediately proceeded to prove his consecration. Now, he had been ordained in the manner prescribed by the ordinal of Edward VI. and to prove it, nothing more was required than to produce an authentic copy of the register of his consecration: of this, there could be no difficulty: but, for some reason or other, it was thought unadvisable, and the matter was suffered to drop.*

* Dyer's Rep. 234. Coll. Church Hist. Vol. II p. 493.

Particular objections to the validity of Archbishop Parker's ordination were suggested by the Catholics, independently of that, which, as we already mentioned, was considered by them to arise from the insufficiency of the formula. They denied the existence of a consecration, alleged to have taken place on the 17th of December, and they disputed the episcopal character of some of his consecrators.

They also asserted that the real consecration took place in a tavern, called the Nag's Head, in Cheapside. It was said, that Kitchen, the bishop of Llandaff; and Scorey, the bishop of Chichester; with Parker, met at the tavern: that Kitchen, on account of a prohibition from Bonner, the bishop of London, refused to consecrate them; and that Scorey therefore, ordered them to kneel down, placed the bible on the head of each, and told them to rise up bishops.

On the other hand, the episcopal character of Parker's consecrators, and the total falsehood of the story of the consecration at the Nag's Head tavern, were strenuously maintained by Protestants. The evidence for and against its truth, we may afterwards relate. As we transcribed almost the whole of Dr. Lingard's note respecting Dr. Parker's consecration at Lambeth, it seems proper that we should transcribe the only remaining paragraph;—it is thus expressed: "Of the consecration on the 17th of December, there can be no doubt: perhaps in the interval between the refusal of the Catholic prelates, and the performance of the ceremony, some meeting may have taken place in the *Nag's Head*, which gave rise to the story."*

In the year 1662, a book, entitled *Erastus Senior*, was published. It contained such strong arguments against

* The Nag's Head is generally described to have been a tavern: now, that such a place should have been chosen for such a ceremony, is incredible; and, on this supposition, the story defeats itself by its self apparent absurdity. But it has been asserted, that the Nag's Head was an *Hospice*, in which, the bishops, who had not a mansion in London, generally resided, when business called them to the metropolis, and that it contained a large chapel. This circumstance obviates the objection: it deserves enquiry.

King Edward's form of ordination, as made a strong impression on the public mind. The convocation was then sitting, and made some alterations in the existing forms. With these alterations, it stood as follows: "Receive the Holy Ghost for the office and work of a bishop in the Church of God, committed unto thee by the imposition of our hands, in the name of the Father, and the Son, and of the Holy Ghost; and remember thou stir up the grace of God, which is given thee by the imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and soberness.

All Catholics admit the validity of this form of Consecration; so that, if the validity of the subsequent ordinations were otherwise unimpeachable, there would have been no objection to the episcopal character of the persons so ordained. But the Catholics contended, that the consecrations were radically defective, on account of the total want of the episcopal character in the consecrators. This, they said, equally nullified both the first actual consecrations, and all those which were immediately or mediately derived from them.

Here it should be observed, that the alleged heresy or schism, either of the person consecrated, or of the persons who officiated at his consecration, would have been no objection to its validity.

However reprehensible Catholics might have thought the parties, for their active or passive conduct in these consecrations, still they would have thought the consecrations valid. Even, if the persons consecrating, or the person consecrated, had previously incurred suspension or excommunication, or incurred it by the act itself, (as by ordaining a subject of another diocese without dimissorials,—or by ordaining a person, twice previously married,) still, if the matter and form of consecration had been observed in other respects, the ordination would have been held to be good, and the person ordained would have been considered to have been invested with the sacred character, intended to be conferred on him. Hence, if a bishop or priest of the Greek Church, or, speaking generally, of any of the orien-

tal Churches, becomes a convert to the Catholic religion, and is allowed to exercise the function of his order in the Roman Catholic Church, he is required to abjure the errors of his former Church, and to profess the creed of the Catholic Church ; but no re-ordination of him takes place. Thus, in respect to the Iansenian Church of Utrecht, no priest of that Church, who is received into the Roman Catholic Church, is re-ordained ; but a Protestant bishop or priest, who becomes a Catholic, and is admitted into orders, is always re-ordained ; not because he, or those, who ordained him, were heretics or schismatics ; (this circumstance alone is not supposed to affect the validity of his ordination) but because the circumstances of his consecration are thought to be substantially defective ; and his consecration, and those of his successors, are therefore held to be void. They would equally have been void if the ministers officiating had been Roman Catholics, and used King Edward's form ; or had they themselves been consecrated by those who used it.

The Protestant Churches act on the same principle. They consider the Roman Catholic Church to be involved in error ; but they allow her form of ordination to be correct. Hence, when a bishop or priest of the Roman Catholic religion embraces the religion of a Protestant Church, the members of it accept his sacred character, and never re-ordain him : but they would think a re-ordination necessary, if there had been a material defect in the form of his ordination.

These observations appeared to be necessary, to lay before our readers a clear statement of the nature of the point in discussion.

We believe we have stated the principal circumstances, which were thought by the Roman Catholics to make the validity of the consecration of Archbishop Parker and those of his successors very questionable.

In our next Letter we mean to state succinctly the different controversies to which the question has given rise.

P. Y.

LETTER II.

In my former letter, I mentioned that a work on this subject, entitled, *Erastus Senior*, had, upon its publication, excited a great sensation. As it is become very rare, and states very clearly one of the most important questions, which have arisen on the validity of the ordinations, and the answer to it, I send you an abstract of its contents.

It is a duodecimo printed in 1662, containing 103 pages. The title of it is, "ERASTUS SENIOR: scholastically demonstrating the conclusion, that, admitting their *Lambeth* record to be true, those called BISHOPS here in England, are no bishops, either in order or jurisdiction, or so much as *legal*. Wherein is answered to all that hath been said in Vindication of them by MR. MASON, in his *Vindiciæ Ecclesiæ Anglicanæ*, Dr. HEALIN, in his *Ecclesia Restaurata*, or Dr. BRAMHALL, (then called Bishop of DERRY, now Primate of ARMAGH) in his last book, intituled, *The Consecration and Succession of Protestant Bishops justified*."

"With an *Appendix*, containing extracts out of our Antient Rituals, Greek and Latin, for the form of ordaining Bishops, and copies of the acts of Parliament quoted in the third part."

In his first chapter, Erastus asserts, that the bishops of the church of England are not bishops in point of *order*.

His reasoning is as follows:—a person, whose ordination was essentially valid, is, from that circumstance alone a bishop, and, as such, is of the episcopal *order*;—When he is duly appointed bishop of a particular see, he is, in consequence of this appointment, bishop, *ex officio*, and, as such, possesses *jurisdiction* besides his order. Thus every real bishop, is bishop in respect to *order*; but no bishop, who has not jurisdiction lawfully conferred upon him, is a bishop with *jurisdiction*. *Erastus* contends, that the bishops of the Protestant Church are not bishops in order, and, of course, not bishops in jurisdiction.

The ground of his assertion is, that *the* form, by which the Protestant bishops of England were ordained before the year 1662, was essentially invalid.

His reasoning is very short. In the administration of *order*, the words, or the signs, by which it is conferred, or both conjointly, must signify, that the episcopal power is thereby given.

Now the imposition of hands, standing singly, is a dumb sign: it is a ceremony equally used in the ordination of bishops, priests, and deacons, and, therefore, does not, of itself, confer episcopal order.

When, therefore, it is used for conferring episcopal order, words must be used to denote and determine its import.

The words in the Formulary of Ordination, in use when Dr. Parker was consecrated Archbishop of Canterbury, were, "Take the Holy Ghost, and remember that thou stir up the grace of God, which is in thee, by imposition of hands; for God hath not given us the spirit of fear, but of power, and love, and soberness."

These words do not shew, that episcopal order was designed to be conferred by them.

They did not, therefore, direct the imposition of hands to that effect. Consequently, the ceremony rested on the imposition of hands, and was of course invalid,—and

Thus the consecration of Dr. Matthew Parker was essentially void.

To this, *Erastus* cites Archbishop *Bramhall* (p. 222) for answering,

1. That the person to be ordained is formally presented to be made a *bishop* :

2. That the letters. patent, requiring the assembled prelates to consecrate him a *bishop*, are then read :

3. That he takes the oath of canonical obedience as *bishop-elect* :

4. That, after the Litany, he is prayed for as called to the office of a *bishop* :

5. That the consecrating bishop then tells him, he must examine him before he be admitted to that *administration* whereunto he is called; and prays for grace for him to use the *authority* committed to him as a faithful *steward*;—this *administration*, *authority*, and *stewardship* can only mean *episcopacy* :

6. And, that, after the imposition of hands, with the words, "Preserve the *Holy Ghost*," the Bible is delivered into his hands, with an exhortation to behave himself as a Pastor.

These circumstances, Doctor Bramhall asserts, direct, by a necessary inference, the ceremony of the imposition of hands, and the words, "Receive the Holy Ghost," to episcopal ordination, as much as if the words, "*for the office and work of a Bishop*," had been inserted for, "*Quod necessario subintelligitur, non deest.*"

All the circumstances, produced by Dr. Bramhall, *Erastus* admits: He replies, that all are *preparatory* to the ordination, but that they are no part of the ordination.

The question, he says, is not what is said or done in the acts preparatory to the ordination; but what is said and done in the act itself. Now, the act itself contains no words, which express, that the person is *thereby* ordained bishop, or that the power, or the office of a bishop is thereby conferred or intended to be conferred upon him, consequently, the form was essentially void; it does not confer episcopal order; and, as Dr. Parker was ordained according to that form, his ordination was void, and he was not a bishop. Nor were those, whom he ordained,—nor they whom those ordained, bishops.

Such is the reasoning of *Erastus*. It raised, as we observed in our former letter, a considerable sensation. The convocation of the Anglican clergy was then sitting, and probably in consequence of the sensation it made, in the form for episcopal ordination, the alteration noticed in our former letter.*

To this form there is less objection; but according to *Erastus*, whatever be its merit, it came too late.

This, we believe, is an exact statement of the reasoning contained in this celebrated little book: we leave it to the judgment of our readers.

P. Y.

* "Receive the Holy Ghost *for the office and work of a Bishop in the Church of God, now committed to thee* by the imposition of hands, in the name of the Father, the Son, and the Holy Ghost." By this form, the English Clergy have ever since been ordained.

REMARKS ON THE OBSERVATIONS OF THE BRITISH CRITIC, No. XX.

ON THE DANGERS OF THE ESTABLISHED CHURCH.—ON THE
POWER OF CATHOLIC CONTROVERTISTS—ON THE STUDY
OF THE HOLY FATHERS—ON THE BIBLE AS A RULE OF
FAITH.

This country has often, within our remembrance, been alarmed with the cry: "The Church is in danger!" It was sometimes raised by the jealousy of contending political parties; sometimes by the voice of hypocrisy and affectation; and often by the spirit of bigotry, which grieved to see the Catholics breathe a little from the oppression of cruel and unjust laws. The same cry has lately been revived by the friends of the Established Church, by a real sense of danger, which threatens, if not its existence, at least the security of its very ample revenues. It cannot be denied, that this establishment has considerably declined in the public esteem: its prelates and clergy are, in many places, become unpopular; and the misapplication of its enormous wealth, when the public burdens are multiplied to an extent so unprecedented, is made the subject of free discussion and of very general complaint. The prelates deliver charges, the clergy preach, the literati write pamphlets, and Quarterly Reviews, and British Critics, with the vain hope of silencing complaint, and conciliating affection. The active and illiberal part, which the clergy in question has taken in the great political questions, which have recently engaged the most serious attention of the country and the legislature, the repeal of the Test Act, the Emancipation of the Catholics, and the Reform Bill, has given great disgust to the country, and excited a spirit of hostility, which, notwithstanding all their efforts to allay it, is rapidly increasing, both in intensity and extent.

Among the defenders of the Established Church, the 'British Critic, or Theological Review,' has attracted our notice by the singularity and novelty of the grounds of its apology. This quarterly publication is conducted by the established clergy. It professes to be the organ of British

orthodoxy, and the champion of the principles of the Church of England. In the last number, which is No. XX. and published in October last, the Reviewer candidly confesses the extent of the dangers, to which his church is, at present, exposed; and gives a long and elaborate article, which is but the harbinger of many others, which he has promised, in its defence. He admits, that the whole edifice stands in need of repairs. Though he draws a flattering portrait of the Church of England, and highly commends the learning and acquirements of its clergy in former times, he laments, that they are now much declined in theological and ecclesiastical learning, while the Catholics of this country cultivate it with assiduity and success. He, therefore, dreads the Catholic divines as the most formidable enemies, that his Sect has to encounter; and recommends to the Protestant clergy to put themselves on a level with the Catholic clergy, by joining a deep and assiduous study of the ancient Fathers with that of the Bible, as the only means of meeting that war, which he anticipates with so much dread. But let the Reviewer speak for himself:—

“We do not believe,” says he, “that the Established Church of England and Ireland is about to be destroyed. But we do believe, that it is about to be attacked with unexampled fury, and that, humanly speaking, it can be saved by nothing less than the united exertions of its friends. In the hope to excite the energies of abler men, we propose to consider some, among the various dangers, by which the Church is menaced, and the manner in which they ought to be resisted.

“The subject resolves itself at once into two parts; the dangers, which are to be apprehended from the open assaults of external enemies; and the less alarming, *but not less fatal accidents, which may happen from internal weakness and decay.* We are convinced, that when the threatened attack has been repulsed, it will be matter of indispensable necessity to provide against the danger, which threatens us from within. *The entire edifice of the church establishment must be skilfully and thoroughly surveyed. Like the Gothic palæe of our princes, it has felt the effects of time.* Without timely repairs, no solidity of foundation, no strength of materials, no completeness of arrangement, no grandeur of elevation, can give permanent stability to the Church of England.”—p. 462.

C. M.—VOL. II. NO. 13.

D

We are not surprised, that the champions of the Anglican Church should tremble for its safety. We know its history. We never believed, that it was built upon a rock. We never could convince ourselves, that it rested on any more solid foundation, than that of worldly policy, and worldly conveniency. A suspicion has always rested on our minds, that when the winds blew, and the rains fell, and the floods came, and beat against that house, it would fall, and follow the fate of so many similar establishments, which have been erected by the presumption of men, and successively swept away from the face of the earth. The wisest human institutions last but for a time. They have their seasons of prosperity, and decline and decay. No timely repairs, no solidity of foundation, no strength of materials, no completeness of arrangement, no grandeur of elevation, can give them permanent stability. If the Catholic Church, the only Church of divine origin, a child of heaven, and the parent of so much virtue, and so much grandeur and happiness, was, after a thousand years of beneficence, expelled from Great Britain, can we suppose, that a feeble imitation of her, a sect, whose chief merit consists in adopting half her creed, and half her liturgy, with the empty titles of her rites and ministers, can stand its ground for ever? The attempt is vain. The ancient Catholic Church of England was proscribed in this island, because she would not become the tool of lawless passions and wicked policy; preferring the integrity of her faith and virtue, to the worldly wealth, with which our pious ancestors had enriched her sanctuary. She sought first the kingdom of God and his justice. Her more worldly successor, being of a different origin, had looks less erect, and objects less lofty. She put her trust in princes, and with or without disguise, always worshipped Mammon.

“ Her looks and thoughts
Were always downwards bent, admiring more
The riches of Heaven’s pavement, trodden gold,
Than aught divine or holy else.”

From her origin, the Anglican Sect was the creature of

State policy : upheld by the state as long as it answered that purpose ; but liable, in the conflicts of political party, to be at length treated with indifference, and even rejected as an encumbrance. Novelty and enthusiasm, which give to new sects their popularity, last but for a time. The reign of Charles the First gave to the Anglican sect a memorable lesson ; and the aspect of the present times gives it an awful warning and fearful forebodings.

Of this, our learned Critic is fully aware. In another part of the same No. he says :—(p. 276)

“The period is critical indeed. Our Church is about to engage in a tremendous contest. The foe of her cradle, the Church of Rome, the enemy of her youthful days, the power of Puritanism, and her modern adversary, the spirit of Infidelity, have joined interests and sworn her destruction. OUR GREAT STIMULATOR, AFTER ALL, IS THE CHURCH OF ROME. IT IS ONLY WHEN SHE SOUNDS THE TRUMPET TO COMBAT, THAT WE FEEL THE REAL DANGER OF OUR SITUATION, AND PUT ON ALL OUR ARMOUR. That alarm has been once more, after a long interval, sounded.”

We have observed of late, no less than the learned Critic, that the Established Church has lost much of its former favour, and is become the subject of much animadversion, the object of extensive and undisguised hostility. The enthusiasm, which once befriended it, is evaporating. The partial laws, by which it is protected, are now complained of by Protestants themselves ; who think they pay dear for any advantage, which the establishment affords them. The oppressions of the Tithe and Vestry system ; the war of politics kept up by the prelates and clergy ; their systematic opposition to every improvement in the fanatical and bad laws of the two or three last centuries ; their giving, on a critical occasion, “check to the King,” and compelling his Ministers to delay that reform, which the circumstances of the nation demand, have certainly raised a spirit of hostility. But this hostility is more Protestant than Catholic. Division and disaffection have appeared in their own camp. The Catholics, though the most injured, are the most moderate of all the foes of the establishment.

We owe, indeed, no debt of gratitude, and, indeed, but little forbearance to the mercy of the Church of England. To us it has been invariably hostile and cruel, increasing our burdens, and riveting our chains to the utmost of its ability. If our political condition has been recently improved, we owe the boon, not to any relenting tenderness of the Church of England, but to the impotence of its hostility. But still we harbour no vindictive feelings. On the contrary, whatever opinion may be entertained of the Established Sect, as to Ireland, we are inclined to think, that, in the present circumstances, its destruction in England, would be an aggravation of the calamities of the times, as tending to open wider, on the devoted nation, the floodgates of that impiety, which is but the developement and result of Protestant principles. We are not aware, therefore, that the Catholics are preparing for any tremendous onset. We think the learned Reviewer has, on this point, rather considered the injuries we have received, than the meekness with which we bear them. Though we know our strength, and we are glad to see, that the British Critic is aware of it, our warfare is commonly but in our own defence. We are not apt to buckle on our mail, or sound the trumpet of theological warfare, except when defied, and challenged, and almost dragged to the combat. This appears to us a plain matter of fact. During the whole period of our remembrance, the greatest efforts of our champions were excited by insult and provocation. Our Protestant adversaries were the aggressors. Who does not remember the insolence and scorn of the chancellor and clergy of Winchester, which drew down on their own heads the merited castigation of Dr. Milner? Who can forget the contumelious terms of the late Bishop of Durham's charges, and the defences of them by the Durham clergy, which pointed the wit, and kindled the eloquence of the classic Lingard? What was it else, that drew into the field of battle, the acute Fletcher, the gentle Baines, or the formidable Butler? And who does not know the personal provocations, which extorted from Dr. Doyle those bursts of eloquent indignation, which have inspired the mind of our learned Reviewer with a salutary dread of his power?

We say nothing of the intemperate railings and rash challenges of the biblical fanatics, who recently, in many places, constrained the Catholic clergy to pour forth the accumulated streams of their ecclesiastical erudition, and to prove to the astonished Reformation men, that they also were readers, but wiser readers of the Holy Bible. Neither do we, at present, enter into the political question, in which we have been equally victorious, any farther than to observe, that resistance roused our energies, and enabled us to turn successfully against our opponents the arts, which they had employed against us. But, we have not forgotten the conduct of the two Universities, and of a great majority of the clergy, or the declaration of Dr. Bloomfield, in the House of Lords, that further concession to justice to the Catholics, that further relaxation of our anti-Catholic laws, was incompatible with the safety of the Established Church. It was this imprudence of the wise men of that establishment, which excited and justified any hostility of the Catholics against so unjust and partial an institution.

We are not aware that the Catholics of this country have departed from that moderation which has hitherto distinguished their conduct. They will be peaceable unless they be attacked. It therefore depends on the discretion of the established sect, whether a more tremendous contest and defeat, than any, which it has hitherto experienced, be in preparation. We have not sounded the alarm, but we are ready to accept the challenge. We have full confidence in the goodness of our cause. We know that many divines and ministers, among our adversaries, are still supremely ignorant both of the goodness of our cause, and of our ability to maintain it: many who know little of the efficacy of a Roman trumpet: many who think that the Catholic Church is ignorant, and superstitious, immoral, and antisciptural, an object of pity and contempt to the enlightened Protestant. These maxims have been instilled into their minds in early life; and have been carefully inculcated by their ablest writers, and their most learned prelates. But these antiquated prejudices are passing quickly away. It is not without feelings of satis-

faction, that we discover the British Critic to be better informed, and candid enough to avow it. "Our great stimulator is the church of Rome. It is only when she sounds the trumpet to combat, that we feel the real danger of our situation, and put on all our armour. The unceasing efforts of our political foes we can endure. The shrewd and calculating economy of Lord King and Mr. Hume we may perhaps elude. The motley crowd of Dissenters, bristling and blundering with their own sense of scriptural scraps, and the growing spirit of infidelity, we can despise. But what we can neither despise, nor elude, nor endure, is the force of the arguments advanced by Catholic controvertists." Hear this, ye polemic shades of Porteus, Sturges, Philpotts, and Magee! "Our great stimulator after all is the Church of Rome. It is only when she sounds the trumpet to combat, that we feel the real danger of our situation, and put on all our armour." The avowal is candid and true.

Our learned Critic next endeavours to account for this phenomenon. His remarks both of the manner and matter of studying divinity, are sound. He laments, that our own Universities and Schools, are extremely deficient. In both respects, he admits, that the advantage is on the side of the Catholic student. Students formerly arose at an early hour, and, after their devotions, studied in the cloisters, the whole morning, uninterrupted, till eleven o'clock, or dinner time, at noon. Thus they had six or seven hours for this purpose, daily, which cannot be recovered according to the distribution of time observed in our days. The Libraries are now great halls for shew, and not, as formerly, places for study. Men now content themselves with a synopsis of science, and look to results, and generalisations, without going through the details. "Such a habit," he observes, "is fatal to many excellencies. It is fatal to eloquence, for it not only causes a vacuity of imagination, from wanting objects, but is also ruinous to the quality of subtle syllogistic reasoning, which is so necessary to make an able debater. The present state of eloquence in our houses of Parliament, will bear us out in the fact." (p. 265.) The scholastic disputations in the

Universities are almost extinguished, and even ridiculed. They accustomed men to all the sophistry of language, to all the turns, windings, and subterfuges of subtle argument; and taught them to sift and canvass their subject to the very bottom. Severely may we have to rue the state into which we have suffered theological controversy to fall, while the enemy is still sharpening his weapons, and preparing for the combat. But the principal advantage which the Catholic student enjoys, is in the subject matter of his studies. "Is it not humiliating," says the Critic, "is it not a circumstance fraught with danger to the cause of Protestantism, that the Fathers should have been so long, almost exclusively, in the hands of Papists? Let any one examine the contents of a divinity shelf, even in the public libraries of our own Universities. He will indeed see an English portly folio there, such as Grabe's Irenæus, Fell's Cyprian,—but what are they in the crowd? Oxford and Cambridge hide their diminished heads, amid the splendid volumes of the Benedictine alone. The Fathers must be made accessible, and circulated in cheap editions." (p. 275.) This is the way, in his judgment, to defend successfully, the established Church against the assaults of Catholic divines.

We certainly agree with our author, that there is no royal high way to real learning; and that it is a vain attempt to make every youth a walking Cyclopædia. Without well directed labour, he cannot dive deep in science; and, in general, his reservoir will be shallow in the inverse ratio of the extent of its surface. A body of Catholic divinity is the sum of the truths and duties of revealed Religion, systematically arranged, and substantiated by proofs, drawn from the best theological sources; the Holy Scriptures, Apostolical Tradition, the writings of the ancient Fathers, the canons of the Councils, the decisions of the chief Pastors. Besides an authority peculiar to itself, it is of a higher order and more perfect construction, than ordinary science. There is no conflict in its elements, no contradiction in its principles; but every part is essential to, and consistent with all the rest. Hence, it is a tower of strength. A Catholic treatise of divinity, is not a collec-

tion of human statutes and inventions, like the Thirty-nine Articles; not like the desultory tracts published by Watson, or the meagre elements of Tomline, or the philosophico-politico-theological dissertations of Paley. It speaks more like one having authority. Catholic divinity rests on the divine authority, and appeals to it for the settlement of belief. Protestant theology appeals to the wisdom or pride of the individual, and leaves the mind unsettled. The one submits, the other protests, The one believes, the other doubts, and disputes. The one sees his way, the other has to grope for it. The latter may sometimes go right. The former can hardly go wrong. When they meet in real theological conflict, the result may be anticipated, without waiting for the candid decision of the British Critic. *He that walketh sincerely, walketh confidently; but he that perverteth his ways, shall be manifest.* Prov. x. 9.

Our author therefore recommends to our Universities, to join an assiduous study of the Fathers with that of the Holy Bible; and with the greater earnestness, because the established Church of England is, as he contends, "the most pure and scriptural in her doctrine, a Church, whose institutions rest on the usages of the primitive Church, paying to antiquity all the reverence which not only decency, but even right reason demands; a Church, which, having previously well studied the sacred volume, and imbibed its spirit, *enters on the Field of Tradition, and SELECTS RITES AND ORDINANCES WITHOUT ERROR FROM THE FATHERS*: a Church which glories in the long succession of her priesthood: a fabric in which her well informed sons have ever recognised with delight all the outlines of the primitive Church." (pp. 258, 9.)

These are sound principles, and masterly views. Had the Church of England adhered to them, she never would have fallen into heresy and schism; and if she would now adopt them, they would reconduct her to the communion of the Catholic Church, the one fold of the one shepherd. But, alas! we fear that this sound doctrine, and this glowing portrait, of the Church of England, are only applicable to it, as it was in Catholic times. One might almost sup-

pose, that some Catholic humourist, some “nimble Jesuit,” had drawn this ironical portrait of a modern sect, to ridicule the vanity of its pretensions. What! A Protestant and Tradition! A Protestant, and infallible! A Protestant, and selecting rites and ordinances without error from the Fathers! A Protestant, and glorying in the long succession of its priesthood!

“To laugh were want of manners and of grace,
But to be grave, exceeds all power of face.”

The term *scriptural*, is a favourite in the vocabulary of religious cant. It has all the vagueness which adapts it to the purposes of delusion and deception. Every sect, that ever started up from the spirit of the Reformation, pretended to be more scriptural than its rivals. Some favourite texts they quote with great emphasis, and therefore think themselves abundantly scriptural; while they seem to shut their eyes to the most important, as well as the most clear passages, which shew the unity, perpetuity, and authority of the Church of Christ; which prescribe the duty of consulting Tradition as well as the Scripture; and denounce the guilt of heresy and schism. A Quaker, for instance, will address me in the singular number, and therefore fancy himself more scriptural than a Church of England man, who accosts me in the plural. I must own I should think him more scriptural still, if he spoke to me only in Hebrew or Greek. The Lutheran cites texts against the Calvinist, the Calvinist against the Church of England, the Unitarian against them all. But not one of them *hear the Church*, or *hold fast the Traditions*, as the Scripture itself ordains. Surely this is solemn trifling. If that Church be the most Scriptural, which makes the most proper use of the Scripture, unquestionably it is the Catholic Church.

Primitive is another term, on which our theological Reviewer seems to have a confusion of ideas. It is a relative term. Primitive doctrine, and primitive ordinances, in our sense, are such as were observed in the earliest ages of the Christian Church, and which are attested by its

canons and early writers. But a Primitive Methodist is one who follows the *ancient* doctrine of Wesley. A Primitive Quaker is one, who in the cut of his coat, and the framing of his speech, follows the primitive fashion of George Fox. And a primitive Church of England man is one, who derives his creed from the statute book of the Tudors, and his holy orders from Matthew Parker. Beyond these limits, all their claims to antiquity and primitiveness, are inconsistency and delusion. We may observe, by the way, that it is not the mere assumption, that doctrines or rites are scriptural and primitive, which really constitutes them such. One person may affirm it; another may deny it; and both may be in the wrong. The disputes become interminable. Does not this shew the necessity of a judge in controversies, and the obligation, as well as wisdom, of subjecting our own judgment to that living authority, which Christ has established in his true Church? It is only thus, that, having imbibed the spirit of the sacred volume, *we can enter on the Field of Tradition, and select rites and ordinances* WITHOUT ERROR FROM THE FATHERS. Without this principle of humility, it will little avail the Protestant divine to join the study of the Fathers with that of the Holy Scriptures. It will only involve him in a deeper labyrinth of doubt and uncertainty, and render him more vulnerable to the weapons of Catholic controversy.

The Critic then proceeds to prove the necessity of Tradition, and the insufficiency of Scripture alone. But, in doing this, he feels evident embarrassment, and hardly escapes the liability to be charged with self-contradiction. The maxim of Chillingworth stands in his way. He employs all his subtlety in explaining it, and then leaves the matter more confused than he found it. But let our learned author speak for himself.

“That *the Bible and the Bible only, is the Religion of Protestants*, is a saying undoubtedly true, when taken in its proper sense. But it requires no slight knowledge in order to its proper application, no small judgment in order to limit and qualify its generality. We have, indeed, more especially of late, been much dissatisfied with the

indiscriminate manner in which so pregnant a proposition has been bandied about, and been not seldom astonished, if not disgusted, at the careless unexploring confidence, with which men have put forward a saying, which, to say the least of it, bears the marks of deep and difficult theological debate. For it is the summary of a long and well fought dispute, between the champions of two great Churches, and, instead of being triumphantly quoted in season and out of season, by every puny disputant at the religious meetings of the day, will rather impress the sober thinker by the weight of its terms, bidding him ponder on the exceeding obstinacy of the struggle to which it owed its rise, and ask whether it be indeed ended, and not likely in no long time, to revive with greater fury than ever. As it is commonly understood, by the noisy and loquacious debaters of this day, it means that the Christian needs study no other ancient ecclesiastical authors, than such as are contained in the sacred canon, and even the study thus limited, is, in the case of almost all those persons, still further confined to the English version, and English commentaries."

After this exordium, which contains a sufficient sprinkling of the obscure and nonsensical, the author observes, that, as the Old Testament has no other books in the same language, one part must be employed to explain another; but, that the New Testament being written in Greek, a language highly cultivated, it is not liable to the same deficiency of authors. He asks:

"Who would be content with making *Æschylus* his own interpreter, and never resort to *Sophocles* or *Euripides*, or satisfy himself on the subject of the Peloponnesian war from *Thucydides*, and refuse to look into the pages of his continuator, *Xenophon*? But such a resolution would be still less justifiable in case of a strict and determined study of the New Testament. For every one, who reads it with that accurate, yet comprehensive view, which it demands from a scholar and divine, must observe in it germs, as it were, not expanded into full meaning, allusions incidentally made, which, as soon as he steps beyond the limits of the volume, he finds put forth in the early Fathers into visible bloom and fulness. *Such, for instance, is the case of the institution of the Lord's Day, and of the establishment of Episcopal government. Observing the elements in the New Testament, and finding the maturity in the early Fathers, we can no more doubt of their apostolical authority, than if they had been as explicitly laid down and commanded in the New Testament, as the institution of the*

Sabbath, and the appointment of the Aaronic Priesthood, are in the Old. The only difference is, that, in the latter book, every thing is explicitly laid down in letter, as to children of gross and perverse minds, while in the former, exercise is given to the spirit of the pure and reasonable man. Since the New Testament, consisting of such a nature externally, and from its internal nature, (consisting as it does, of independent treatises, though all bearing to the same end,) in very many places, alludes, rather than expresses, hints, rather than relates, takes for granted, rather than enjoins; on this account, the person, who would examine for himself the foundations of his Church, or who may distrust its institutions, or be pressed with doctrines strange to his communion, yet pretending to apostolical antiquity, *who may be asked on what principles he acknowledges the Canon of Scripture itself, to such a person, we say, the Bible, and the Bible only is not sufficient to establish his religion.* He must proceed beyond the volume, into the immediately succeeding series of uncanonical writers, before he can meet with all the satisfaction which he requires. Thus he will enter on the field of Tradition informed with a knowledge to distinguish the wheat from the chaff, what is of Christ, and what is not of Christ, what immediately runs into union with the pure gold of Scripture, and what is averse to it." p. 258.

After such luminous reasoning, the Critic languishes to this lame conclusion.

"Thus is the Bible only the religion of Protestants: but it is the Bible, as read by the founders of Protestantism, it is the Bible as read by the builders and worthies of our own excellent Church, by Cranmer, by Parker, by Jewel, by Hooker, by Bull, by Taylor, by Barrow."

The boasted maxim of the fickle Chillingworth, that the Bible only is the religion of Protestants, which is so often objected to us, makes but an indifferent figure in the hands of our learned Critic. After some mystification, he represents it as an axiom, to be neither quite true nor quite false, as a rule of faith, to be neither quite crooked nor quite straight. But he does not hesitate to pronounce it to be a peril to the presumptuous, and a snare to the unwary. In fact, whoever adopts the axiom of Chillingworth, deprives himself of the means of refuting any error, or heresy, however glaring: and, in this light, the Catholics

have ever viewed it. It is much more curious and gratifying to see our learned Critic proceed a step further, and with arguments worthy of Bellarmine, in fact, with the very arguments of that prince of controvertists, to demonstrate, first, the insufficiency of Scripture alone, especially in the rude and defective translation to which English Protestants are accustomed, and the necessity of tradition to explain it. He applies this sound and Catholic principle, with irresistible force, to the observation of the Sunday, and the institution of the Episcopacy. So far, so good. But, then, why restrict this principle to the two cases in question, when it is equally applicable to every part of the Christian doctrine? Give it its just influence, and you justify the Catholic Church from all the charges advanced against her by the Reformers, to authorize their rebellion, and justify their schism. For, is the voice of Tradition less clear and unanimous, on the authority of the Church, on the Supremacy of the successor of St. Peter, on the Real Presence, on the Eucharistic Sacrifice, on the efficacy of sacerdotal absolution, on prayers to the Saints, or for the Dead ; on the Catholic doctrine of the Seven Sacraments, than it is on the divine institution of Episcopacy, or the apostolical institution of observing Sunday instead of the Sabbath? For the clearest evidence, that these and other rites and ordinances retained by the Catholic Church from the earliest times of Christianity are of divine institution, or apostolic origin, we need only refer the Reviewer to the passages collected from the early Fathers, by the Rev. Joseph Berington, and the Rev. John Kirk, in their learned volume, 'The Faith of Catholics confirmed by Scripture, and attested by Tradition.'

It is pitiful to see a well meaning enquirer after truth hit upon the right road, and again immediately bewilder himself. But so it is with our Reviewer. "Thus," continues he, "is the Bible only the religion of Protestants, but it is the Bible as read by the founders of Protestantism, it is the Bible as read by Cranmer, Parker, Jewel," &c. Thus has our learned author been only weaving Penelope's web ! He reverences the authority of Ignatius, Clement, Tertullian, and Cyprian ; but has greater defer-

ence for **Cranmer and Parker!** He appeals to **St. Jerome, St. Augustine, St. Chrysostome, St. Cyril;** but cannot trust their guidance, except in company with **Hooker and Jewel!** Truly, with such a looseness of principle, our learned champion of the Church of England may well tremble for the safety of the establishment, and dread to encounter the Catholic in theological combat. We have no more reverence, for either the characters or opinions of **Luther, Calvin, Beza,** and the other founders of Protestantism, than we have for those of **Mahomet, Ali, or Omar.** **Cranmer,** we know, was "every thing by starts, and nothing long." **Parker** is chiefly remarkable for being the first link of a chain of pseudo-episcopacy. **Jewel** is mostly celebrated for the intemperance and scurrility of his invectives against the ancient Church. Are such characters as these to be preferred to the ancient Fathers? Can their opinions weigh the weight of a feather in the scales of the Sanctuary? Alas! with any respect for their authority, the British Critic will peruse the Holy Fathers to little purpose, and will edit cheap editions of their works only for the benefit of the Catholics, who know their real value, and how to avail themselves of them.

When the late **Dr. Priestly** was engaged in controversy with the divines of the Church of England, he was pressed by arguments drawn from the Scripture and Tradition. To the first, he said: "Hold, gentlemen. You quote Scripture: so do I. You think you give it the proper sense: so do I. You are unquestionably sincere in your pursuit of truth: so am I. As there is no one to decide, which of us is in the right, and which of us is in the wrong, it must be a drawn battle between us." To the arguments drawn from Tradition, **Dr. Priestly** replied: "These arguments have no consistency or weight, except in the mouth of a Roman Catholic. If they have any force in the Church of England man, they should lead him back to the pale of the Roman Catholic Church." But, after all, the case of the Reviewer is not a new one. He is in the same predicament as certain Sectarists, described by **St. Irenæus;** who, when they were pressed by the authority of the Scripture, had recourse to Tradition: when pressed by Tradi-

tion, they again fled to the Scriptures; not being able to trust either one or the other. Thus they adhere neither to the Scriptures nor to Tradition. *Evenit itaque, neque Scripturis jam, neque Traditioni consentire eos.* Iren. Lib. iii. c. 2.

CORRESPONDENCE

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THE JANUARIAN CONTROVERSY.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—As I am not sufficiently acquainted with the facts of the case, I shall not venture to pronounce an opinion upon that, which is usually considered the miraculous liquefaction of the blood of St. Januarius. I must, however, express my regret, in which I know very many of our brethren participate, at the childish and personal turn, which the controversy has taken in your pages. The letter of W. was beautiful; devotional, argumentative, instructive. It is plain, however, that it was not intended by the learned and classic and elegant writer to become the thesis of a controversy. The letter of H. Y. was also argumentative, suggesting, indeed, but not offensively suggesting, doubts as to the miraculous character of the phenomenon described by W. With these exceptions, we have had nothing but virulent personal wranglings, interesting to no one individual, except the several personations of the letters of the alphabet, and one other incognito, until your last No. which, in the letters of Y. and P. C. again presented us with remarks, that bear upon the question.

The disgust, which this puerile controversy has inspired, has, I know, superinduced somewhat extensively a desire, that the subject may cease to occupy a place in your pages. This desire I do not entertain, but considering it of great importance to Religion, that the miraculous nature of the phenomenon should be established, if possible, as a perpetual and most striking illustration of its divine charac-

ter, and, on the other hand, that it must be highly injurious to the cause of Religion, that any distinguished testimonial of that divine character should not be able to stand the test of the strictest scrutiny, considering thus, that the cause of Truth will be materially aided by the investigation, I trust, that those, who are able to throw any additional light upon the subject, may have afforded to them an opportunity of doing this in the pages of the Magazine.

I trust, however, that those, who shall enter the lists on either side, will present to us, as facts, only those of which they are cognisant, or of which they produce evidence. I am impelled to this remark—I have, indeed, been induced to trouble you with this letter, solely, by the postscript to the letter of Y. in your last number.

I own, that I have always been strongly impressed in favour of the miraculous character of the liquefaction by the belief, that so many great and good men, who have, for so many ages, adorned the Church of Naples, could not have been led by ignorance, or induced by fraud, to countenance an error upon the subject. It is not, then, without great scandal, that I, and I believe many others, have read the statement, that “the educated and respectable (Query: Who are the *respectable*?) Neapolitans think nothing of the phenomenon: *probably, not even the Archbishop himself.*”

I know that this is stated on authority utterly anonymous, anonymous to the third and fourth degree, and, therefore, is unworthy of the slightest credit. But, if such an opinion exists even among Catholics, the sooner the matter is set at rest by calm, but severe, investigation, the better. I have heard, indeed, of converts, ornaments to our little body, who have declared, that such a paragraph, if seen by them before their conversion, would have been sufficient to deter them from that most blessed consummation of their happiness.

Most heartily wishing success to your useful and meritorious labours,

I have the honour to remain,

Your devoted servant,

SACERDOS.



[We agree, in great measure, with our Reverend correspondent; but we will venture to add one word on the concluding sentence of his letter. We are, then, very unwilling to believe, that any persons capable of reasoning, any "ornaments" of the Catholic body, could be deterred from the prosecution of those enquiries, which would conduct them to the truth, by a paragraph of so little authority as that contained in the postscript of Y. It is a statement, made by an *anonymous* writer, on the authority of an *anonymous* missionary, respecting an *anonymous* family's *belief* as to the *opinion* of one prelate, and the voluptuous portion of a voluptuous city. If such there be, we may, indeed, most powerfully repeat the prayer of our divine Redeemer, praising his heavenly Father for dispensing the knowledge of his saving mysteries, without regard to worldly wisdom or talent. "*I confess to thee, O Father, because thou hast hidden these things from the wise and prudent, and hast revealed them to little ones.*"—St. Matt. xi. 25.—EDRS.]

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TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—The flowers of the "Attic Muse" of your correspondent, R. S. Y. in the last Magazine, are sweet as eglantine, and it would have been lamentable indeed, had they "wasted their fragrance in the desert air." His effusions are rich as the "Facetiæ of Hierocles:" he is humorous and witty, but not always argumentative. He has, indeed, attempted to savour his letter with a little "*Attic Salt*," and a more lynx-eyed vision than Philalethes possesses might, perhaps, discover in it the elegant diction of the "Attic Muse." He must endure with patience some further "Ofellus-like," *rustic* remarks from Philalethes, who is not disposed to let judgment go by default. In the third paragraph of his letter, R. S. Y. has strung together a few disjointed clauses from the last letter of Philalethes, for *effect*, and *effect only*, to excite, groundlessly, a laugh at the expense of Philalethes. He knew well, that Philalethes did not wish sapiently to inform the public, that an experiment *might, or might not be made*: without offering violence to the usages of language, the expression may be allowed—*virtually* to make an experiment; and Philale-

thes had said, that, with the irrefragable body of evidence already possessed in support of the miracle in question, the mind might as reasonably rest, as if the test of H. Y. were actually applied. R. S. Y. knew also well, that the fact of Sir H. Davy being the prince of chemists, and immortalized as such, was only noticed as corroboratory of the evidence from his testimony. Where, then, the necessity or ground of R. S. Y.'s sneering remarks on the "*naïveté*" of the observations? With exquisite sensitiveness he nauseated the "intellectual banquet" of "sawdust and blubber," "sugar plums," &c. he might then perchance, with propriety, have discarded his ridiculous "symptoms of spissitua cholera," &c. There is nothing in the letter of Philalethes, from which R. S. Y. is justified in saying—"To the mind of Philalethes it is equally clear, that the blood of the saint cannot be liquefied by any encrease of temperature"—unless this was inferred from his saying, that it is the *blood* of the saint, which liquefies on the occasion in question. Philalethes does, indeed, humbly opine, that we have sufficient traditionary evidence to substantiate the fact—that it is the *pure and unmixed* blood of the martyr, that liquefies. The observations of R. S. Y. on the "challenge," are amusing, but in vain shall we search for an argument in them. Our Nestor is next in astonishment at the "motives, that could bring Ofellus again into the field, and imagines, that he felt himself attacked in the person of his friend F. C. H." &c. Let him advert to his letter, in No. 10 of the Magazine, and he will find these words—"I most decidedly object to the tone and manner in which your *correspondents* have thought proper to answer the very temperate letter, signed H. Y." Philalethes was one of the correspondents. (A little more *naïveté*!) It follows, then, from the sentence quoted, either that Philalethes was attacked, or that R. S. Y. has not yet 'learnt in his grammar the chapter on *Number*! And this would be to suppose him indeed "*abnormis sapiens*." There is no more *black-letter* knowledge (if "Ofellus" may speak once more) in R. S. Y.'s letter, which calls for comment. While, however, he doles out his remarks and comparisons in the manner in which he has already done in his letters,

let him excuse the "home-spun sage" for requesting him to compare his own features with Shakespeare's "*Sir Oracle*."

Philalethes would also, in this letter, present his respectful compliments to "Y." in the last Magazine, and is grateful for his good intentions relative to the "prescription," and his charitable admonition against "*over-exertion*." He begs, moreover, to assure him, that he entertains a hope, that he is not likely to be fatigued with any work! that *he* may be able to cut out for him. "*Parvum parva decent!*" How amusing is "Y.'s" brief description (with the melodious classical alliteration at its close) of the pretended aerial flight of Philalethes, who, with the temerity of Icarus, flies so "dreadfully high, that the mountainous barriers, which impede and interrupt the progress of other philosophers, he never seems to discover, except very distantly and faintly, through the invaluable aid of Sir H. Davy's safety lamp, suspended from his toe," (How graphic! Were the sandals on, or off, "Y"?) "abundantly furnishing, in ponderous perfection, ballast, brilliancy, binocle and bottom." *Spectatum admissi, &c.* From the manner, in which some writers in the Magazine express themselves on the miracle in question, it might seem, that the traditionary evidence, adduced in support of the miracle, is no better than the tradition of the Historiographer, O'Flaherty, who assures us, "that just fifty days before the deluge, on the 15th of the month, which happened that year to be on a Saturday, three men with fifty women arrived in Ireland for the purpose of peopling the country, but the flood came and disappointed them."

Jan. 7, 1832.

PHILALETHES.

#### TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—I lately spent some pleasant hours in the company of two old and valued friends, whom, for the present, I shall call IPPOLITO and ANTONIO. They are men of learning and experience; they both revere the truths, and prac-

tise the duties of religion, but with this characteristic difference, that, while the piety of ANTONIO is controlled by the wariness and severity of his judgment, that of IPPOLITO is distinguished by a peculiar warmth of feeling and singleness of purpose, springing out of the native benevolence and simplicity of his heart. The evening was cold and cheerless; the howling of the wind and the clashing of the rain and sleet admonished us of the storm, which raged without; and, as contraries form a fruitful category in the association of ideas, we rapidly passed from the severity of the weather here, to the consideration of those more favoured climes, described by the Latin poet:

*Ver ubi perpetuum, atque alternis mensibus aestas.*

Every one knows, that the most trifling incident, a mere look, or a sound, is sufficient to awaken past recollections, and to give birth to the wildest flights of fancy. In a moment, we found ourselves carried in imagination to our former residence at Capo di Monte, and surveying again that prospect of surpassing beauty, on which we had often gazed in other days, and always with new feelings of delight. One subject introduced another. We discoursed of the proud city of Naples, its splendid and capacious bay, and its sky of azure, so deep, so pure, and so lovely; of Vesuvius with his summit of smoke and flame, towering like the demon of desolation in the midst of fruitfulness and plenty; of the ancient cities of Herculaneum and Pompeii, buried during so many ages, the one under an accumulation of volcanic lava, the other of volcanic ashes; and of that marvellous event in 1707, when, at the approach of the relics of St. Januarius, the fiery torrent, which threatened destruction to Naples, suddenly turned aside, and precipitated itself into the waves. But, at the name of Januarius, the spell was broken; Italy and its glories instantly disappeared, and we found our attention riveted on the question, recently mooted in your pages, whether the periodical liquefaction of that, which is supposed to be the condensed blood of the martyr, be, in reality, the effect of supernatural agency, or nothing more

than a natural phenomenon. I was careful, however, to keep my own secret. Neither ANTONIO nor IPPOLITO was aware, that H. Y. himself was one of the company, and, therefore, each spoke his sentiments with greater freedom and impartiality.

ANTONIO began: "Whence comes it," said he, "that English Catholics cannot discuss questions of religious tendency, with temper and decorum? It is, that we have, among us, individuals, who, fancying themselves the standards and guardians of orthodoxy, visit, as if it were the sin of heresy, every deviation from any of their favourite, though ill-founded and contracted, notions. H. Y. attempted to explain, from natural causes, the liquefaction of the blood of St. Januarius. In this, where was his offence? He proposed his hypothesis with modesty and caution. There was nothing in his language to wound the piety, or excite the apprehension of his readers. To men of sober minds, the subject appeared one of legitimate inquiry; and many looked forward with interest to the result of the discussion. But what happened? At the very mention of a doubt, these watchmen of the holy city caught the alarm. They proclaimed, that faith was in danger; they mustered their forces; and they started in full chorus to hunt down the luckless wight, who had provoked their indignation, the theological Guy Fawkes, who had threatened to blow up one of the strong holds of Catholicity. The first and keenest in the chase was a writer, with the well-known signature of F. C. H.: he was followed with breathless haste by the abbot of a neighbouring monastery, under the common, but much abused, name of Philalethes; a third came forward with blundering, blustering zeal, but, fortunately for his own reputation, without any emblem, by which he might be known; and to this anonymous Nimrod succeeded a host of others, who were soon left behind by the superior speed of their leaders, and have not yet been able to get past the box of the editors. Now, to me, there appears, in this crusade, much that is ludicrous, and much that is pitiable. It is ludicrous enough to compare the provocation, which was given, with the hubbub, which it created; but pitiable to observe the

arts, to which these holy men could descend, and the weapons, which they employed against the author of the hypothesis. To fair and manly argument no objection could be made—but, of argument they seemed to have had little store—they supplied the deficiency with declamation and hyperbole; they attempted to undermine his credit and character; they charged him with a want of piety, with a tendency to scepticism, with a disposition to sacrifice the interests of religion, that he might purchase the approbation of the liberals; and they classed him with men, the avowed or insidious enemies of Catholicity. For this they have been deservedly chastised by the vigorous arm of R. S. Y.; and it must excite a smile in the hypothesist, to observe the altered tone of his accusers, writhing under the lash, and seeking to justify or palliate their conduct. Philalethes affects a sort of unintelligible jocularity, on which it would be cruelty to comment: F. C. H. more modestly pleads “goodness of intention in a good cause;” and, tacitly admitting that he knew little about the matter, owns that he wrote something, merely for the purpose of keeping the discussion open till the arrival of Dr. Weedall. Perhaps the best, the most satisfactory apology for them all would be to say, that, if they transgressed the bounds of charity, it was through the impulse and the vehemence of their zeal.”

“Zeal!” exclaimed IPPOLITO, “how frequently is that term profaned and misapplied! Christian zeal is a pure and hallowed flame, kindled by the breath of charity on the altar of religion; it sheds around the light of truth, and the fervour of piety; it is a portion of that sacred fire, which the Saviour came to cast on the earth, and wishes to see glowing in the breasts of his disciples. But there often exists a very different kind of zeal, which, fed with the baser fuel of human passion, burns more fiercely and more darkly, scorching when it should only warm, and discolouring where it ought to illumine. Of true zeal the first, the chief, I had almost said, the only ingredient is charity: that charity, which *thinketh no evil*, but *believeth all things, hopeth all things*; which, not only does not suspect the existence of evil, where no evil appeareth, but is un-

willing to admit it, where the appearance cannot be disputed. The other is a bastard zeal, the offspring of passion; it has nothing in common with charity; it is impure in its origin, and partakes of the disposition of the breast in which it dwells. If the man be bold, boisterous, overbearing, such also is his zeal: if he be suspicious, caustic, mischievous, his zeal assumes the same character. It is a pity, that both kinds of zeal should be so often confounded in public opinion: but by their fruits shall ye know them. When zeal indulges in groundless jealousies, when it deals in imputation and invective, when it visits on the person, that reprobation, which can be due only to the opinion, when it employs language calculated to beget ill-will and irritation, when it inflames the spirit of party, and arrays the members of the same body in hostility against each other, it betrays the source from which it springs, and renounces all claim to that deference and protection, which is due to the meek but firm, the active but inoffensive zeal inspired by charity: and sanctioned by religion."

Here I interposed. "It is even as you say, IPPOLITO. During the disputes, which, for the last fifty years, have so often agitated the Catholic body in this country, I have repeatedly observed, with pain, the unjustifiable language employed by men, who were so blind as to mistake their own turbulence for zeal, and to attribute the bitter workings of their own passion to the purest of sources, christian charity. But those disputes are now no more: they are merely matters of history; they exist only in recollection as beacons to warn the adventurer on the waves of controversy, of the rocks on which those before him have struck and foundered. The opposite champions in the present discussion cannot stand in need of such admonitions. Imbued with the spirit of the lessons, which they teach, they will avoid all personalities; and seeking only the triumph of truth, they will confine themselves to argument. The hypothesis of H. Y., if it stand, must stand on its own merits; if it fall, will yield only to the force of reason. But, to form a correct judgment of the question, we should know all the phenomena, which accompany the alleged miracle. You, ANTONIO, can best describe them: for,

during a long sojourn at Naples, you must have had the most favourable opportunities of becoming acquainted with every minute particular."

ANTONIO.—"I answer the call with pleasure. The liquefiable matter, which occupies two-thirds of the vial, is represented by some as bearing a resemblance to glue, which has been melted and suffered to cool, I should say, that it is more grumous and more opaque, being not unlike, in those qualities, to that concrete form, which Florence oil frequently assumes during the cold of winter. The liquefaction begins at the edge, communicates itself to the whole surface, and gradually proceeds towards the centre, evolving numerous bubbles of air, and causing a proportionate encrease of volume. Occasionally, but not frequently, the whole mass becomes fluid, and fills apparently the capacity of the vessel: in general, the liquefaction is only partial, leaving a smaller or larger ball of unmelted matter suspended in the liquid—The commencement of the process is very uncertain. Sometimes it begins the moment the reliquary enters the choir, or is placed on the altar; sometimes it is not perceptible till after a delay of ten, twenty, or forty minutes, or even more. One day, the matter is found possessed of fluidity even when it is taken out of its repository; on another, it is neither fluid then, nor becomes so on exposure in the church, but is replaced in the Tesoro without having suffered any visible alteration.—The different circumstances under which the relic is exhibited are three: 1<sup>o</sup> when it is merely given to individuals to kiss; 2<sup>o</sup> when, for the gratification of curiosity or devotion, it is, by permission of the archbishop, placed with the martyr's head on the altar during the celebration of one, two, or three masses; and 3<sup>o</sup> when it is publicly brought forth on the three great festivals of the saint, and during the octaves of those festivals, in the months of May, September and December. In the first of these cases, liquefaction is seldom visible; in the second, it frequently happens, and frequently does not; in the third, it generally takes place, but subject to great irregularities. On this day, the process is perhaps rapid and complete; on [that, slow and imperfect; and, on the third,



there is no liquefaction at all. When to these particulars I add, that the duration of the liquefaction is as uncertain as its commencement, I shall have given you a plain and, I trust, a faithful statement of all the phenomena.\*

IPPOLITO.—“And to my mind, that statement fully negatives all supposition of fraud: for, most assuredly, were the clergy of the Church in possession, (and, in the hypothesis of fraud, you must suppose them to be in possession,) of any secret, which will produce rapid and complete liquefaction, they would never suffer the alleged miracle to exhibit so many vexatious irregularities, nor themselves and the spectators to be so often disappointed.

ANTONIO.—“I agree with you; but you must also own, that, if it be a miracle, it is one *sui generis*, without a precedent in scripture or history, such as no man in ancient times ever witnessed, or could have imagined. But look at the whole process of the liquefaction. What is there in it to persuade us, that it is miraculous? It is not instantaneous, but progressive; it is not often complete, but generally imperfect: it presents no phenomena, which other liquefactions do not present. There would be nothing in it to occasion surprise, were it not for the absence of any visible application of heat.—Again, consider its constant repetition for centuries, and its variations on each succeeding repetition. Is this calculated to impress us with the notion of supernatural agency? We are, indeed, told, that it is “a standing miracle,” an expression, which, if it have any meaning, must mean, that God has exempted the substance in the vial from the laws, which regulate similar substances, and has subjected it to other laws peculiar to itself. But then, would not the operation of those laws be regular? Should we not, after the experience of so many hundred years, know what they are, and be able to predict in what circumstances the miracle will, and in

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\* It is said, that the vial becomes something warmer during the liquefaction, which, if it be the fact, seems to indicate some internal fermentation at the same time, and will suggest an additional cause for the expansion of the fluid.

what it will not, take place? Perhaps it may be said, that God is at liberty to perform his miracles when, and where, and as he pleases. That is true: but you cannot apply the maxim to a particular event, or series of events, till you have otherwise proved it, or them, to be miraculous, and inexplicable by the agency of any physical cause. Now, the hypothesis of H. Y. assigns such a cause, a cause capable of producing the effect with all its irregularities. Only suppose the unknown substance in the vial to be one, which becomes fluid at a point of the thermometer something above the ordinary temperature of the church; and the whole mystery is solved. Let the temperature remain stationary, and it will be in vain to expose the relics: no change will follow. But raise it above the point, and the liquefaction will commence; vary it, and the process will conform to those variations; let it fall to its former station, and the melted mass will resume its consistency. Every change in the temperature will be accompanied with a corresponding change in the phenomena. Nor let it be said, that the temperature must depend, in a great measure, on the seasons. It is well known, (*pace tuâ, O philtate, dixerim!*) that, in the large churches in the south of Italy, the mean temperature is nearly the same all the year round, in winter above, in summer below, that of the surrounding atmosphere. Its variations arise chiefly from causes operating within the walls; and of these the most powerful is the heat arising from congregated masses of human beings, which must act in the compound ratio of the number congregated, and the time of their being together; and must consequently be liable to an almost endless variety of combinations."

IPPOLITO.—"I will not deny, that the hypothesis offers a probable explication of the phenomena: but its opponents have objected to it on other grounds."

ANTONIO.—"And, on these grounds, are careful to contradict each other. Thus one tells us, that Middleton, and Addison, and Eustace "hit on this conjecture long before H. Y." and another, in the same page, quotes three passages from these very writers, which prove exactly the contrary. (p. 550.) Philalethes asserts, that the experi-

ment recommended by the hypothesis, "may be said to have been *virtually*, if not actually, made times six thousand and one," and that, too, by persons, who "never conceived the possibility of H. Y.'s solution:" (p. 689.) while F. C. H. is positive that the solution has been conceived, and the experiment, not virtually, but actually made, otherwise the spectators must have been idiots or knaves: (p. 548.) a pretty bold and sweeping sentence of condemnation, from which I fear, that Dr. Weedall himself will find it difficult to escape. But their only argument deserving of notice is that, which they drew from authority. It must be admitted, that, when you have deducted the lower classes, the rabble and Lazaroni of Naples, whose ignorance and credulity disqualify them from being judges on such a question, there will still remain many (not *many millions*, as they appeared to the excited imagination of F. C. H. p. 548.) but many most respectable individuals, who have believed the liquefaction to be supernatural. But what then! Are we bound to prefer their opinion to the opinion of other intelligent Catholics, who, at all times, have disputed the alleged miracle, as appears from the very writings of its supporters? Or, is it necessary for us to yield to the authority of men, of whom, in general, we know not, whether they were qualified for the investigation, or ever thought of the hypothesis suggested by H. Y.? We should remember, that the question is not one of doctrine, but of fact; which cannot be determined correctly without a clear knowledge of the phenomena, and a comparison of them with the established laws of nature. Had the liquefaction ceased to happen, some deference might be due to the authority of former writers. But it continues to take place; the phenomena are still open to observation; the laws of nature are better understood. We are, therefore, placed in a situation to review the grounds of their judgment, and to approve or reject it as we think proper."

Here I closed the discussion, saying, "Two things appear to me sufficiently plain; one, that the existence of the miracle has not been established, even if we admit the definition of one of its champions: (p. 550) for there is no proof, that "all the circumstances have been *duly* weigh-

ed, or that the liquefaction can prudently be judged contrary to the laws of nature: " the other, that the explication given by H. Y. must be considered as nothing more than an hypothesis, till the fact, whether the irregularities in the phenomena agree, or not, with the variations of the temperature, has been ascertained by thermometrical experiments."

H. Y.

December 15, 1831.

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## A LETTER ON THE SPIRITUAL SUPREMACY OF THE POPE.

Dear Sir,

You will recollect, that, in one of our conversations, on a subject of frequent discussion between us, I observed to you, that a conclusive argument for the right of the Pope to a supremacy of rank and jurisdiction, in the spiritual concerns of the Church of Christ, might be brought from the acknowledgment of it, by the Christian world, in every age, from the commencement of the Reformation, upwards to the earliest era of Christianity: and, that this acknowledgement might be shown by the mention of a small number of historical facts. I have committed to paper a few thoughts on this subject, and I take the liberty of troubling you with them.

### I.

With the exception of the Schismatics of the Greek Church, the sects in the East, a few Waldenses in Lucerne, a few Hussites in Bohemia, and a few obscure Paulicians, the whole Christian world, at the beginning of the sixteenth century, acknowledged the supremacy of the Pope. Luther himself, in 1518, " prostrated himself at the feet of His Holiness, resigned himself to him, for his absolution or condemnation, and professed to receive his decision, as he should the word of Jesus Christ himself." (Ed. Jen. T. 1.

p. 58.) In 1519, he declared, that "it never had been his design, either to attack the Pope or the Church of Rome; that the Church of Rome was superior over all; that, except Jesus Christ himself, there was nothing in heaven or earth, that could be preferred to her." (Tom. I. 144.)

## II.

From this time, advancing upwards to the commencement of the Christian era, the first event of importance, on which we alight, is the council of Florence. It was there defined, "that, full power was delegated to the bishop of Rome, in the person of St. Peter, to feed, regulate, and govern the universal Church, as expressed in the general councils, and the holy canons." (Sess. 10.)

## III.

The object of the council of Florence, was to re-unite the Greek and Latin Churches: this leads us to the schism, which separated them. All persons, conversant in ecclesiastical history, know, that the schism had its origin in the deposition of St. Ignatius, the patriarch of Constantinople, and the election of Photius, in his place. As soon as Photius was elected, he himself sent his four metropolitans to Rome, to inform the Pope of the deposition of St. Ignatius, and of his own election, and to solicit the Pope's confirmation of his election. Now, if the Pope had not an acknowledged supremacy of jurisdiction, in the general opinion of the Eastern empire, this deputation to Rome could have answered no purpose, and never would have been thought of. The Pope's answer to it, is expressed in the general style of admitted and undisputed authority. He addressed a letter to all the faithful of the East, and particularly addressed himself to the patriarchs of Alexandria, Antioch, and Jerusalem. "You," says his holiness, "in virtue of my apostolical authority, I order to think as I do, of the merits of the cause between Ignatius and Photius, and I enjoin you to have these letters read, throughout your respective dioceses, that their contents

may be made known to all." Thus, then, at the commencement of the schism, the supremacy of the Pope was as much acknowledged by the Greek, as it was by the Latin Church.

#### IV.

If we continue our advances, the next period which engages our attention, is, the translation of the Empire of the West to the Latins,—the important event, which connects ancient and modern Rome. Turning, from the part, which the Popes took in the temporal causes and effects of that momentous event, their spiritual power was there most fully and unequivocally recognized. The political revolution, which it occasioned, had necessarily a considerable degree of influence on the spiritual concerns of the earth, and had given rise to much conscientious doubt. In that state of general scruple and uncertainty, the universal resort was to Rome. The French did not apply to their primate at Lyons, or to the bishop of their metropolis; the Germans to Vienna, the Hungarians to Strigonium, or the Bohemians to Prague. Every prelate of the Western Church, whose diocese was concerned in the consequences of the event, applied for instructions to the Bishop of Rome, and all followed his instructions.

#### V.

Advancing higher, we come to the time when the faith was first preached to the barbarians.—The preacher was generally sent by the See of Rome. If it happened, that the faith was not originally planted in a country by a particular mission, but was diffused there by the accidents of war or commerce, or by any other circumstance, it always followed, that, as soon as the number of the faithful became considerable, and the church acquired a consistency, the See of Rome invested proper persons with powers to confirm her in her faith, to establish her hierarchy, and settle her discipline.

We are struck at the grandeur of Pagan Rome, when we

read of her highways, which, issuing from the Forum, traversed Italy, pervaded the provinces, and were only terminated by the frontiers of the empire. Far beyond those, the successor of St. Peter sent, from Christian Rome, the beautiful feet of those, who preached the gospel of peace, and carried faith to the nations of the earth.

Sedes Roma Petri, quæ Pastoralis honoris  
Facta caput mundo, quidquid non possidet armis,  
Religione tenet.

ST. PROSPER.

## VI.

Pursuing the inquiry, we come to the four first general Councils.

1. At the fourth and last of them,—the council of Chalcedon, held in 451,—the fathers addressed St. Leo the Great, “as the archbishop of all churches, as the head, as the person to whom the care of Christ’s vineyard was committed.” They sent the proceedings of the council to him for his confirmation, *Εἰς Βεβαίωσιν*.

2. At the third of them,—the council of Ephesus, held in 401,—the assembled fathers condemned Nestorius, and sent to the Pope an account of their proceeding. They tell him, that “they were forced to that melancholy step, by the Canons and by the letters of their holy father, Celestine the Bishop of Rome.” On receiving Pope Celestine’s letters, they exclaimed, “the sentence is just: the Synod returns thanks to Celestine, the guardian of the faith.” One of the legates, in his address to the council, says, “that, in every age, it had been known, that St. Peter, to whom Celestine was in succession, was the prince and the chief of the apostles, the pillar and the foundation of the Church.”

3. Before the opening of the second general council,—held at Constantinople, in 381,—the Emperor Theodosius and the principal ecclesiastical dignitaries of the Eastern Church sent an embassy to Rome, to Pope Damasus, with orders to take his directions on what should be done, and to follow them. In their condemnation of Macedonius, they used the Pope’s expressions. A notion prevailing, that the council exceeded the limits of its authority, the

Pope examined their proceedings, and, in some instances, confirmed, in others, annulled them. That the council might be attended by the prelates of the Eastern Church, the Pope summoned the Fathers assembled at Constantinople to Rome. In their answer, "they call themselves his members: they wish for the wings of a dove to fly to him, and repose on his bosom,"—but they represented to him, "that so long an absence might be dangerous to their Churches." In his reply he compliments them, on the respect which they shew to the Holy See, and informs them that "Timotheus, a disciple of Apollinaris, whom they had petitioned his Holiness to depose from his See, had been deposed." Now, except on account of his superior jurisdiction, they never could have made this application to his Holiness.

At the first of the four general councils, (held at Nice, in 325,) St. Silvester presided by his legates.

## VII.

This brings us to the third Century: public events in some measure forsaking us, in this place, we must refer to the writings of individuals, and of these a very small number has reached us.

1. In the third Century, St. Cyprian, Ep. 3. ed. Bas. p. 14, complains of certain schismatic Bishops in Africa, "who sailed towards the chair of St. Peter, the principal Church from whom the unity of the Church arises." He calls the Church of Rome "the mother and root of the Catholic Churches," p. 135. He says, "there is but one God, one Christ, one Church, and one Chair, founded on St. Peter by the word of God. No one can raise any altar or priesthood besides that which is established; he, that soweth elsewhere, does he not scatter and throw away?"

2. In the second Century, we have the celebrated declaration of St. Irenæus, "*ad hanc enim ecclesiam Romanam, propter potio-rem principalitatem, necesse est omnem convenire ecclesiam.*"

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\* For to this Church of Rome, on account of its distinguished superiority, it is necessary that every Church should have recourse.



3. In the first Century, a division arose in the Church of Corinth : some of the Apostles were then living : to those, notwithstanding the exalted rank and high influence, which their apostolic character gave them, the deposed priests did not appeal ; their appeal was made to St. Clement, the second successor of St. Peter in the sacred chair ; and he confirmed their deposition. The letter addressed by him, on this occasion to the Corinthians, is still extant. The modesty and humility, with which he expressed himself in it, are edifying, but he insisted on the supremacy of the Roman See : " The chief Priest," says he, " has his privileges : the Priests have their place, and Deacons theirs ; the Laity have their duties." In the language of the two first ages of Christianity, the word " priest," was applied generally to bishops and priests, St. Clement, therefore points at the chief priest, as above them all.

## VIII.

Thus, from a regular chain of historical facts, beginning with the earliest moment of the reformation, and ascending upwards, through the Council of Florence, the Greek schism, the translation of the western empire to the Latins, the conversion of the barbarians, the four first general councils, and the primitive ages, (the six great epochs of the history of Christianity) to the time of Christ himself, we find the supremacy of the Bishop of Rome, both in rank and jurisdiction, an admitted article of Christian faith.

## IX.

We now hear the Son of God himself say, " Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven."

S.

## FOR THE CATHOLIC MAGAZINE.

## WORTHIES OF DOUAY COLLEGE.

MR. EDITOR,—I was pleased with your appendix to the “Narrative of the seizure of Douay College,” *as far as it goes*; but cannot help thinking, that you might have added very considerably to it, without, in the least, diminishing its interest. For, are the Presidents alone—worthy as they are to be recorded, and held in veneration—are they the only “Worthies,” that Douay College has produced? Have not many of her sons been raised to the dignity of the mitre, and have prosperously guided our little bark safe through the troubled waters of lengthened persecution? Have not many, with much fortitude and courage, cheerfully shed their blood on the scaffold, in defence of the religious principles taught them by their Alma Mater, and rather than betray their conscience? And have not still a greater number defended and illustrated, by their writings, the ancient faith of this nation, and shewn the utter groundlessness of the opinions of those, by whom it was supplanted? A list of these, methinks, so far from lessening, would have greatly added to the interest of your appendix. Presuming, then, Mr. Editor, that you will not object to an humble endeavour to supply what appears to be a desideratum, I will begin with those, who were raised to the dignity of the episcopacy; adding, where I can, the names and situations of their Sees, and the dates of their appointment, or consecration, and of their death.

## BISHOPS.

## DIED.

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|--------------------------------------------------------|---------------|-----------------|
| 1. Cardinal Allen, Archbishop of Mechlin, Netherlands, | 1589.         | Oct. 16, 1594.  |
| 2. Dr. Lewis Owen, Bishop of Cassano, in Italy,        | Feb. 3, 1588. | Oct. 14, 1594.  |
| 3. Dr. William Gifford, Archbishop of Rheims, France,  | 1622.         | April 11, 1629. |
| 4. Dr. William Bishop, of Chalcedon, Bithynia,         | June 4, 1623. | April 16, 1624. |
| 5. Dr. Richard Smith, of do.                           | Feb. 4, 1625. | Mar. 18, 1655.  |

6. Mr. John Leyburn, of Adrumentum, Lybia, V. A. L. D. Sep. 8, 1685. June 9, 1702.
7. Dr. Bonaventure Giffard, of Medaura, Africa, V. A. M. & L. D. April 22, 1688. Mar. 12, 1731.
8. Dr. James Smith, of Callipolis, Thrace, V. A. N. D. 1688. May 13, 1711.
9. Dr. George Witham, of Marcopolis, V. A. M. & N. D. April 15, 1703. April 16, 1725.
10. Mr. Andrew Giffard, elect of Centuriæ, Numidia, V. A. W. D. 1706. Sep. 14, 1714.
11. Mr. Sylvester Jenks, elect of Claropolis, V. A. N. D. 1714. Dec. 16, 1714.
12. Dr. John Talbot Stoner, of Thespiæ, Bæotia, V. A. M. D. 1716. Mar. 29, 1756.
13. Hon. H. Howard, elect of Utica, coadjutor to Bishop Giffard, Sep. 30, 1720. Nov. 22, 1720.
14. Mr. Benjamin Petre, of Prusa, Bithynia, V. A. L. D. Dec. 22, 1758.
15. Dr. Thomas Strickland, of Namur, Netherlands, Jan. 3, 1740.
16. Dr. Richard Challoner, of Debra, Abyssinia, V. A. L. D. Jan. 29, 1741. Jan. 12, 1781.
17. Mr. Edward Dicconson, of Malla, Cilicia, V. A. N. D. Mar. 19, 1741. April 24, 1752.
18. Mr. Francis Petre, of Amoria, Pontus, V. A. N. D. July 27, 1750. Dec. 24, 1775.
19. Mr. John Hornyhold, of Philomela, Phrygia, V. A. M. D. 1753. Dec. 26, 1779.
20. Mr. James Talbot, of Birtha, Mesopotamia, V. A. L. D. Aug. 24, 1759. Jan. 26, 1790.
21. Mr. Thomas Talbot, of Acon, Bæotia, V. A. M. D. 1766. Feb. 24, 1795.
22. Mr. William Maire, of Cinna, Galatia, coadjutor of Bishop Petre, 1768. July 25, 1769.
23. Dr. William Walton, of Trachon, Palestine, V. A. N. D. 1770. Feb. 26, 1780.
24. Mr. Matthew Gibson, of Comana, Cappadocia, V. A. N. D. Sep. 3, 1780. May 19, 1790.
25. Dr. Charles Berington, of Hierocæsarea, Lydia, V. A. M. D. Aug. 1, 1786. June 8, 1798.

26. Mr. William Gibson, of Acanthos, Macedonia, V. A. N. D. Dec. 5, 1790. June 2, 1821.
27. Mr. John Douglas, of Centurise, Numidia, V. A. L. D. Dec. 19, 1790. May 8, 1812.
28. Mr. Gregy Stapleton, of Hiero-Cæsarea, Lydia, V. A. M. D. Mar. 8, 1801. May 23, 1802.
29. Dr. John Milner, of Castabala, Cilicia, V. A. M. D. May 22, 1803. April 19, 1826.
30. Dr. William Poynter, of Halia, Mesopotamia, V. A. L. D. May 22, 1809. Nov. 26, 1827.
31. Dr. Thomas Smith, of Bolina, Peloponnesus, V. A. N. D. Mar. 11, 1810. July 30, 1831.
32. Dr. Thomas Penswick, of Europum, Syria, V. A. N. D. June 29, 1824.
33. Dr. Robert Gradwell,\* of Lydda, Palestine, coadjutor to Dr. Bramston. June 24, 1828.

Before I proceed to give the list of those Alumni of Douay College, who, rather than betray their conscience, and renounce their faith, shed their blood on the scaffold, on account of their priestly character, I must premise, [that I take their names from Bishop Challoner's "*Memoirs of Missionary Priests*," where the reader will

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\* He was consecrated in the Chapel of the English College in Rome, by Cardinal Zurla, Cardinal Vicar of Rome, and protector of the English College, with the assistance of Mgr. Caprano, then Secretary of Propaganda, now Cardinal, and of Dr. Baines. It is the office of the Pope's Auditor, to give the titles to Bishops in partibus; and as Dr. Gradwell was well known to him, he made him the compliment to let him choose his diocese and title, out of all the vacant ones in the east. He choose that of Lydda, because it is scriptural, Acts, ix. 32. The present Bishop of Tivoli, was his immediate predecessor.

The other V. V. A. A. now residing in England, are Dr. James Bramston, from Lisbon College, Bishop of Usula, V. A. L. D. Dr. Peter Baines, from Lambspring and Ampleforth, Bishop of Siga, V. A. W. D. & Dr. Thomas Walsh, from St. Omer, Bishop of Camby-sopolis, V. A. M. D.

find ample particulars of their sufferings. In his preface, the venerable Prelate says, "We have inserted no one's name in our list, without being first fully convinced, that his religion and conscience was his only treason; \* which was certainly the case of all, who suffered upon the penal statutes of Elizabeth 27, viz. either for being made priests by Roman authority, and exercising their functions in England; or for harbouring and relieving such priests; and it no less certainly was the case of those, who suffered for denying the spiritual supremacy, or for being reconciled to the Catholic Church: a thing, the more evident, because there was not a man of them all, but might have saved his life, if he would but have conformed in matters of religion.

"As to Father Campian, and his companions, to whom their adversaries pretended to impute treasons of another kind, viz. I know not what conspiracies formed at Rheims and Rome, we are fully persuaded, that they were no more traitors than the rest; and, that the true cause of their deaths was the hatred of their religion. And, indeed, it seems to have been the more common opinion of the nation, at that time, and even of the Queen herself, if we believe Mr. Camden, in his Elizabeth, that *these men were not guilty* of those pretended conspiracies; which they, for their part, notwithstanding all their *rackings and torturings*, all, to a man, constantly denied, both in life and death, though they had their lives offered them, if they

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\* "It was not even pretended," says Mr. Butler, "that the priests were convicted of any act, that was treasonable by the ancient law, or the Statute of Edward: the only treason, for which they suffered, were acts, which the statutes of Elizabeth had made treasonable—denying her spiritual supremacy—not quitting, or returning to England—or exercising sacerdotal functions. Now, unless the priests remained in, or returned to, England, the English Catholics would have been without instruction, and without the sacraments, or rites of their religion. To remain in England, or to return to it, *was, therefore, an act of the religious duty of the Catholic priesthood*; and, for this act of religious duty, the priests were executed."—*Hist. Memoirs*, l. 44, 46. *Third Edition*.

would own themselves guilty : which thing alone, to every thinking man, must be a full demonstration of their innocence. To pass over other considerations ; as, for instance, that several of them had never been in their lives at the places, where they were pretended to have been plotting ; or, if they had ever been there, were not there, at least, at the time of the pretended plot ; several of them had never been seen in their lives, by the perjured witnesses, that deposed against them ; nor had ever seen one the other (though they were accused of plotting together) till they all met at the bar to take their trials ; which, with many other arguments, too long to be here inserted, prove abundantly, that they were, indeed, no plotters ; and, that their only guilt was their religion."

" I do not, however, pretend to make panegyrics of any of these brave men, nor to make apologies for their principles." Nor did the writer of the "Memoirs," "*After trial*, and after sentence of death had been passed, some of them underwent a private examination. The names and answers of thirteen were "published by authority." Captious questions were put to them, and they were required to disclose their opinions respecting the deposing power of the pontiff, and what part they would take, in case of an attempt to put the papal bull in execution. Bosgrave, a Jesuit, Rishton, a priest, and Orton, a layman, gave satisfactory answers ; they saved their lives, *but could not recover their liberty*. The others replied : that their opinions had nothing to do with the crime, *for which they had been unjustly condemned* ; that they were incompetent to determine the controversy between the Pope and their sovereign : that they believed as the Catholic Church believed, and would, on all occasions, behave as Catholic priests ought to behave. These answers were deemed evasive ; and they all suffered at Tyburn, protesting, that they were innocent of treason, and dutiful subjects to their sovereign.\*

" However unfortunate or provoking we may consider

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\* Dr. Lingard, viii. 178.

these answers of the priests, they did not convict them of disloyalty in the opinion of Elizabeth, who, as I observed from Camden, *generally disbelieved their guilt*. After all," says Mr. Butler,\* "every one must admit, that a steady adherence, from conscientious motives, to principles, however erroneous, in the face of torments and death, is always entitled to respect. Now, to whom, more than these venerable sufferers, can this respect be due? Aware of the dungeons, the racks, and the fatal rood, to which unsatisfactory answers to the questions then proposed, would probably lead; still, rather than express an acquiescence in a doctrine, which—let it be supposed erroneously, but certainly conscientiously—they believed to be untrue, or rather believed to be doubtful, they risked death itself in its most hideous form. To whom can the noble description given by the pagan poet, of unshaken constancy under the severest trials, be more justly applied?

"——— Ambiguæ si quando vocabere testis,  
Incertæque rei, —Phalaris licet imperet, ut sis  
Falsus, et admoto dictet perjuria tauro:—  
Summum crede nefas, animam preferre pudori,  
Et propter vitam, vivendi perdere causas." †

It is proper to observe, that many of those, whose names occur in the following list, were educated at Rome, and a few at Valladolid, as well as at Douay, and this is indicated by the letters D. & R., D. & V. Thus neither col-

\* Hist. Memoirs, I. 430.

† ——— And if a witness in a doubtful cause,  
Where a brib'd judge means to elude the laws;  
Though Phalaris's brazen bull was there.  
And he would dictate what he'd have you swear,  
Be not so profligate, but rather choose  
To guard your honour and your life to lose,  
Rather than let your virtue be betrayed;  
Virtue, the noble cause for which you're made.

Dryden's Juvenal, Sat. 8.—

lege will be deprived of the honour due to it. All were priests, if not otherwise noticed. I have added the place and date of their execution.

|                                      |                |                |
|--------------------------------------|----------------|----------------|
| 1 Cuthbert Maine,                    | Launceston,    | 1577, Nov. 29. |
| 2 John Nelson,                       | Tyburn,        | 1578, Feb. 3.  |
| 3 Thomas Sherwood,                   | Do.            | do. do. 7.     |
| 4 Everard Hanse,                     | Do.            | 1581, July 31. |
| 5 Edmund Campian, S. J.              | Do.            | do. Dec. 1.    |
| 6 Ralph Sherwin, D. & R.             | Do.            | do. Dec. 1.    |
| 7 Alexander Briant, S. J.            | Do.            | do. Dec. 1.    |
| 8 John Paine,                        | Chelmsford,    | 1582, April 2. |
| 9 Thomas Forde,                      | Tyburn,        | do. May 28.    |
| 10 John Shert, D. & R.               | Do.            | do. do. 28.    |
| 11 Robert Johnson,                   | Do.            | do. do. 28.    |
| 12 William Filbie,                   | Do.            | do. do. 30.    |
| 13 Luke Kirbye, D. & R.              | Do.            | do. do. 30.    |
| 14 Laur. Richardson, alias Johnson,  | Do.            | do. do. 30.    |
| 15 Thomas Cottom, D. & R.            | Do.            | do. do. 30.    |
| 16 William Lacy, D. & R.             | York,          | do. Aug. 22.   |
| 17 Richard Kirkham,                  | Do.            | do. do.        |
| 18 James Thompson,                   | Do.            | do. Nov. 28.   |
| 19 William Hart, D. & R.             | Do.            | 1583, Mar. 15. |
| 20 Richard Thirkell, or Thirkeld,    | Do.            | do. May 29.    |
| 21 John Slade, Schoolmaster,         | Winchester,    | do. Oct. 30.   |
| 22 John Body,                        | Andover,       | do. Nov. 2.    |
| 23 George Haydock, D. & R.           | Tyburn,        | 1584, Feb. 12. |
| 24 James Fenn,                       | Do.            | do. do. 12.    |
| 25 Thomas Homerford, D. & R.         | Do.            | do. do. 12.    |
| 26 John Nutter,                      | Do.            | do. do. 12.    |
| 27 John Munden,                      | Do.            | do. do. 12.    |
| 28 Thomas Alfield,                   | Do.            | 1585, July 6.  |
| 29 Hugh Taylor,                      | York,          | do. Nov. 26.   |
| 30 Edward Stransham, or Transham,    | Tyburn,        | 1586, Jan. 21. |
| 31 Nicholas Woodfer, alias Wheeler,  | Do.            | do. do. 21.    |
| 32 William Thomson, alias Blackburn, | Do.            | do. April 20.  |
| 33 Richard Sergeant, alias Long,     | Do.            | do. do. 20.    |
| 34 Robert Anderton,                  | Isle of Wight, | do. do. 25.    |
| 35 William Marsden,                  | Do.            | do. do. 25.    |
| 36 Francis Ingolby,                  | York,          | do. June 3.    |
| 37 John Finglow, or Fingley,         | Do.            | do. Aug. 8.    |
| 38 John Sandys,                      | Glocester,     | do. do. 11.    |



|                                 |                       |                |
|---------------------------------|-----------------------|----------------|
| 39 John Lawe, D. & R.           | Tyburn,               | 1586, Oct. 8.  |
| 40 John Adams,                  | Do.                   | do. do. 8.     |
| 41 Richard Dibdale,             | Do.                   | do. do. 8.     |
| 42 Thomas Pilchard,             | Dorchester,           | 1587, Mar. 21. |
| 43 Edmund Sykes,                | York,                 | do. do. 23.    |
| 44 Robert Sutton,               | Stafford,             | do. July 27.   |
| 45 Stephen Rousham,             | Glocester,            | do. do.        |
| 46 John Hambley,                | Chard, Somersetshire, | do. do. 20.    |
| 47 Alexander Crow,              | York,                 | do. Nov. 30.   |
| 48 Nicholas Garlick,            | Derby,                | 1588, July 24. |
| 49 Robert Ludlam,               | Do.                   | do. do. 24.    |
| 50 Richard Sympson,             | Do.                   | do. do. 24.    |
| 51 William Dean,                | Mile's End Green,     | do. Aug. 28.   |
| 52 William Gunter,              | Theatre, London,      | do. do. 28.    |
| 53 Robert Morton, D. & R.       | Lincoln's Inn Fields, | do. do. 28.    |
| 54 Hugh Moor, Gent.             | Do.                   | do. do. 28.    |
| 55 Thomas Holford, alias Acton, | Clerkenwell,          | do. do. 28.    |
| 56 James Clarkson,              | near Hounslow,        | do. do. 28.    |
| 57 Thomas Felton, Gent.         | Do.                   | do. do. 28.    |
| 58 Richard Leigh,               | Tyburn,               | do. do. 30.    |
| 59 William Way,                 | Kingston,             | do. Sep. 23.   |
| 60 Robert Willcox,              | Canterbury,           | do. do.        |
| 61 Edward Campian,              | Do.                   | do. do.        |
| 62 Christopher Buxton, D. & R.  | Do.                   | do. do.        |
| 63 Ralph Crockett,              | Chichester,           | do. Oct. 1.    |
| 64 Edward James, D. & R.        | Do.                   | do. do. 1.     |
| 65 John Robinson,               | Ipswich,              | do. do. 1.     |
| 66 William Hartley,             | near the Theatre,     | do. do. 5.     |
| 67 John Weldon,                 | Mile's End Green,     | do. do. 5.     |
| 68 John Hewett,                 | York,                 | do. do. 5.     |
| 69 Edward Burden,               | Do.                   | do. Nov. 29.   |
| 70 John Amias, alias Ann,       | Do.                   | 1589, Mar. 16. |
| 71 Robert Dalby,                | Do.                   | do. do. 16.    |
| 72 George Nicola,               | Oxford,               | do. July 5.    |
| 73 Richard Yaxley,              | Do.                   | do. do. 5.     |
| 74 Thomas Belson, Gent.         | Do.                   | do. do. 5.     |
| 75 William Spencer,             | York,                 | do. Sep. 24.   |
| 76 Christopher Bayles, D. & R.  | Fleet Street,         | 1590, Mar. 4.  |
| 77 Miles Gerard,                | Rochester,            | do. April 30.  |
| 78 Francis Diconson,            | Do.                   | do. do. 30.    |
| 79 Edward Jones,                | Fleet Street,         | do. May 6.     |
| 80 Anthony Middleton,           | Clerkenwell,          | do. do. 6.     |

|                                            |                        |                |
|--------------------------------------------|------------------------|----------------|
| 81 Edmund Duke, D. & R.                    | Durham,                | 1590, May 27.  |
| 82 Richard Hill,                           | Do.                    | do. do. 27.    |
| 83 John Hog,                               | Do.                    | do. do. 27.    |
| 84 Richard Holiday,                        | Do.                    | do. do. 27.    |
| 85 Robert Thorp,                           | Do.                    | 1591, do. 31.  |
| 86 Morford Scot,                           | Fleet Street,          | do. July 2.    |
| 87 George Beesley,                         | Do.                    | do. do. 2.     |
| 88 Roger Diconson,                         | Winchester,            | do. do. 7.     |
| 89 Edmund Genings,                         | Gray's Inn Fields,     | do. Dec. 10.   |
| 90 Eustachius White, D. & R.               | Tyburn,                | do. do. 10.    |
| 91 Polydore Plasden, D. & R.               | Do.                    | do. do. 10.    |
| 92 William Patterson,                      | Do.                    | 1592, Jan. 22. |
| 93 Thomas Pormort, or Portmore,<br>D. & R. | St. Paul's Church Yard | do. Feb. 20.   |
| 94 Edward Waterson, D. & R.                | Newcastle-on-Tyne,     | 1593, Jan. 7.  |
| 95 James Bird, Gent.                       | Winchester,            | do. Mar. 25.   |
| 96 Anthony Page,                           | York,                  | do. April 20.  |
| 97 Joseph Lampton, D. & R.                 | Newcastle,             | do. July 27.   |
| 98 William Davies,                         | Beaumaris,             | do. do. 27.    |
| 99 William Harrington,                     | Tyburn,                | 1594, Feb. 18. |
| 100 John Cornelius, al. Mohun, S. J.       | Dorchester,            | do. July 4.    |
| 101 John Best,                             | Durham,                | do. do. 24.    |
| 102 John Ingram, D. & R.                   | Newcastle,             | do. do. 25.    |
| 103 Edward Osbaldeston,                    | York,                  | do. Nov. 16.   |
| 104 Robert Southwell, S. J., D. & R.       | Tyburn,                | 1595, Feb. 21. |
| 105 Alexander Rawlins,                     | York,                  | do. April 7.   |
| 106 Henry Walpole, S. J. D. & R.           | Do.                    | do. do. 7.     |
| 107 William Freeman,                       | Warwick,               | do. Aug. 13.   |
| 108 William Andleby,                       | York,                  | 1597, July 4.  |
| 109 Peter Snow,                            | Do.                    | 1598, June 15. |
| 110 Christopher Robinson,                  | Carlisle,              | do. Aug. 19.   |
| 111 Richard Horner,                        | York,                  | do. Sep. 4.    |
| 112 Matthias Harrison,                     | Do.                    | 1599.          |
| 113 Christopher Wharten,                   | Do.                    | 1600, Mar. 28. |
| 114 Thomas Spratt,                         | Lincoln,               | do. July       |
| 115 Robert Nutter,                         | Lancaster,             | do. do. 26.    |
| 116 Edward Thewing, D. & R.                | Do.                    | do. do. 26.    |
| 117 Thomas Palaser, D. & V.                | Durham,                | do. Aug. 9.    |
| 118 John Pibush,                           | St. Thomas's Watering, | 1601, Feb. 18. |
| 119 Mark Barkworth, D. & V.                | Tyburn,                | do. do. 27.    |
| 120 Roger Filcock, S. J. D. & V.           | Do.                    | do. do. 27.    |
| 121 Thurston Hunt,                         | Lancaster,             | do. Mar.       |
| 122 James Harrison,                        | York,                  | 1602. do. 22.  |

|                                                            |         |                 |
|------------------------------------------------------------|---------|-----------------|
| 123 Thomas Tichburn, D. & R.                               | Tyburn, | 1602, April 20. |
| 124 Robert Watkinson, D. & R.                              | Do.     | do. do. 20.     |
| 125 Francis Page, S. J.                                    | Do.     | do. do. 20.     |
| 126 William Richardson, alias Anderson, D. & V. & Seville, | Do.     | 1603, Feb. 17.  |

## JAMES I.

|                                           |                       |                 |
|-------------------------------------------|-----------------------|-----------------|
| 127 John Sugar,                           | Warwick,              | 1604, July 16.  |
| 128 Robert Drury, D. & V.                 | Tyburn,               | 1607, Feb. 26.  |
| 129 Matthew Flathers,                     | York,                 | 1608, Mar. 21.  |
| 130 George Gervase, O. S. B.              | Tyburn,               | do. April 11.   |
| 131 Roger Cadwallader, D. & V.            | Leominster,           | 1610, Aug. 27.  |
| 132 George Nappier.                       | Oxford,               | do. Nov. 9.     |
| 133 John Roberts, O. S. B., D. & R. & V.  | Tyburn,               | do. Dec. 10.    |
| 134 Thomas Somers, alias Wilson,          | Do.                   | do. do. 30.     |
| 135 Richard Newport, alias Smith, D. & R. | Do.                   | 1612, May 30.   |
| 136 John Almond, alias Lathom, D. & R.    | Do.                   | do. Dec. 5.     |
| 137 Thomas Atkinson,                      | York,                 | 1616, Mar. 14.  |
| 138 John Thulis, D. & R.                  | Lancaster,            | do. do. 18.     |
| 139 Thomas Moxfield,                      | Tyburn,               | do. July 1.     |
| 140 Thomas Tunstal, alias Holmes,         | Norwich,              | do. do. 13.     |
| 141 William Southerne,                    | Newcastle-under-Line, | 1618, April 30. |

## CHARLES I.

|                                                           |             |                |
|-----------------------------------------------------------|-------------|----------------|
| 142 Edmund Arrowsmith, S. J.                              | Lancaster,  | 1624, Aug. 28. |
| 143 William Ward, alias Webster,                          | Tyburn,     | 1641, July 26. |
| 144 Edward Barlow, O.S.B, D.&V.                           | Lancaster,  | do. Sep. 10.   |
| 145 John Goodman, condemned in 1640, died in Newgate 1645 |             |                |
| 146 Thomas Reynolds, alias Green, D. & S.                 | Tyburn,     | 1642, Jan. 21. |
| 147 Bartholomew Roe, O. S. B.                             | Do.         | do. do. 21.    |
| 148 John Lockwood, alias Lassels, D. & R.                 | York,       | do. April 13.  |
| 149 Edmund Catherick,                                     | Do.         | do. do. 13.    |
| 150 Edward Morgan, D. & R.                                | Tyburn,     | do. do. 26.    |
| 151 Hugh Green, alias Ferdinand Brooks,                   | Dorchester, | do. Aug. 12.   |

|                                 |            |               |
|---------------------------------|------------|---------------|
| 152 Henry Heath, O. S. F.       | Tyburn,    | 1643, April.  |
| 153 John Duckett,               | Do         | 1644, Sep. 7. |
| 154 Henry Morue, S J, D & R     | Do         | 1645, Feb. 1. |
| 155 Edward Bamber alias Reding, | Lancaster, | 1646, Aug. 7. |

## CHARLES II,

|                                      |            |                |
|--------------------------------------|------------|----------------|
| 156 John Southworth,                 | Tyburn,    | 1654, June 28. |
| 157 Nicholas Postgate, aged 82,      | York,      | 1679, Aug. 7.  |
| 158 John Wall, alias Johnson, O.S.F. | Worcester, | do. do. 22.    |
| 159 John Kemble,                     | Hereford,  | do. do. 22.    |
| 160 Thomas Thewing,                  | York,      | 1680, Oct. 23. |

Hence, it will be seen, that 126 alumni of Douay College suffered in the reign of Elizabeth ; 15 in that of James I. ; 14 in that of Charles I. ; and 5 in that of Charles II. I omit the names of many others, who, after condemnation, died in prison, or, after many years imprisonment, were sent into banishment.

(TO BE CONTINUED.)

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## THE BIBLICAL ACUMEN OF THE " REFORMATION " SOCIETY.

In the Rev. W. Dalton's " Candid Examination," printed for the Reformation Society, and the beauty-spots of which we are noticing, may be found (pp. 229. 238.) the following proof of Biblical acumen :—

" ' What can be clearer,' (p. 229.) exclaims the Romanist, ' than these words of Christ—' This is my body '—and who will dare to say, that the bread is not changed into the body of Christ, when he distinctly said, ' This is my body ? ' ' This is an argument, calculated to impose only upon such persons as are ignorant of the Scriptures. For all, who are tolerably acquainted with the word of God, cannot fail to discover, that, in this instance also, the Romish Doctors violate their usual rule of interpretation. In many other passages of the Bible we find similar modes of expression, and to none of these do the Roman Catholic commentators assign a literal sense. The rule,

(p. 238.) which the Romish Doctors profess to follow, is taken up, or abandoned, just as it suits their convenience. They oscillate like the pendulum of a clock, between the literal and figurative interpretation: and when we reflect, that this has been their situation for several ages, it will not be going [too far, to state, that they afford to the philosopher the best practical exhibition of perpetual motion, which he has yet obtained.]

How humorous and entertaining! Verily, the English must be enlightened by such pedagogues! Allow me, Rev. W. D. to turn the tables, and to prove, that the charge of "oscillating like pendulums," and being in "perpetual motion," lies not at our, but your, door. Though our faith rests on God's veracity, the Church propounding, our opponents may be satisfactorily answered on their own ground. It is a canon in Biblical criticism, which separatists admit, that, "*the literal sense of Scripture should always be taken, unless a necessity in the case, or evidence in the context, requires, that a figurative sense should be adopted.*" Catholics are found to abide closely by that canon in the expressions ordinarily adduced as *homogeneous* with the words—"This is my body." Take, for example, "I am the vine." St. John xv. "I am the door." St. John x. "The seed is the word." St. Matt. viii. Necessity urges to take these expressions figuratively, since Christ could not be, at the same time, Christ and a tree or a door, nor a seed be the word of God. This would be a contradiction in terms. The context, moreover, of the expressions quoted, *evidently* shews, that they are figurative. Our blessed Saviour, at some length, so expounds them. On the other hand, every circumstance loudly proclaims, that the words of Christ—*This is my body*—should be taken literally. There is no *necessity* in the case, requiring the adoption of a figurative sense. The expression is not—Bread is my body, &c. Reason establishes no contradiction or absurdity in the case, the cavils of opponents notwithstanding: for, first, (in a few words to meet the ordinary objections) it is manifestly equally within the range of Omnipotence to change one substance into another, as to call into existence what before did not exist. 2. The word

of God is superior evidence to that of the *senses*. 8. Though bodies, in their *natural mode* of being, do not occupy more places than one at the same time ; it will never be shewn, that, in their *spiritualized, glorified mode of being* (I. Cor. xv.) they may not. The words of Christ—This is my body—are taken literally because Christ had promised, most explicitly (John vi.) that he would give his disciples his “flesh to eat ;” and, at his last supper, (or he never did) he fulfilled that promise: the words are taken in their plain, natural, obvious meaning, for Christ was then making his last and solemn will and testament, bequeathing an inestimable pledge of affection, instituting a sacrament, and the most noble of the sacraments : he was in the midst of his beloved apostles, to whom he was accustomed to expound apart what he had said in parables to the crowds: he foresaw, too, that his church, in all ages, would take his words in the literal sense, &c. &c. On such grounds, then, we take the words of Christ—This is my body—in the literal sense, while we take in a figurative sense the expressions cited above: and it will never be shewn, that, in so doing, we offend against sound Biblical criticism. Philologically too, and grammatically viewed, the expressions, “This is my body,” and “I am the vine,” “I am the door,” are not *homogeneous*; though the Fabers, &c. doggedly assert, that they are. The *subject* in those propositions demonstrates this. But, alas! philology and grammar appear of very little consequence to the fanatic advocates of the “Reformation.”

There is sufficient weakness in contending, that the context shews *evidently*, that the words—This is my body—should be taken figuratively. It is objected—“Christ says, ‘Do this in *remembrance* of me ;’ the Eucharist, therefore, is only a memorial, figure,” &c. As if (writes Gilbert) we could not *shew forth* and *commemorate* the death of Christ, though he be *present*, in the same manner as children *commemorate* their father’s birth-day, sitting at the same table and eating with him ! What could more effectually excite within us a lively remembrance of what our blessed Saviour suffered for us, than the eating that “very flesh, which was offered, and drinking the sacred blood, which was shed

for us? Moreover, *remembrance* is not so much opposed to *presence*, as to *forgetfulness and oblivion*. God is omnipresent, yet we often need reminding of this. "If an object be visible before us, we need nothing to call it to our memory; but if it be before us, in a manner concealed from the senses (as Christ is in the holy Eucharist) we might forget its presence, if one have not some memorial of it, as much as if it were at the greatest distance from us." Again, it is objected—"Christ said, 'I will not drink henceforth of the fruit of the vine;' after consecration, then, the substance of wine, and wine alone, remains." Those words cannot carry with them any force, if compared with the words of institution—"This is my blood." There is an immeasurable difference (*Toto coelo distat*) between Christ's designating his sacred blood by the name of that, which was changed into it, and of which it still retains the *visible and sensible qualities*, and his saying absolutely—*This is my blood*. In Scripture, Aaron's rod, when changed into a serpent, was still called a rod. Exod. vii. *Angels* are there called *men*, &c. St. Luke, who gives a more circumstantial account of the last supper than the other Evangelists, (xxii. 18.) places the words, "I will not drink of the fruit of the vine" before the institution of the Eucharist, probably then, (as has been often observed) the words were spoken of the *legal*, and not of the *Eucharistic* cup. Ergo, &c.

Thus, then, Rev. W. D. is it shewn that Catholics adhere to the canons of sound biblical criticism, while you have adopted such argumentation and arbitrary explanation of Scripture, which put weapons into the hands of infidels; who might exclaim (after the Rev. D.'s specimen,) "Christ's *sitting at the right hand of God*, must be taken *figuratively*; and why should not his *birth, death, resurrection*, &c. be allegorized also? If our opponents will argue in the manner noticed in this letter, let them at least, "tell it not in Ascalon, lest the daughters of the Philistines rejoice."

J. A.

## PONTAY.

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[The following lines are so good, and so congenial with the spirit and objects of the Magazine, that we have thought it right to give them a place in our pages, as we trust they will occupy a place in the minds and hearts of our readers.—EDRS.]

THE LOST SPIRIT.

(FROM THE LITERARY SOUVENIR.)

"No one cared for my soul."—Ps. cxlii.

Weep, sire, with shame and ruing.
 Weep for thy child's undoing!
 For the days when I was young,
 And no prayer was taught my tongue,
 Nor the record from on high,
 Of the life that cannot die.
 Wiles of the world and men
 Of their three-score years and ten:
 Earthly profit—human praise
 Thou didst often set before my gaze,
 As the guiding stars of life;
 As the meed of toil and strife:
 I ran the world's race well,
 And find my guerdon—Hell!

Weep, mother, weep! yet know
 'Twill not shorten endless woe;
 Prayers will not unbind my chain,
 Nor repentance soften pain,
 Nor the life-blood of thy frame,
 For one moment quench this flame.
 Weep not beside my tomb,
 'Tis a gentle, painless gloom;
 Let the world and darkness prey,
 On my senseless slumbering clay;
 Weep for the priceless gem,
 That may not bide with them:

Weep the Lost Spirit's fate;
 Yet know thy tears too late,—
 Had they sooner fallen—well;
 I had not wept in Hell!

Physician! canst thou weep?
 Then let tears thy pillow steep!
 Couldst thou view Time's heaving wave,
 Doomed towhelm me in its grave,—
 Life's last and lessening space,
 My soul's brief hour of grace;
 Yet with gay unfaltering tongue,
 Promise health and sojourn long,
 On the brink of that profound,
 Without measure, depth, or bound;
 View me busied with the toys,
 Of a world of shadowy joys?
 —Oh, had look or sign or breath,
 Then whispered aught of death,
 Though nature in the strife,
 Had loosed her hold on life,
 And the worm received its prey,
 Perchance, an earlier day,—
 This, this, and who can tell,
 But my soul had 'scaped from Hell!

False prophet! flattering priest!
 Full fraught with mirth and feast,
Thy weeping should not fail
 But with life's dark ended tale!
 For the living, for the dead,
 There is guilt upon thy head!
 Thou didst make the "narrow way,"
 As the broad one, smooth and gay;
 To speak in accents bland
 Of the bright and better land;
 That the soul unchanged within,
 The Sinner in his sin,
 Of God and Christ unshriven,
 Lay down with dreams of Heaven:
 False spirit, thy labours tell,
 I dreamed, I woke in Hell!

FOR CHRISTMAS.

Hark ! what music fills the skies,
 With joyous melody of Heaven,
 Bids mankind from despair arise
 And grateful own their crimes forgiven ?
 Through solemn stillness of the night
 It gently steals along,
 Attun'd by angels rob'd in white,
 ' Glory on high to God ' of might,
 ' And peace on earth ' its song !

Exult ye Heavens ! O Earth rejoice !
 Let men and angels sing
 In union, with heart and voice,
 Their Saviour, and their King.
 For He it is, who now descends
 From his celestial throne,
 All Nature in obeisance bends,
 A Seraph retinue attends
 The Father's only Son !

Thrice happy souls, whose ardent sighs
 Re-echoed through dark Limbo's prison,
 Your tears brought down from lofty skies
 The Opener of the gates of Heaven.
 He comes, the Ransomer of man !
 He comes, the Prince of Peace !
 To execute the wondrous plan
 His soul devised ere world began,
 And sin's foul blots efface.

Approach, O man ! and see thy God
 Assuming thy frail, wretched clay,
 A little crib his mean abode,
 And nought whereon his head to lay !
 See him, whose glorious presence fills
 Both Heaven, Earth, and Sea,
 How Law and Prophets he fulfils,
 Though God, enduring mortal ills,
 And all for love of thee !

Glad tidings to all nations bring,
 In every land let joy be heard,
 The Virgin's Son, the Angels' King,
 In Bethlehem has now appeared !

Let music, then, in numbers wild
 Forget its rules ; for now ' The Child,'
 ' The Just,' the ' Holy One's come down
 From his Eternal Father's throne.

To him be glory and renown,

Come let us Him adore,

Come let us Him adore.

Yes, yes, unto the Virgin's Son

Be glory given and renown

For ever, evermore.

For ever, evermore.

Come let us sing

The Angels' King.

Come let us Him adore.

Come let us him adore.

The Prince of all the Heavenly host,

With Father, and the Holy Ghost,

For ever, evermore. Amen.

M. H.

THE BANNER CROSS.

" It is a saying, that none, who ever bore this sacred Standard (the Cross) either fell in battle, or were carried into captivity."

Tripartite Hist. Sozomen, Theodoret, &c.

The Spirit stood on the height again,
 And his glory fell on hill and plain ;
 And nought on that wide-spread plain was seen
 But the lonely lake, like a widowed queen,
 That wept her way, in pensive mood,
 Mid the vasts of imperial solitude.

I looked again—and behold, a band
 Of steel-clad men clasped hand-in-hand :—
 Oh, a noble sight it was to see
 That gallant few on bended knee ;

Each brave, bold eye to Heav'n upcast,
Whose prayer of faith to their Saviour pass'd !

Then came a sound like a far, wild sea,
Gath'ring its waves tumultuously :
Then a deafening rush, and a mighty tread,
Like Ocean hast'ning from his bed :
And, thundering down the mountain's side,
Came an armed host in martial pride.
The bristling spears—Death's leafless trees—
The boastful banner in the breeze :
The stirring trump, the ringing shield ;
The iron tramp and the quaking field :
The tempest-shout, like the mad winds' cries,
When they roar rebellion to the skies,
Spoke, in the heart's deep, changeless tongue,
Horrors, alas ! too often sung.

And again I looked : but on bended knee
No more, that brave, brother band did I see !
They stood in the midst like a stag herd at bay —
But the lion uproused were less dreadful than they.

Faith in each heart, steel in each hand—
Like a charmed ring I saw them stand,
And quailed the souls of that Paynim host,
Till Shame on high the eagles tost ;
And Hate drove on her cloud black car,
And Vengeance burst the trump of war.

Then, like a day-star, in the sky,
The banner Cross rose gloriously ;
And the flashing sabres, from afar,
Shone like a meteoric-war.

Now Christian swords, and Christian prayers,
And that dread light the banner bears,
Smite, slay, o'erturn, and put to flight—
But Shame and Hate renew the fight.
With Vengeance fired, again they turn :
Driven back again, *again* they burn
With deadly ire ; and thirst for blood,
And curse that blessed banner wood.

Thus still by turns they fought and fled,
Till, one-by-one, the brave few bled :
But, who the sacred banner bore,
Fought on, till day and strife were o'er.

And oft o'er the pall of dusky night,
 Was seen the blaze of the banner light;
 Whose hallowed fire was a blessed charm
 From the battle's rage, and the captor's arm.

J. A. G.

TO THE HOLY CROSS.

BY A LADY.

Bright Cross ! when I look on thy Holy form,
 I dare not—I dare not repine ;
 Nor shrink in dismay from the world's trying storm,
 Whose bitterest portions were thine.

Oh ! bid me remember the patience you wore,
 Enduring beneath every woe,
 Till the genius of Hell could invent nothing more,
 Thy love, or its malice, to shew.

Bid that lesson of love sink deep in my heart,
 And its spirit pervade all my soul,
 To each thought, and each feeling rebellious, impart
 The obedience, that owns thy controul.

Then—then *will* I care not what trials are mine,
 Since gifted by Thee with a Spirit like thine.

PARAPHRASE ON PSALM XLV.

DEUS NOSTER, REFUGIUM, &c.

1. O God, when heaviest anguish tears our breast,
 In thee we find our help, support, and rest.
2. Though earth, disturbed, no more her centre keep,
 And tottering mountains seek the yawning deep ;
3. Though hills may tremble and the floods draw near,
 With threatening vengeance, we will know no fear,

4. O'er the pure Soul, his chosen, blest abode,
Rich streams of gladness pours the living God ;
5. Her God possessing, she remains unmoved,
Aided by him, because by him beloved.
6. Nations have trembled, and whole empires bowed,
E'en Earth has shaken, at the voice of God !
7. But He, the Lord of Hosts, now takes his stand
With us, we feel his all-supporting hand.
8. Behold the wonders of the Prince of Peace !
O'er the whole earth shall war and battle cease :
9. The bow is broken, and the armour crushed,
The shield is burnt ; in peace the world is hushed.
10. " Attend," he cries, " 'tis I am God alone,
The prostrate Gentiles bow before my throne."
11. But He, the Lord of Hosts, now takes his stand
With us ; we feel his all-supporting hand.

F. M.

 MONTHLY INTELLIGENCE.

FOREIGN.

 ROME.

We are sorry, that we are unable to communicate from the Eternal city, intelligence of general interest. To many of our readers, however, the following extract from a private letter will not be wholly indifferent.

" At the general ordinations in St. John Lateran's in December, the Rev. Messrs. Spenser* and Tobin were ordained Deacons, Messrs. Egan, Jarrett, and Savage, Subdeacons, and the other students, Minorists. The whole number ordained, on the occasion, by Cardinal Zurla, including fif-

teen Priests, twenty Deacons, and twenty Subdeacons, amounted to seventy-eight. Dr. Wiseman's health is now quite restored, and the physician pronounces Dr. Errington convalescent. Mr. Goodrich, though despaired of, at Monte Porzio, is now very much better. Our numbers have been diminished by the return of Messrs. Smith and Swarbrick to England, and is likely to be still further reduced, by departures in the spring. We look for a reinforcement. Dr. McHale and Dr. Baggs have kept up the sermons at the Church in the Corso, and the Rev. Mr. S—— is to assist in future, though not yet in priest's orders. Dr. Baggs delivered the Latin panegyric on St. Stephen's day, in the

* The Hon. and Rev. G. Spenser, son of Earl Spenser, and brother of Lord Althorp.

Pope's Chapel. I must not omit to mention the Pope's visit to Camaldoli, where we were presented to him. His Holiness received us with the greatest affability; and sent his benediction to the sick, who could not accompany us. I was commissioned, you know, to present a whole cargo of beads to be blessed. He joked upon the unusual number, and asked if I intended to open a bead shop in *Pater Noster Row*. He might have advised us to set up another in *Ave Maria Lane*, and then the joke would have been complete. When he was leaving Camaldoli surrounded by his guards, we formed a line on one side, to receive his blessing, which he graciously gave us, wishing us at the same time, in the kindest manner, a *buona villegiatura*. He spent ten days on the Alban hills, visiting the towns around, to the great joy of the inhabitants, the sound of whose rustic music echoed along the hills, as they marched out to welcome their sovereign. All was festivity and joy. Groups of young and old were to be seen moving along the hills, in their varied costumes, demanding, with anxious expression, which way the *Santo Padre* was to go. Whilst at Castel Gandolfo, a number of young men, whose conduct in the late disturbances his Holiness has pardoned, came to profess their gratitude for his goodness, and their willingness to shed their blood, if

necessary, in his defence. The Pope is universally admired both in his public and private conduct. Even the rebellious Bolognese speak of him with kindness, and attribute every harsh measure, against them, to his ministers."

From this extract, it will appear probable, that no credit is due to the rumours of fresh disturbances having broken out in the States of the Church, and of the consequent negotiations between France and Austria. We learn, that His Holiness did not prosecute the intended application to the British Government, for a body of Irish troops. He was deterred by the apprehension of the expense of transporting them to Italy.

Our intelligence from France is not brought down to a date sufficiently recent for insertion in our present No.

DOMESTIC.

In the Midland District, the prayers for averting the threatened visitation of the Cholera, are to be continued. The time was originally limited to the close of the year.

IMPOSTOR.—The impostor, to whom we have made indirect allusion in the Address prefixed to this No. calls himself the Rev. Mr. Fanning. We have just received information, which authorises us to denounce him by name. The following is the substance of the communication.

"A person of the name of

Bernard Fanning was, a few years ago, employed in a poor school near Dalkey, but he is not a priest, nor under any kind of religious vows; and the Franciscan Fathers, who are connected with that school, declare, that he has no authority to collect money for that school, and that he has never forwarded a shilling for its support."

This person circulates the account of the conversion of the Rev. R. Pope, the antagonist of the Rev. Mr. Maguire. This is as true as the rest of his story.

CATHOLIC CHAPEL, LEICESTER.—"On Christmas Day, a grand Mass was performed at the Catholic Chapel, in this town, composed by Mr. Guynemer, in which the talents of this gentleman in the science of music were amply shown. The *Kyrie* opens with a soft flowing movement, to which much tenderness is imparted by the beautiful key of E flat,—a key, never adopted by Haydn in his numerous masses for a grand orchestra. From this circumstance Mr. Guynemer has succeeded in affixing the words to most appropriate sounds. The *Gloria* calls forth a bolder strain, which is followed by a *Quoniam* for a bass voice, of great strength and spirit, ably sung by Mr. Branston. The *Credo*, in the minor of G, is written upon the plan of the old school, which, probably, was suggested

by the nature of the words; but at the passage, *descendit*, we again find that flowing ease, so natural to the composer. The movement is finished by a fugue upon the words, *et vitam venturi*, which, at once, evinces a knowledge of the classical style. At the closing of the tomb, the continued roll and explosion from the drum had a dramatic effect. The author obviously has reserved his highest expressions of sentiment for the *Agnus Dei* and *Benedictus*. The former was chastely sung by Miss Raby, and the blending of the voices in the *Benedictus* was an exquisite treat of melody clothed in the lustre of rich and natural harmony."--
From the Leicester Journal.

[The remainder of our correspondent's communication is an advertisement.]

On the 5th inst. at St. Gregory's College, Downside, the Rev. Dr. Morris is to be consecrated Bishop and V. A. for the Mauritius. The Bishops Bramston, Baines, and Gradwell are expected to conduct the solemnity.

BIRTH.—Jan. 2, at Paris, the Lady of O'Gorman Mahon, of a son and heir.

DIED.—Jan. 5, at Gloucester, Francis Robert Canning, infant son of Robert Canning, Esq. of Hartpury Court.—Jan. 3, Rev. David Hamison, O. S. F. in Yorkshire.—Rev. Mr. Delany, of Ballyraggett, Co. Kilkenny.

THE
CATHOLIC MAGAZINE,
AND REVIEW.

VOL. II.

MARCH, 1832.

No. 14.

[The length of the following letter has induced us, that we might ensure its insertion, to disturb our usual order, and to commence with Correspondence.—EDRS.]

CORRESPONDENCE

JANUARIAN CONTROVERSY.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

Oscott, January 2, 1832.

SIR,—I had no opportunity of seeing your publication until my arrival in London, about the middle of last November; since which time, having been constantly, either on the move, or in active employment, I have not been able, until this day, to sit down quietly, and review the origin and progress of a controversy, to which my letter from Naples has unintentionally given rise. That letter did not profess to be a dissertation on the subject, which it handled. It contemplated, indeed, the possibility of publication, but its primary object would have been attained without it. That object was to communicate certain facts connected with the relics of St. Januarius, which facts, I felt, would have been peculiarly interesting to me when I was in England, and which I therefore judged would be also interesting to those to whom they were immediately addressed. To have sustained these facts with more of experiment and research, might have been desirable, but was altogether incompatible with my very limited stay in the place.

Accordingly, I do not complain, that my narrative has

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been deemed defective. I only lament to find, that it has occasioned so acrimonious a discussion. Already, Sir, the thermometer stands much higher than it ever stood in the church of St. Gennaro; and I plainly perceive, that unless some gentle spirit moves among the heated elements, we shall have a conflagration, such as St. Januarius himself will find it difficult to extinguish.

The question undoubtedly is one on which every person is entitled to hold an independent, provided it be a reasonable and respectful, opinion. It trenches upon no article of faith, it sustains no leading doctrine; and, as the Church does not require such evidence to establish her divinity, her children are privileged to use a christian liberty concerning it. But I hope we shall not make this liberty a cloak to abuse one another, and shew ourselves puerile and petulant, as the best way of shewing our freedom. I have no ambition to enter these lists, and no wish to obtrude my opinions upon others. But, as I seem called upon to say something, I will endeavour to say it with as little reference as possible to *writers and signatures*, beyond the adoption of their propositions as matter of comment, and with as much brevity as may be consistent with a general intention to write no more about it.

And yet, in discussing this litigated question, I have not the presumption to think, that I can settle it by the production of evidence, which shall, to all minds, be perfectly conclusive. Such evidence is, perhaps, unattainable. Or if not absolutely unattainable, by me it is relatively so: for it is vain to hope, that any material inquiry can be supplied in England, which ought, we will assume, to have been made at Naples. I can only, therefore, offer explanations tending to throw additional light upon my former facts; premising, however, my conviction, that those facts have not been touched, nor the inferences weakened, which, to me, appear to have been legitimately drawn.

The difficulties, which have been suggested on occasion of the narrative, seem reducible to four heads. 1.—Difficulties as to the authenticity of the relics. 2.—Difficulties of chronology. 3.—Difficulties as to the subject matter in the phial. And, 4.—Difficulties regarding liquefaction.

These difficulties, I grant, are not urged in a spirit of

hostility. They impute no fraud or malice to the parties concerned. I will even assume, that they are not the proper personal opinions of those, who propound them, but put forth merely for the sake of argument.—Still, urged, as they now are, after the affair has been matter of observation for many centuries, after it has been commented upon, and defended by so many able and illustrious writers, and not impugned, as far as I know, by any Catholic writer of eminence, they do appear to me to involve such gross credulity, to attribute such puerile simplicity to millions of witnesses, to clergy and laity, bishops and cardinals, kings, popes, historians and martyrologists, that I really do not see that the parties are much benefitted by the special reservation. Knave and fool are so nicely balanced in the scale of moral worth, and their relative weight is so nearly equal, that mankind have but one feeling of pity for those, who are condemned to choose between them, or who, being acquitted on the first count, are left to hang on the second.

1.—To difficulties of the first class, which turn upon the authenticity of the relics, a sufficient answer, I conceive, is provided by saying, that it rests upon historical evidence, upon the unimpeachable integrity, and competent discrimination, of those, who, in successive ages, have attested their reality. That these relics have been watched with a national interest, because their local importance is as great at Naples, as are the relics of SS. Gervasius and Protasius at Milan, or of those of SS. Peter and Paul at Rome. Consequently, that no doubt on the subject is sustainable. One of your correspondents says: "I never saw any evidence, which shewed that the Head of the Saint was in the silver case." But what better evidence can we wish for than the evidence of human testimony. It is so asserted, —so believed,—and so recorded. Kings would not have presented, and loaded with precious stones, so rich and so costly a repository as is the *mexxo busto* of St. Januarius, without knowing that it would, and intending that it should, enclose *certain specific relics* of the Saint. Of such facts, it is oftentimes difficult to get at positive evidence; but, perhaps your readers will be of opinion, that some-

thing like positive evidence may be found in the two following documents, which I extract from a life of St. Januarius by Padre Girolamo Maria di St^a. Anna, published at Naples, in 1733. The first is a Bull of Sixtus V. granting certain indulgences to the Chapel of the Cathedral, denominated, *del Tesoro*, in which, after reciting the object of these indulgences to be, to excite the faithful to greater devotion towards God, and veneration for his saints, his Holiness continues: "Hinc est, quod Nos cupientes, ut Cappella sita intra Archiepiscopatum Neapolitanum, Thesauri S. Januarii nuncupata, *ubi Caput, et Sanguis ipsius S. Januarii asservatur, in quibus Divina Majestas perpetua, ut accepimus, operatur miracula, congruis frequentetur honoribus,*" &c. &c.* Another document is an entry made in the Royal Register by Charles the Second, of Naples, who gave this munificent present to the Church; in which, after a specification of the wages to the silversmiths for making the Silver Bust, it is thus recorded. "Gottifredo auri fabro, et familiari nostro, pro deaurando opere argenteo quod *includendum Caput B. Januarii* fieri mandavimus, de auro fino florenorum in pondere libram unam." †—Sed hæc satis superque.

2.—Your correspondent, H. Y. complains, that, whereas "our antient hagiographers were acquainted with the martyrdom of St. Januarius, and knew that his relics were preserved at Naples, yet, that no one of them seems ever to have heard that his blood was accustomed to liquefy, when it was placed in presence of the head." Now, I do

* Hence it is, that We being desirous that the Chapel situated within the Archbishopric of Naples, and styled *del Tesoro di San Gennaro*, where the *Head and the blood of St. Januarius himself is preserved*, and which the Almighty, as We have heard, illustrates by continual miracles,—may be attended with due honours, &c. &c.—*Apud. P. Girolamo.*

† *Item*,—To our well-beloved Godfrey, our royal goldsmith, for gilding a silver case, which we have caused to be made, *to enclose the Head of Blessed Januarius* —a pound of fine standard gold.—*In Reg. ann. 1306. lit. Z fol. 115.*

not clearly comprehend to what class of hagiographers your correspondent precisely alludes. I am aware that the fact is not mentioned by Bede in his Martyrology,—by Ado or by Usuard. But, in the first place, the early Martyrologies were little more than a Calendar of the Martyrs, briefly describing the places of their birth;—the time, circumstances and manner of their deaths. This we may learn from St. Gregory, in his letter to Eulogius, Bishop of Alexandria. “Nos, inquit, poenè omnium Martyrum, distinctis, per dies singulos, passionibus, collecta in unâ codice nomina habemus;—non tamen eodem volumine quis qualiter sit passus indicatur, sed tantum locus et dies passionis ponitur.” * (Lib. vii. ep. 29.) Now, Baronius is of opinion, that, to this calendar, Bede did little more than make a few scanty additions. “Meâ quidem sententia nihil aliud Beda fecisse videtur, nisi quod Romanum Martyrologium, cujus, ut vidimus, Sanctus Gregorius meminit, in Angliam per Augustinum, vel successores allatum, aliquibus additionibus auxit.” † (See *Baronius in his Dissertation, prefixed to his Edition of the Roman Martyrology. Antwerp. 1613.*) Now, it is well known, that Ado and Usuard both used the same basis in their respective Martyrologies. Consequently, if this common basis were, as it appears it was, a very old one, it was not likely to record more of St. Januarius and his companions, *than it was usual to record of the Martyrs*, viz. the circumstances of their birth, life, and death, or of particular miracles immediately connected with their deaths. Besides, Bede compiled his Martyrology early in the eighth century, and this, for historical reasons, which I will presently state, may have been too early for the posthumous prodigies.

But, although no mention is made of them by Bede, by Ado, or by Usuard, yet some authentic records must

* We have the names of almost all the Martyrs collected in one volume, and the date and place, but not the details, of their martyrdom.

† In my opinion, Bede did nothing else than make a few additions to the Roman Martyrology, of which, as we have seen, mention is made by St. Gregory, and which was introduced into England by St. Augustine, or his successors.

have contained them, seeing that we have them inserted in the Roman Martyrology published by Baronius : * another by the same illustrious writer, in his Annotations upon the Martyrology, as well as in his Ecclesiastical Annals : † and, descending through the line of hagiographers, we find the facts averred and detailed with a vast parade of proof by Ribadeneira, ‡ by the Bollandists,—of which learned body, two of the most learned, viz. fathers Henschenius and Papebrock, were expressly deputed to Naples to examine the matter,—and by a host of Neapolitan historians and chroniclers, down to the present time.

H. Y. lays great stress on the fact, that several centuries had elapsed before we find the prodigy referred to. But this is not quite correct. If reliance is to be placed upon Summonte, Tutini, and particularly Capaccio in his “*Historia Puteolana*,” mention is made of the liquefaction as early as the fourth century. To fetch up the history to this period, it may be advisable to premise, that St. Januarius and his companions suffered martyrdom under Dioclesian, at Puteoli, now Puzzuoli, in the year 305. That their bodies remained interred in the neighbourhood of that city, until peace being restored to the Church, under Constantine, they were sought out, and severally claimed by their respective countrymen. St. Januarius, who, though Bishop of Beneventum, was by birth a Neapolitan, was claimed by the faithful of Naples ; and his relics, accordingly, were carried thither, with great pomp and devotion, and laid in the Church of *S. Gennaro fuori le Mura*, which St. Severus, Bishop of Naples, had caused to be built. Now, it was on occasion of this Translation, according to Capaccio, that the holy woman, who had originally collected his blood on the field of his martyrdom, and who had preserved it with pious care during the remaining period of persecution, brought the phial to St. Severus. And that no sooner was the phial brought into the presence of the body, than it immediately melted, though before it was

* In loco. ad 19, Sep. † Tom. 2. anno 305. Moguntio. 1601.

‡ Flores Vit. Sanct. in loco.

hard.—*Obduratus antedè subito mollitus est.* Crowned with garlands, and covered with flowers, says the historian,—the Neapolitans returned to the city with the venerable relics. But we will give the entire passage in his own words.

“*Lætitiæ et gloriæ major accessio facta est, cum mulier, quæ sanguinem servaverat, Severo illum libentissimè obtulit, qui cum ad capitis corporisque prospectum positus esset, obduratus antea, subito mollitus est. Sertus redimiti, floribusque ornati Neapolitani cum admirandis reliquiis ad urbem rediere. Illustrior quam quoscumque vidit Capitolium, hic triumphus habitus est, et magis quam fasces Imperium, sanguis et corpus beati Martyris Romanam Ecclesiam exornavit, Neapolim locupletavit, Christiani nominis orbem amplificavit.*” * This happened towards the end of the fourth century.

The relics, as deposited by St. Severus, remained at Naples until the ninth century: when Sicon, Prince of Beneventum, having laid siege to Naples, diligently sought out and carried off the sacred relics, as being due to the city where St. Januarius had been Bishop. But the Acts assert, that these relics were *buried, tumultata*; that Sicon sought a long time, ineffectually, to find them, and that, at last, “*Martyris corpus de Basilica, ubi per longa temporum spatia requievit, elevans, cum magno tripudio Beneventum regreditur.*” †

We thus account for nearly six hundred years of concealment, which carries us nearly a hundred years beyond the time that Bede compiled his Acts. By Sicon, the relics were magnificently enshrined in marble, and placed in the cathedral church; until the tomb having fallen into decay, they were again taken up by the then Archbishop of Beneventum, and transferred to another church, in 1129. From thence, during the troublesome times of Frederic the Second, in 1240, they were again translated for security to the Abbey of Monte Vergine, about thirty miles from Naples; where they were so effectually concealed under the masonry

* Hist. Puteolan. cap. 12. apud P. Girolamo.

† Chioccarello. lib. de' Vescovi ed Arcivescovi di Napoli, f. 79.

of the high altar, that, two centuries after their deposition, all knowledge was lost of the exact spot where they were secured, and it was only by accident, on removing the high altar in 1480, that they were found and brought back to Naples with great solemnity in 1497.

Long before this period, however, the head of St. Januarius and the phial of his blood must have been separated from the major portion of the relics. Indeed, it is not certain, that the separation did not take place before the first translation to Beneventum. It is not, therefore, pretended that because the body of the Saint had lain concealed down to the 15th Century, that the smaller, but more important, portions had been also buried with them; but we have reason to believe, that, from the complexion of the times, and the chivalrous eagerness evinced by kings and cities to possess them, they must have been carefully secured, and concealed from public view. And thus fair historical presumptions may be supplied why circumstances were not favourable for any miraculous manifestations.

But, claiming for this last observation only so much weight as it may seem justly to deserve, I remark, that the argument is good without it. Because the objections founded on the silence of *early* hagiographers is, I conceive, sufficiently answered by shewing, that down to the eighth century, at least, it is highly probable, that the relics were buried.*

I have hazarded an hypothesis, which may still further bring down the period before which we ought not to look for traces of any miraculous liquefaction. In the obscurity of history and the scantiness of documents, rendered doubly obscure and scanty by the impossibility of gaining access

* This opinion is confirmed by Godescard in his French Edition of Mr. Butler's Lives of the Saints. . "On ne sait dans quel temps la tête du Saint Evêque fut tirée de la châsse où ses ossemens étoient renfermés. L'opinion la plus vraisemblable est que ce fut vers le huitième ou le neuvième siècle."—Vie des Peres, &c. Tom. 8. p. 490.

to the Neapolitan historians, it will scarcely be required that I should produce a concatenation of evidence to reach forward to Baronius and the Bollandists. I find mention, however, made of the liquefaction in the eleventh century, on the testimony of a St. Pellegrinus, whose journey to Naples and description of the miracle is circumstantially detailed by Girolamo, and supported by the authority of Summonte, Gazzella, Tutini, Pietri, and others.* From this time the retrospective evidence of the Roman Martyrology † may spread over the interval to Ribadeneira, from whose ocular testimony we pass on to Baronius, Henschenius, Papebrock, and a multitude of other witnesses, learned, grave, and credible, in connected series down to our own times.

But, after all, the argument does not require a connected series. It can stand upon insulated facts : and perhaps H. Y. has himself supplied the best answer, when he says, that, " God is certainly free to perform his miracles when and where he pleases, and therefore no weight is due to the objection, that because the miracle is not known to have been wrought formerly, it may be supposed not to be wrought now." Every one acquainted with Ecclesiastical History knows, that the most brilliant and incontestable miracles have been performed on certain favoured occasions, as on the accidental discovery of relics, which had long lain concealed. Such were the prodigies that God scattered with so much splendour around the relics of his holy martyr, St. Stephen, on occasion of their discovery by the venerable Lucian, in the fifth age, and recorded by St. Augustine in his City of God. (l. 22. c. 8.) Such also were those performed on the disinterment of the martyrs, SS. Gervasius and Protasius, by St. Ambrose, in Milan,

* See Padre Girolamo. Vita di S. Gennaro. p. 186.

† Corpus S. Januarii Neapolim fuit delatum, atque honorificè in Ecclesia tumultatum : ubi etiam Beatissimi Martyris sanguis in ampullâ vitreâ adhuc servatur, qui in conspectu capitis illius positus, velut recens liqescere et ebullire conspicitur. Vide Martyrologium Romanum. Sep. 18. Antwerpiae, 1613.

2 attested by him in his letters, and also by St. Augustine, in several parts of his works. And such, too, were the miraculous cures that accompanied the translation into Italy of the relics of St. Nicholas of Bari, in the eleventh age, with many other authentic facts of a similar character, all tending to establish the principle, that, in the extraordinary operations of God, we are not always to expect to find assignable reasons, either for their commencement or continuance. And, if in kindness to a particular nation, he chooses to perpetuate his wonders, no other reason need be sought for, than the mere fact of manifestation. *Stet pro ratione voluntas.*

3. But, is the substance contained in the phial, real human blood? H. Y. observes, that "most certainly it is not the blood of the martyr in its natural state." This assertion, I think, it would be difficult to prove. It certainly is not blood in the state in which human blood can often fall under our inspection. It must be supposed, at least, to be blood of fifteen hundred years standing: and what appearance such blood would assume,—and whether the "serum would separate from the colouring matter," in case it could be made to liquefy, I see not how we can decide; unless we agree to abide by the judgment of Pica of Mirandola, who witnessed and examined the phenomenon, and who has recorded an opinion, that the substance in the phial, when in a state of congelation, actually did assume that precise appearance, which blood would naturally assume, if drawn from a human body and preserved for several centuries. *Eam retinens formam quæ cruori multis sæculis effuso conveniat.**

* John Francis Pica, Prince of Mirandola, and nephew to the Leviathan of literature, John Pica, called by Scaliger, *monstrum vivitio*,—himself an accomplished Scholar and Philosopher, published a work, *de Fide, et ordine credendi*, dedicated to Julius II. in 1502. In that work he speaks so explicitly and philosophically on the subject before us, that, at the hazard of being tedious, I will subjoin the passage.

"Adservantur Neapoli in Campaniâ Januarii Martyris reliquæ
Adservatur, et in vase, sanguis post ejus trucidationem piè collectus

"We know, however," continues H. Y. "that the ancient Christians employed various unguents and solutions of aromatic gums for the preservation of the dead: and it is not improbable that they mixed some of these ingre-

qui è regione membrorum positus ebullire quodammodo incipit et liquefieri, atque ad pristinum veri sanguinis speciem redire: semotus autem, et aliò collocatus, in densum cruorem coit, coagulaturque, *eam retinens formam, quæ cruori multis sæculis effuso conveniat*, donec iterum reliquiis ipsis in argenteâ thecâ reconditis ex adverso opponatur; nec id quoque semper evenit, nam dum regionibus illis aliquid imminet malum, vel turbatio impedit, sua illa quiete vexationem portendens, ita incolæ longâ experientiâ didicere. Ego meis oculis cruorem illum, qui concretus, et teter sua natura manet, objectu capitis rubescere, liquefcere, et cœu ebullire vidi, perinde ac si è venis tum fuisset emissus. Vidi, inquam, meis oculis, et ratione comprehendî, operâ naturæ fieri id minimè posse. Testatissimum enim apud Philosophos, à formæ privatione, quod aiunt, ad habitum ejusdem, non dari, et qui non credunt, experiri possunt, si cruorem, ubi coierit, et post menses aliquos, ne annos dicam, in terram pulvereamque massam redactus fuerit, ad sanguinis formam, et ne verbis calumniam faciat, si non ad formam, ad sola tamen accidentia formam sequentia, ruborem scilicet, liquorem, fluxum, et reliqua reducere possint." Vide. P. Girol. p. 193.

At Naples, in Campania, are preserved the relics of the Martyr Januarius. There is kept also in a vessel, some of his blood, which was piously gathered up after his martyrdom; which blood, when placed over against the remains of his body, begins, in a manner, to liquefy and to boil up, and to assume all the primitive appearances of real blood. But when removed from the relics, and deposited elsewhere, it clots and coagulates, retaining the appearance of gore, ages ago effused from a human body: and in this state it remains until it be again brought out and placed in presence of the relics, which are enclosed in a silver case. But this liquefaction does not always take place; for, as long as any dangers threaten, or troubles disturb the country, the substance in the phial designates calamity, by a state of perfect quiescence, as long experience has taught the inhabitants to remark. *I have, with my own eyes, witnessed this gory substance, naturally clotted and dark, when in presence of the head, reddened, liquefy, and, in a manner, boil up as if it had just issued from the veins. I have seen it, I say, with my own eyes, and I have reasona-*

dients with the blood of the martyrs, which they intended to preserve." Now, I will not undertake to say, that the hypothesis is in itself improbable,—but, I think it a gratuitous hypothesis, not favoured by history, nor supported by any writers on our antient cemeteries. I have carefully examined Boldetti on the antient cemeteries,* and his work comprises all that Bosio and Aringhi and many others have written on the subject, and I find no mention of any such custom. We know, indeed, from Tertullian, Prosper, and St. Gregory of Nyssa, as well as from the authentic Acts of the Martyrs, that the first Christians used unguents and solutions of aromatic gums for embalming the dead, or perfuming their coffins. Thus we read in the Acts of St. Andrew. *Maximilla, Christo amabilis tulit corpus Apostoli, et optimo loco cum aromatibus sepelivit.* That the holy Pope, Marcellus, with the pious Matron, Lucina, performed the same careful duties to the remains of S. Cyriacus and his companions. *Post dies octo veniens Marcellus Episcopus cum Lucina Matrona Christianissima, condidit corpora Sanctorum cum aromatibus et linteaminibus*† Such narratives are of constant recurrence. That the Christians anointed the bodies of the dead with fragrant unguents; that they wrapped them in linen cloths steeped in aromatics;—that they put gums and sweet-smelling drugs into earthen vessels and enclosed them within the tombs,—but *never that they com-*

bly inferred, that all this could not be in the ordinary course of nature, for all philosophers agree, that the properties of a substance are not naturally to be found in the absence of its distinguishing constituents. And if any persons are disposed to think otherwise, let them make an experiment upon coagulated blood, which, after some months, not to say years, has subsided into an earthy dusty mass, and let them try whether, by any process, they can make such substance re-assume the form of blood, and,—not to quarrel about terms,—if not the form, at least its mere attendant accidents, namely, colour, softness, and fluidity.

* Osservazioni sopra i sagri Cimiteri de' SS. Martiri, ed Antichi Cristiani. Fol. Roma, 1720.

† Acta SS. apud Bolland.

pounded them with the blood. Indeed, the very shape of the phials, which have been found in great numbers in the antient Catacombs, is very unfavourable to the supposed practice. Full-swelling below, and running up to long narrow necks, these phials are well suited to receive a fluid like blood, but very ill-suited to receive any gross gummy substances. It is the opinion of Mabillon, that, whatever may be thought of the Canthari, or of the variously shaped vessels of *terra cotta*, which are sometimes found within the coffins, and to whatever different uses they were applied, there can be no doubt but that the *ampullæ of glass* were not used for any other purpose than for containing blood. “*Aliam quidem rationem esse constat de vasculis vitreis, quæ non nisi ad sanguinem conservandum adhibita fuisse videntur.*” This blood, the faithful soaked up either with cloths or sponges, and then carefully preserved it in phials. Of which kind, he says, is the phial kept at Naples, containing the blood of St. Januarius, bishop and martyr. “*Ejus generis est ampulla sanguinis S. Januarii Episcopi et Martyris Neapoli asservata.*” *

On this subject, three things are notorious. First, that the faithful testified an exceeding great desire to possess themselves of the blood of a martyr, and that they ran every risk to obtain it. Secondly, that in order to secure it, they provided themselves with—glass phials to catch it directly from the wounds, or, with—cloths and sponges to soak it up from the ground. And, thirdly, that the blood so collected in glass phials, was either kept by them to satisfy private devotion, or more frequently was cemented into the wall at the head of the Martyr’s coffin, *as the well-known conventional symbol of a Martyr.*

In proof of the first, may I be permitted to repeat the well-known passage from Baronius. “*Tanti faciebant Fideles sacras reliquias Martyrum, ut sudoris, si possent, guttas haurirent, et stillas sanguinis, etiam persecutore vidente, et invidente, atque extento gladio minante, qualibet arte exciperent, atque reconderent.*” † In proof of the

* Euseb. Rom. ep. 11. p. 17.

† Baron. Ann. 261.

second, it is said in the Acts of St. Cyprian, that, when under the axe of the executioner, *his weeping brethren placed before him linen cloths and handkerchiefs, that the holy blood, as it fell, might not be absorbed by the earth* * Nicephorus, the Historian, quoted by Boldetti, speaks of the blood of St. Euphemia, as being caught and distributed into small vessels of glass. *Exiguïs vitreis vasculis exceptum atque divisum.*† This custom is beautifully recorded by Prudentius in a hymn for St. Vincent—

Hic purpurantem corporis
Gaudet cruorem lambere
Plerique vestem lineam
Stillante tingunt sanguine
Tutamen ut sacrum suis
Domi reservent posteris.

Prud. Peristeph. hymn. de S. Vincentio.

And again :

Palliolis etiam bibulæ siccantur arenæ,
Ne quis in infecto pulvere ros maneat.
Si quis et in sudibus recalenti aspergine sanguis
Insidet, hunc omnem spongia pressa rapit.

Id. hymn. II.

Respecting the use, which was made of these Ampullæ as sepulchral *symbols of martyrdom*, it is so familiarly known to all, who have seen the remains, or have read the accounts, of the antient cemeteries, that it is needless to adduce proof of it. The fact, indeed, is so notorious, that the Sacred Congregation of Rites, in 1688, decreed, that the *palm* and the *vessel stained with blood* were to be held as ordinary tokens of a Martyr's remains.—*censuit, palmam et vas illorum sanguine tinctum, pro signis certissimis habenda esse.*‡ Some of these phials bear inscriptions on the outer coating of cement in which they have been

* Acta apud Ruinart. p. 216.

† Niceph. lib. 18. Hist. Eccl. c. 31. apud Boldetti.

‡ Apud Boldetti—Osservazioni, &c. 237.

set, purporting that they contain blood.—SA.—or SANG.—or SA. with a palm branch, as may be seen in Boldetti. All of them are found to contain a dark sediment; and if accident has at any time turned them on their sides, which is sometimes the case when the phial is *within* the coffin, the sediment is found to be exactly on the side on which the phials have lain. Of this, Boldetti details an interesting case, which fell under his own observation. Boldetti was Canon of *Santa Maria in Trastevere*, and *Custode delle Sagre Reliquie*, under Clement XI.; and in that capacity, in the December of 1717, superintended the removal of certain relics from the cemetery of S. Priscilla, which, from the usual symbols of the *palm* and the *phial*, were recognised to be the body of a martyr. Three slabs of *terra cotta* covered the remains. On removing the first slab from over the feet, they found a glass phial of a spherical form, with long neck, and similar to, though somewhat larger than, that of St. Januarius. Boldetti gives a plate of the phial exactly as it appeared. It had evidently been upset by the fixing of the stone coffin. It was resting on its side at the feet of the martyr. It had been full of blood: and I infer, that it was *pure unmixed* blood, from the circumstance that its contents were traceable over the cloths that covered the feet and the floor of the coffin. The reclining side of the phial contained a dark sediment up to the root of the neck, along which neck, and particularly at the lower lip of the phial, from whence the blood must have issued, there appeared a broad discoloured coating, such as would be seen if a similarly shaped bottle of ink were to be overturned upon a table. The whole account may be seen in Boldetti, and to me it seems to form something like positive proof, that no unguent or glutinous matter was mixed up with the blood. Boldetti subjoins a chemical experiment made upon certain fragments of phials by the celebrated Leibnitz, at the instance of Monsignor Fabretti, a learned Canon of St. Peter's, under Alexander VIII. The object of Leibnitz was to discover whether the dark sediment were a mineral or an animal substance. Accordingly, he washed the fragments with a solution of Sal Ammoniac and common water, which immediately removing

deducted
Pape 16.
sch. 1689.
Did h. fib.
1691. age
82.

the dark matter, he concluded, that as it had not penetrated the glass, but only adhered to the surface, that it was of the nature of blood, rather than a mineral substance.*

Now to apply these general reasonings to the subject before us. All the Neapolitan Historians and Annalists † concur in stating, that, on the occasion of the martyrdom of St. Januarius, a holy woman collected his blood in two phials, in the one, pure blood, in the other, blood mixed with the dust; and carried them with pious devotion to her house. This general opinion is also supported by many antient frescos preserved both in the cathedral and in the old church of St. Januarius without the walls. The phials shown at Naples as the identical phials, are evidently antient, and of the same shape and material as those dug out of the catacombs, of which several have been engraved by Boldetti.

We have seen that Capaccio, who must have written from authentic sources, relates how they were brought by the pious matron herself to St. Severus, on occasion of the first translation of the relics, in the fourth century: and though it might be difficult to find, in the silence and obscurity of history, written documents to verify them through every succeeding age, yet there has existed a chain of traditionary evidence, which, to a reasonable and unprejudiced mind, will appear a sufficient authentication. "Quasi magni testes, quibus non credere, pudor ipse prohibet." Indeed, no doubt is raised on the subject by any

* I subjoin the extract from Leibnitz' own letter to Fabretti. "Frustum phialæ vitreæ ex Cemeterio Calixti allatum rubedine tinctum examinavi nonnihil, ut facilius discerni posset cujus ea generis esset, et utrum, ut Physici hodie loquuntur, ex regno animali, an potius, minerali, esset profecta. Et venit mihi in mentem uti solutione Salis Ammoniaci, ut vocant, in aquâ communi, attentare, an ejus ope aliquid à vitro separari atque elui posset. Id vero subito et supra spem successit. Indeque nata nobis merito suspicio est, *sanguineam potius materiam* quam terrestrem seu mineralem, quæ vi corrosiva prædicta tanto tempore altius in vitrum fortasse descendisset, nec lixivio tam subito cessisset, &c. Apud Boldetti, p. 186.

† Summonte, Capaccio, &c. apud P. Girolamo. p. 83.

of your correspondents. I assume it therefore as a conceded point, that the substance, which is now preserved at Naples, as the blood of St. Januarius, is the *same* substance which was originally deposited in the phial, at the time of his martyrdom: and I also assume, that, whilst no evidence of a contrary tendency has been advanced, some reasons at least have been adduced to shew that the substance enclosed is not only the blood, but the *unmixed* blood of the holy martyr.

4.—But holding these arguments for the present in abeyance, and considering the substance in the phial to be still an undefined substance, is there not sufficient cause assignable in the atmosphere of the Church, to produce the liquefaction? “Every one knows,” says H. Y. “that there exists a numerous class of substances, which retain the solid form under a certain degree of temperature, and necessarily become liquid on exposure to a higher heat. Is there any thing to take the matter contained in the phial out of this class of liquefiable substances?” One of your correspondents seems to think that the question is so purely a question of chemistry, that no one but a Sir Humphrey Davy, can be qualified to solve it. I shall venture however to dissent from your correspondent, freely acknowledging that if I did not consider it to be rather a question of common sense, and of ordinary observation, I would not presume to hazard any answer at all. But in framing an answer, it appears desirable to ascertain, first, what was the mean temperature of the Church at the time of liquefaction; and secondly, would substances, such as the phial may be supposed to contain, melt and flow within the range of that given temperature. On the first of these points I do not profess to speak experimentally. I carried no thermometer in my pocket, and can give therefore only the result of common observation. On the four occasions that I witnessed the liquefaction, the temperature must have varied considerably; that is, the atmosphere must have been much warmer, in the Church of St. Clare, on the Saturday evening, than it could have been, in the Church of St. Januarius, on the Sunday, or Monday, or Wednesday mornings. My reasons for asserting that the atmos-

phere must have been warmer in the Church of St. Clare, on the Saturday evening, than in the Cathedral, are, first, that I felt it to be so; next, that the Church is smaller than that of St. Januarius; that the number of people assembled was much greater; that the people had been assembled from about 2 o'clock at noon, and the liquefaction did not take place till between six and seven in the evening; that there were, I think, a greater number of lights, and certainly there were a very much greater number of people collected within the sanctuary. Now though the Churches in Naples and Rome are usually the coolest places in the city, yet as the Church had received the rays of the sun for twelve hours, as also for the other reasons just stated, I would say that the thermometer may have reached 78° of Fahrenheit, but could scarcely have stood above it:—whilst on the other occasions, from the circumstances of the Church being larger, of the ceremony taking place as early as 9 o'clock, before the sun had warmed the air, and before any great concourse of people had assembled, there never appearing in the sanctuary above twelve or fourteen persons, and the altar not having more than six lights burning, the thermometer must have stood several degrees lower, let us say, 70° . Therefore between 70° and 80° of Fahrenheit the whole mystery lies. Now, what substances are there in nature, which, retaining a solid or congealed form at a temperature of 68° or 70° will become perfectly fluid at 80 degrees? Your correspondents have assumed that there is a considerable variation of temperature, between the Church in which it liquefies, and the place in which it is kept. But this is not the case. The phial is kept in a sort of press behind the altar, though nearly on a level with it. The press may be of iron. It probably is so. But if the temperature of any iron-chest or cup-board be compared with the temperature of the room in which it is fixed, I think it will be found that the iron-chest will prove, if not warmer, at least not colder, than the room itself. But say that it is a little colder. Then how stands the case. The phial is kept in an iron chest at a temperature, we will suppose of 68° . At that temperature, observe, the substance is quite hard. It is

then brought into a temperature of 70° or perhaps 75° . At which temperature it dissolves, and flows freely, in the space of about twelve or fifteen minutes. Now what substance can the phial be supposed to contain, which shall pass in fifteen minutes from a state of congelation, to fluidity, within the range of 68° and 75° ? * It will not do to instance substances that pass into the two states, only within an *equal number of degrees*, as water and ice within a range of 30° and 37° , unless they are within the *same identical* degrees of 68° and 75° . We know that ice will rapidly dissolve if brought into such a temperature. But then the lower point of 68° , so far from being a point at which ice will remain solid, is itself, as every one knows; more than 35° above its freezing point, whereas the substance in the phial is found solid at that same temperature. Again then I ask, what substances will serve your purpose? I confess I know of none, either animal or vegetable, either jellies or gums, or gravies. I much question indeed whether even an ounce of *solid ice* which begins to thaw, we will say at 33° , if brought into a room where the temperature is up at 70° would completely melt in twelve minutes. Butter will not, and I am pretty sure that jellies will not; and I suspect that most of your correspondents have been in situations to observe where, if such substances can only escape the appetites of the guests, that they are in no *immediate* danger from a heated atmosphere.† And observe, I am now supposing substances *freshly set*, with all their parts apt to receive and obey the

* I have taken, what I conceive, a fair average temperature, for the *beginning of May*; but in *December*, when the liquefaction *also takes place*, the average must, obviously, be rated much lower.

† Since writing the above, it occurred to me, that I might put my hypothesis to the test of a very simple experiment. I placed a glass of calves' foot jelly and a thermometer before the fire, at a temperature of between 73° and 75° . The jelly took *an hour and a quarter to dissolve*. I placed another in a temperature rising gradually from 60° to 86° . It remained solid for *five and thirty minutes*. Placed in an atmosphere of 60° which quickly rose to 105° it remained twelve minutes in that heat before it melted. Fresh butter, in a temperature

influence of heat. Whereas, the substance in St. Januarius' phial is *old and hard*, of fifteen hundred years standing, and which, for some hundred years at least, has alternately dissolved and congealed, dissolved and congealed, seventeen times in each year, and that, too, in different seasons of the year. Again, animal and vegetable substances, which melt or congeal at a given temperature, will, under natural circumstances, always melt or congeal at that same fixed temperature,—whereas, it fell under my own observation, that the phial at Naples varied in these respects in the different churches of St. Clare and St. Gennaro, on the Saturday evening, and the Sunday morning.—That, in the first mentioned church, the substance was in a state of congelation up to 78° or 80° ,—whereas, in the church of St. Gennaro, it was in a state of perfect fluidity at a temperature much lower, which, for reasons just stated, I have fixed at 70° .

I will not dwell upon the groundless hypothesis,—because not revived by any of your correspondents,—that we may suppose heat to be communicated from the hands of the officiating priest, enough to account for all observable changes. For, to any one, who has witnessed the ceremony, it passes all belief, that any perceptible heat can be communicated at all, in so short a space of time. As I observed in my first letter, the phials are firmly fixed in a broad circular frame, faced on both sides with crystal, very much resembling a large Ostensorium or Remonstrance.—That this Remonstrance is fixed upon a long hollow shaft of silver, by which it is held, so that the heat must ascend up the shaft, through the thick silver frame, then through several folds of coarse linen cloth, and finally through the phial itself, and that, too, in quantity sufficient to raise an atmosphere, of about 65° or 70° , to a point at which animal

of 78° was but superficially softened in an hour and a quarter, and but partially melted in two hours. Even between 100° and 106° it did not melt for eighteen minutes. Currant jelly would not liquefy at all, during a space of three quarters of an hour, with the thermometer as high as 165° . Let it also be observed, that none of these substances will keep for anylong time.

substances will become fluid. Why it appears to me so utterly impossible, that, as I said in my first letter, I should as soon expect to see a candle lighted by the heat of a *hand* applied to the foot of a candlestick, as, that the priest's hand could affect the substance in the phial, by merely holding the shaft of the Remonstrance. By the way, your compositor has made me say, *head*, instead of *hand*. But, with his permission, *hand* is better. The human hand is a better average test of heat than the human head. Heads are of very unequal temperatures. Indeed, some of your correspondents seem disposed to think, that even our heads were a little too hot to be safely trusted near any thing liquefiable. It is well, therefore, for the credit of the affair, that we did not run our heads against the relic.*

But there is still another fact, which seems to be quite as irreconcilable with the known properties of heat, and to take the phial of St. Januarius out of the class of common substances. I did not mention the fact in my first communication, because it happened after I had sent off, or sealed up, the letter. It relates to the appearance of the phial on the Wednesday morning. The time, the temperature, and the numbers assembled, were much the same as on the preceding mornings. And yet, no sooner had the priest uncovered the relic, than the *phial appeared quite full*. There had been an increase of volume, of at least one-third, and that, during the time that he was

* I have read an assertion, but I believe the assertion to be utterly groundless, that the priest is in the habit of shaking the phial during the ceremony, to assist liquefaction. *It never was done on any of the four occasions when I witnessed it.* I do not believe that it is ever done. The priest does sometimes gently and respectfully turn it round to ascertain that the liquefaction has taken place, and to give evidence to the by-standers of the fact,—*but never shakes the phial.* As little credit is due to an assertion of Dr. Moore, in his *View of Society and Manners in Italy*, (Letter lxiv.) that the priest manœuvres with the phial by *chafing and rubbing it*. To this idle observation, it is sufficient to reply, that the priest's hand *cannot approach* the phial, and, therefore, that he can neither rub it, nor chafe it.

bringing it from behind the altar to place it upon the altar. I presume, at least, that the increase took place during that time, and that the substance in the phial, when first taken out, had stood at its usual height of about two-thirds, from the surprise, which the priest expressed on unveiling it. "[E piena," he exclaimed, "è piena : " and almost immediately, without finishing the usual prayers, he presented it to the veneration of the faithful. Now, unless we suppose a fraudulent renewal of matter, and I am not discussing the question with any one, that can, for a moment, suspect it, —but, fraud apart, how can any change of temperature account for so great an increase of bulk ? *

But, if your correspondent, Y. is rightly informed, — "the educated and respectable Neapolitans think nothing of the phenomenon, probably not even the Archbishop himself." To which he adds, — "I make no comment."

I know not whose is the flippant comment about the Archbishop. But it is a pity that it should have been made by any one ; for it is both uncharitable, and unjust. H. Y. better knew the character of Cardinal Ruffo, when he testified, that "his virtuous and saint-like character was a sufficient answer to the imputation of fraud." But, what is meant by the *educated and respectable Neapo-*

* Here let me reply to a question, which I have forgotten to introduce into the text. I have been asked, why the substance in the smaller phial does not liquefy as well as in the larger one.

It is not quite certain, that there is any substance at all in it. I was told by one of the sacristans, that what I took for two irregular lumps, as I described them in my first letter, were only strong stains of blood on the surface of the glass. I am inclined, however, to doubt it. I did not, indeed, examine it so closely as I did the larger phial, but the appearance to me was of two irregular lumps. In all probability, they are either remnants of earth saturated with blood, or pieces of *sponge*, with which the first Christians used to soak up every drop of a Martyr's blood, and which, afterwards, they enclosed in phials, and buried in the same tomb. Many such phials have been found in the catacombs.—One such, in particular, which was accidentally broken, and so discovered the sponge, is minutely described by Boldetti.—*Osservazioni*, &c. 149.

litans thinking nothing of the phenomenon? If he means, that there are many amongst the "educated Neapolitans," who care little about that, or anything else connected with religion,—there are too many such to be found every where. Or, if he means, that the "educated and respectable Neapolitans" having thoroughly investigated the matter, have formed a deliberate judgment on the case, and have decided, either by reference to history, that the relics are unauthenticated; by reference to their own observation, that fraud has been detected; or on philosophical principles, that the liquefaction may be explained;—if this be his meaning, we should have preferred to have the reasonings and experiments which led them to this conclusion, to the off-hand verdict, with which we are treated. But, if Y.'s informant means to say, that the question is precisely one between knowledge and ignorance,—between the "educated and respectable" on one side, and the illiterate and the vulgar on the other, I should scarcely trust myself to say, how grievously I believe him to be misinformed. The first families in Naples attend in the processions, which they would scarcely do if "they thought nothing of it: "—the King and his Court kneel before the relic, which they are not bound to do, and which they would scarcely do, if they "thought nothing of it: "—the clergy crowd round the altar, and act, and speak, and write, as if they thought something of it, and surely they are to be ranked amongst the "educated and respectable." I myself conversed on this subject with, at least, *one educated and respectable person*, who is a Canon of the Cathedral, and the Director of the National Museum, a scholar of the highest excellence, a celebrated antiquarian, and the illustrator of the antiquities, both of Naples and Pompeii;—and I asked this "educated and respectable" Ecclesiastic what was his opinion of the liquefaction. "Sir," said he, "I will give you my opinion freely. I am not an over-credulous man. People sometimes talk of miracles here, and of miracles there.—Generally speaking, I give no heed to them. But, upon the subject of St. Januarius' blood, my mind is completely made up.—I believe the liquefaction to be clearly and decidedly miraculous. Can any one suppose collu-

*Canon:
Torio*

sion amongst us? You have seen how we are relatively situated. We are here two distinct Chapters, with two distinct Chapels. We have rights and privileges as distinct as the Chapters. I am not authorised to enter the *Tesoro*, nor are the individuals of the *Tesoro* authorised to enter our Chapel. We may be known to each other, but we are not intimate. The miracle takes place, sometimes in our Chapel, sometimes in theirs. It is impossible that we could coalesce for any sinister purpose. To every one who questions me on the subject, my answer always is, come and see. And come and see, not one morning only, but every morning during the octave. Examine attentively, and you will find, not only that liquefaction takes place, but, that sometimes *there is an increase of bulk, which forms, in my judgment, the most remarkable feature in the case.*" This conversation took place on the preceding Friday, and I had an opportunity of witnessing the truth of the last mentioned fact, as I have stated, on the following Wednesday. Now, all this looks as if some, at least, of the "educated and respectable Neapolitans" thought *something* of the phenomenon.

Then, if we recur to the well-known sentiments on the subject, of Baronius, Ribadeneira, Papebrock, Henschenius, Pica of Mirandola, and Benedict XIV. to pass over a hundred others of equal celebrity, we shall have raised a phalanx, that it would not be discreditable to join. They had the misfortune, it is true, to live before the times of Sir Humphry Davy, who, oddly enough, however, had, himself, it seems, *a secret leaning towards the miracle*,—but, with even this large deduction of advantage, I think they will cut no very despicable figure beside "*the educated and respectable Neapolitans, who think nothing of the phenomenon.*"

Sir, an allusion has been made, in the course of this controversy, to the authority of Mr. Eustace, and his dictum has been quoted against the miracle. As a classical tourist, Mr. Eustace is fully entitled to the large share he has acquired of public approbation. He was an elegant scholar, a lively and interesting writer, a judicious critic, a good historian and antiquarian, possessing an extensive

knowledge of polite literature, and an exquisite taste on subjects of art. But there are sentiments in his work, which no Catholic will advocate, and which he himself disowned in the latter period of his life. I do not mean to say, that his opinion of St. Januarius is equally reprehensible with some propositions that might be extracted from his work. I would speak tenderly of his faults, or not allude to them at all, were it not honourable to record that he lamented them himself. And, even on this very subject of St. Januarius, it is due to his memory to say, that he retracted his opinion a little time before his death. I have been informed on authority on which I can perfectly rely, and being myself acquainted with the parties, I know that they are as incapable of mistaking, as of mis-stating, a fact,—that a highly respectable ecclesiastic, still alive, took the liberty of remonstrating with Mr. Eustace, amongst other things, for the sentiments he had recorded on the miracle of St. Januarius. “How can you,” said he to him, “how can you, a simple priest, presume to bring a charge against so many respectable prelates and clergy, every one of whom is as incapable of fraud as yourself.” “*I see,*” replied Mr. Eustace, “*that I was wrong. But I am preparing another Edition of my work, and I hope, that, on that point, and on some others, you and the public will be contented with me.*” *

In concluding this article, Mr. Editor, I owe an apology both to you and to your readers. To you, for the undue space I have occupied in your pages; to your readers, for the large demand I have made on their patience. Perhaps

* It is to be lamented, that Mr. Eustace did not leave some record of these his commendable intentions, which a premature death prevented him from accomplishing. In the summer of 1815, during his second visit to Naples, he was seized with a mortal fever, of which he died on the 1st of August, in the 54th year of his age. He was buried in the Church of the *Crocelle*. A few surviving friends have erected a monument over the spot where his ashes repose. It is a simple monument, consisting of a plain tablet of white marble: on which, between two pillars, a female figure, representing Italy, stands in relief, leaning in a pensive attitude, on a tomb. Beside her is the Ibis with the Serpent. His sacerdotal character is indicated by the chalice and paten. I

my best apology will consist in a promise, not willingly nor readily to write again upon the subject. But having

copied the inscription beneath. It was written, I believe, by the late Abbate Campbell. Perhaps your readers will not be displeased to see it. [We shall be obliged to any of our poetical readers for a translation.—EDRS.]

H. S. E.
JOANNES CHETWODE EUSTACE
Sacerdos Anglicus
Fidei Catholicæ Illibatæ
Cultor Interpres Vindex
Vir Constans Simplex Doctus Innocens
Nemini Non Affabilis
Nemini Non Benevolus
Italiæ Sibi Dilectissimæ

Hospes Iterum Et Investigator
Febre Correptus Neapoli
Patriæ Flebilis Suis Flebilior
Ad Deum Redemptorem
Spe Pavida Accessurus
Oblit Kaland. Aug.
Anno Sacro M.DCCCXV
Ætatis Suse LIII
R. I. P.

*In the Centre,
The Chalice and Paten.*

Dum dona hic positæ tot contra vota favillæ
Anglia materno munere functa dicat,
Dona ferant Italiæ sua pænæ sororia gentes
Manibus Eustacii vix placitura mines.
Haud operum immemeres quæ luce inclaruit aucta
Italiæque recens fama et avitus honor.
Publicus illa favor, frustrâ hæc nova cepta requirens
Et cedro et lacrimis scripta linenda fovet.
Vis mansueta animi, mitis sapientia, et aures
Nescio quâ dulci vox gravitate trahens
Semper in Eustacio, nisi quando insurgeret ultor
In contemptores numinis arma rotans.
Adde sales sine felle, sales ea suavia nexu
Serta sodalitium quæ propiore ligant.
Illi seu faciles nugas seu seria mallet
Qui semel auditor, semper amicus erat.
Care vale! Patriæ manet æternumque manebit
Te genuisse decus, non tumulasse dolor!

Translation of the Latin passage, p. 79, accidentally omitted in the proper place.

“The joy of the faithful, as well as the glory of the sacred relics, was much encreased, when the woman, who had preserved the blood, having presented it to Séverus, it, although previously in a state of congelation, suddenly became liquefied when brought into the presence of the head and body. Crowned with garlands and covered

been given to understand, that I ought to write something, I could scarcely contrive to write less.

With my best wishes for the success of your very valuable Magazine,

I am, &c.

H. WEEDALL.

ON THE JEWISH CONTROVERSY.

LETTER III.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—I feel confident, that the proofs drawn from the prophecies, produced in the last letter, are sufficiently evident to every unprejudiced and reasonable mind: they should be particularly so to the Jews, who are the depositories of these prophecies. Hence the Apostles, when preaching to the Jews, always began by proving that Jesus Christ had fulfilled all the prophecies. But, as the force of this proof depends upon the comparison, which must be made between the different prophecies, the discussion was not within the reach of the ignorant. It could have weight only with Jews of some learning, and such as were candid enough to adhere to the interpretation of their ancient doctors. The Roman yoke, which the Jews bore with great reluctance, naturally turned their attention to those prophecies, which seemed to promise them a temporal Redeemer or Liberator, and Sadduceism, which several members of the synagogue had embraced, inspired them with but little relish for those spiritual blessings, which the Messiah was to diffuse among mankind. Minds thus dis-

with flowers, the Neapolitans returned to the city with the venerable relics. The triumph of this day was deemed more glorious than any which the Capitol had witnessed; and the blood and the body of the blessed Martyr conferred honour on the Catholic Church, true riches on the city of Naples, and lustre on the Christian world, to a far greater extent than the empire of former days had been indebted to the Consular fasces."

posed, were not the best calculated to catch the true meaning of the prophecies ; and as the calamities of the Jewish nation afterwards encreased, it is no wonder, that the most gross interpretations have become traditionary among modern Jews.

On the other hand, the heathens, who knew nothing of the books, or of the faith, or of the hopes, of the Jews, wanted a proof more within their reach than that of the prophecies : the miracles of Jesus Christ and his Apostles were likely, therefore, to make a more lively and efficacious impression on both.

The Jews have never absolutely denied the miracles of Jesus Christ ; indeed, as rational beings, they cannot deny them. But some have attributed them to magic ; others to the pronunciation of the ineffable name of God ; and some have maintained, that God can give the power of working miracles to a false prophet or to an impostor. But the character of magician is incompatible with the Saviour's doctrine. Instead of being leagued with the devil, he declares, that he is come to vanquish him and carry off his spoils. (Luc. xi. 15.) It is nothing less than blasphemy against God and his providence, to suppose, that he can give to an impostor the power of working miracles, either by pronouncing his holy name, or by any other means. Magicians and impostors have never wrought miracles to reclaim men from vice, to instruct them in the way of virtue, and to sanctify them. If they have, let the Jews produce but one example.

When God sent Moses to announce his will and his law to the Jews, he gave him the power of working miracles ; and Moses had no other proof of his mission. Now, will the Jews allow that Moses, endowed with that supernatural power, might still be a false prophet, an impostor, a magician ? And what proof can they produce of the reality and the divinity of the miracles of Moses, which will not equally apply to those of Jesus Christ ?

The ancient Jewish Doctors agreed, that the Messiah was to work miracles, like those of Moses. And of what avail could these be, unless to attest his character and his mission ? Some have acknowledged in the Talmud, that

miracles had been wrought in the name of Jesus Christ by his disciples. (See Galatin. i. 8. c. 5 and 7.) Can God allow miracles to be wrought in the name of a false prophet?

A second character, which the Jews cannot deny to Jesus Christ, is the sanctity of his doctrine, and the purity of his morality. The Jews have often been challenged to point out in the Gospel, a single maxim, which tends to lead men to vice, or to weaken in them the love of virtue; or, in the Saviour, a single action, which can be justly blamed. They accuse him, of having attributed to himself the quality of the Son of God, of violating the sabbath and other ceremonial laws, and that he attacked the traditions and morals of the Pharisees. Now, we have already shewn, that in all this he was, according to the prophets, only fulfilling the essential functions of Messiah, Legislator, Master and Reformer of the people; that he was truly "*Emmanuel*," God with us; that it belonged to him to point out to the Jewish Doctors the true sense of the Scriptures and of the law of God, which they but ill understood. In shewing, that the worship most agreeable to God consists in interior virtue, and not in external ceremonies, he only repeated the lessons, which the prophets had often inculcated: and, in this, he certainly contradicted many of the modern Jewish Rabbins, who maintain, that external worship is more perfect and more meritorious than the internal.

A third sign, which should point out Jesus Christ to the Jews as the Messiah, is the conversion of pagan nations to the worship of the true God. They cannot deny, that this prodigy was to be wrought at the coming of the Messiah. The prophets distinctly announce it. (Isai. ii. 3 and 18.—xix. 21.—xli. 6.—Zach. ii. 11. &c.) This is a constant tradition among the Jews, and they have seen it verified by the event. Even though it had not been foretold, it would still be an irrefragable proof. For, could God employ a false prophet, an impostor, to effect this grand revolution, to bring idolatrous nations to the knowledge of himself?

The Jews will easily allow, that Christians adore the same God as they do, the Creator of heaven and earth, the

God of Abraham, of Isaac, and of Jacob ; that they have the same articles of faith, the same hopes, the same essential rules of morality. Did the Jews convert the world to this faith and these hopes? No: it was the work of the Apostles of Jesus Christ. If the Jews are still the chosen people of God, why did he permit men, who, in the opinion of the Jews, were apostates and deserters from the true religion, to be the authors of so happy a revolution, and the instruments, by which he enlightened the nations of the earth?

A fourth proof of the divine mission of Jesus Christ and of his quality of Messiah, is the state of desolation, in which the Jews have been left ever since they rejected and put him to death: they know, that their dispersion, exile, and total annihilation as a nation, are dated from that time, and that they have been ever since, as it were, the scum and outcast of mankind. Since that time their situation has been too singular to escape the particular attention of the philosopher, the historian, the Christian, and even the Jew. They have been dispersed over all nations, and the hatred, the detestation and contempt, in which they have been every where held, has been as universal in regard of time, as of place. They have always been treated with harshness, often with cruelty. Thousands of them have been massacred at different periods, in almost every nation, by tumultuary assemblages of the people; still they have every where multiplied and encreased. And, what is not a little singular, though mixed up with other nations, they have every where retained their peculiar character, and continued a perfectly distinct people during the long period of nearly 1800 years. Now, how is this phenomenon to be explained? The Jews and their apologists have given a variety of explanations, which, to a rational mind, which has noticed the general providence of God over men, afford but little satisfaction. Christians reason in a very different way, and their reasoning is supported by the frequent threats of God, uttered by the mouth of his prophets in the old law, and by the more clear denunciations of Jesus Christ in the law of grace.

Orobio, a learned Jew, stands pre-eminent as the apo-

logist of his people. He does all, that talent and ingenuity can effect, to rescue the Jews from the accusations, which Christians bring against them. But in doing this he betrays the cause, which he advocates, by many palpable contradictions and absurdities: apparently forgetting the common axiom, the truth of which he proves: "*causa patrocínio non bona pejor erit.*" He begins by declaring that we are not to demand of God reasons for his conduct. He then maintains, that, if the present state of the Jews were the punishment of their rejection of the Messiah, God would have clearly foretold it by the prophets, even though this prediction would not have prevented the evil. Thus he supposes, that God should have given an account of his conduct. Again he says, that on account of the sins of the Jews, God has delayed the fulfilment of his promise of sending the Messiah, though he has never foretold this delay, and that he is not obliged to give an account of his conduct.

God had solemnly promised to protect the Jews, as long as they remained faithful to his law: he had threatened to disperse, to humble and afflict them, if they fell into idolatry: but he added, if they repented and returned to him, he would re-establish them in prosperity, Deut. xx. The history of the Jews plainly shews, that God fulfilled his promise to them till the time of Jesus Christ. Why does he not fulfil them now? The Jews are not idolators; they are much attached to the law of Moses, and they keep it as far as they are able. For what crime then more heinous than that of idolatry has God chastised them so severely during a period, which far exceeds the longest of their former captivities? Daniel, as we have seen, foretold, that, after the death of the Messiah, the desolation should be complete, and should continue to the end.

The Rabbins say, that their present misery is an extension and continuation of the Babylonian captivity, and that God prolongs it for the same reasons, the infidelities of the nation.

But here again we meet with nothing but falsehood and contradiction: 1st.—On one hand they maintain that their present state cannot be the punishment of a pretended

crime committed so long ago as 1800 years; and on the other, that it is a continuation of the punishment inflicted on their forefathers for crimes committed 3,000 years ago: 2nd—the crime has not continued; for the Jews are not idolators; therefore, the punishment should not be continued: 3rd—the same prophets, who foretold the captivity of Babylon, also foretold its termination after seventy years. (Jerem. xxv. 29.—Dan. ix. 2.) The edict of Cyrus at the end of that term is expressed and unrestricted in regard of the whole Jewish nation. (I. Esdr. i. 3.) The author of Paralipomena, at the end of the second book, says, that this edict put an end to the Babylonian captivity. Daniel (ix. 11 and 13.) and Nehemias (II. Esdr. i. 8.) assure us, that during that time of affliction God fulfilled against his people all the threats, which he had uttered by the mouth of Moses: and Ezechiel, (c. xviii,) and Jeremiah, (c. xxxi. and 29.) tell us that “the children shall not bear the iniquity of their fathers,” if they have not taken part in them. God promises by Isaiah (xliii. 25.) that, after the captivity of Babylon, “he will no more remember the iniquities of his people:” the Jews then blaspheme, when they maintain the contrary.

It is difficult to number the contradictions, into which Orobio is drawn on this subject. Sometimes he says, that since the Babylonian captivity, the Jews have had a horror of idolatry, and been much attached to the law: sometimes that they have been guilty of idolatry and other great crimes. Sometimes he says, that idolatry and infidelity to the law of Moses are crimes, which God has threatened to punish with the utmost severity: at other times he endeavours to excuse idolatry, and to prove that other crimes deserve much more severe punishment. He often asserts, that the denunciations of Deuteronomy regard rather the present state of the Jews, than the captivity of Babylon, because the Jews are much more wretched now, than they were in that captivity; then he wishes to persuade us, that many Jews are happy enough to excite the jealousy of other nations, and that the disgrace attaches rather to the body of the Jewish people, than to individuals. According to him the murder of the Messiah

cannot be considered a national crime, and the apostacy of many individual Jews to Christianity or Mahometanism, is a national crime.

Thus he supplies us with arguments against himself. The Jewish council, which was then a political body, rejected Jesus Christ the true Messiah, and demanded his death; the people, who were present, called for his blood on themselves and their children; those, who were disposed, and those, who have lived since, have approved of his death by refusing to believe in him, by looking on him as a false prophet and an impostor. If any thing more is requisite to constitute a national act, I should be glad to learn what it is. On the other hand, if some individual Jews become Mahometans at Constantinople, and others Christians at Rome or Paris, what participation have the Jews in England and America in that action?

If the curse on the Jewish nation, continues Orobio, were the punishment of its revolt against the Messiah, it could be effaced only by a suitable satisfaction made to the Messiah, and by the profession of Christianity. Now a Jew escapes that curse, as well by embracing Mahometism as Christianity.

I answer; if the actual curse on the Jews were a punishment for their infidelity to the law of Moses, it could be effaced only by a suitable satisfaction made to that law: now when a Jew become a Mahometan, he certainly does not become more submissive to the law of Moses, and still he ceases to be odious as a Jew.

According to this learned Rabbin, and indeed in truth, the reprobation of the Jew is rather on the nation, than on individuals; therefore, for a Jew simply to divest himself of his national character, is simply to withdraw himself from the national curse; but this simple withdrawing decides nothing in regard of his salvation. If he embrace Christianity, he will be judged by the law of Christ: if he becomes a Turk or a heathen, he will be judged with those infidels.

As it is proved even to demonstration, that the actual state of the Jews is the punishment of their incredulity in

the Messiah, and putting him to death, they can never hope to enter again into the favour of God, except by acknowledging and adoring the same Messiah, whom their forefathers nailed to the cross.

B. N.

ON A PASSAGE IN "MORES CATHOLICI."

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—In a recent work entitled "*Mores Catholici*, or, Ages of Faith," there occurs the following passage. "A great historian of our times, who, in this single instance, seems to have borrowed their language inadvertently, affirms that no defence is available in the case of one, who being innocent and about to suffer the last penalty of an impious law, should, on a review of his own conduct during the mock trial, persist in maintaining that it was lawful for a man to equivocate, if an inhuman judge endeavoured to force him to accuse himself: but, on the contrary, this is an opinion which has been approved of by the whole church. Saints, like Athanasius, blessed spirits that may not lie, since they ever dwell near the source of primeval truth, are expressly recorded to have acted in conformity to it. The Just One said, '*non ascendo ad diem festum hunc*,' (Joa. 7. 8.) and he meant '*manifesté*,' for he went in secret," p. 127. The passage refers to the doctrine held by Garnet, with respect to equivocation, which is so decidedly condemned by Dr. Lingard, in his account of Fawkes's plot. Hist. vol. 9. p. 87.

The writings of Mr. Digby, shew so much greatness of soul, combined with so much humility and purity of heart, that no one can read them without feeling a sincere love and respect for the author. But is it true, that the lawfulness of equivocation, in a case such as that of Garnet, "is an opinion, which has been approved of by the whole church?" I cannot pretend to discuss the matter with the learning of a theologian, or, to arrange a catalogue of ar-

guments under the consecrated heads of *Scriptura sacra*, *Concilia Ecclesiæ*, *SS. Patres*, et *ratio Theologica*: I must be content to quote the opinions of those catholic divines, within my limited reach, whose authority is generally respected, and to whom the doctrine of the church on this subject cannot be unknown.

1st.—“The Catholic Church,” says Bishop Hay, “has declared, that mental restrictions and equivocations, properly such, are always lies, and therefore always sinful: and, if used when one is upon oath, are perjury; and therefore never can be lawful for any end whatsoever, especially when one is called upon to declare the truth [by public authority.” The Bishop then defines mental restrictions and equivocations “properly such,” “when a person in his own mind puts a sense on the words he says, contrary or different from their plain, natural, and usual meaning, and which the hearers cannot possibly perceive, and have no grounds or occasion to suspect, because then the speaker truly deceives the hearer.” *Devout Christian*, cap. 18.

2d.—“Il n'est pas permis de pallier le mensonge, en se servant d'équivoques, ou de restrictions mentales—parce que ce sont des espèces de mensonge—or, user d'équivoques et des restrictions mentales, c'est mentir. Car on ment toutes les fois que pour tromper le prochain, on lui fait entendre autre chose que ce qu'on a dans l'esprit.” *Catechisme de Montpellier*, 2 partie, sect. 3. chap. 9.

3d.—“This abominable doctrine is the same in substance as that attributed to Garnet by Dr. Lingard, in his account of the trial and execution of that unhappy culprit. Garnet declared ‘that the practice of requiring men to accuse themselves, was barbarous and unjust: that, in all such cases, it was lawful to employ equivocation, and to confirm, if it were necessary, that equivocation with an oath.’ Such a monstrous and impious doctrine, causes one to shudder, and the man, who would maintain it, should be excluded from the relations of civil life: the penal code itself would scarcely be too severe for him: but to attribute this doctrine to the Catholic Church is scarcely less impious than to maintain it. We abhor it, we execrate it, we abjure it upon oath. the Pope, with the ex-

press concurrence of the church, formally condemned it." Dr. Doyle's essay on Catholic claims, sect. 13.

If the great "historian of our times seem to have borrowed inadvertently, the language of the moderns in this instance," it must be allowed that a high-minded and learned Irish prelate, betrays stronger symptoms still, of having caught the same contagion.

4th.—The authority of the writers already cited, would go far to prove, that the lawfulness of equivocation in any circumstances cannot be "an opinion approved of by the whole church:" but they also support the doctrine which they lay down, in terms so strong and unequivocal, by the authority of Pope Innocent XI, and of the Gallic clergy. In fact, as Dr. Doyle remarks, "the Catholic church does not contemplate, in her solemn instructions upon oaths, the existence of such a vice as equivocation or mental restriction, but, whenever it appeared, through the corruption of men, or the malice of the enemy, she has opposed and condemned it, like every other vice or error."

5th.—Did any doubt exist as to the lawfulness of equivocation *alone*, surely there can be no doubt that it is a crime, to confirm an equivocation by an oath. An oath must be taken and kept, according to the meaning of him to whom it is taken: this is, I believe, the unanimous doctrine of Catholic Theologians. "Debet juramentum secundum intellectum ejus, cui juramentum præstatur. Unde Isidorus dicit. Quacunque arte verborum quis juret, Deus tamen, qui conscientiae tutis est, ita hoc accipit sicut ille, cui juratur, intelligit. Dupliciter autem reus est, quia, et Dei nomen in vanum assumit, et proximum dolo capit. S. Thomas. If *any thing* could justify the deception which an equivocation implies, surely nothing could justify the calling God to witness such deception. May it not then be inferred, that the lawfulness of equivocation in any case whatsoever, is not only not "an opinion approved of by the whole church,"—but, that it is an opinion condemned by the church, and that Dr. Lingard, in reprobating the conduct of Garnet, so far from borrowing inadvertently the language of the moderns, speaks the doctrine of the church, of which he is a distinguished ornament? I have quoted

the testimony of Catholic writers, who not only reprobate the opinion which Garnet advanced, but declare at the same time, that they are delivering the doctrine of the Catholic church; and their exalted station in that church, their great learning, and the acknowledged authority of their writings, render it impossible to suppose, that they have mistaken its doctrine. They condemn all equivocation and mental reservation under all circumstances in any case whatsoever; and the opinion advanced by Garnet, is pronounced by Dr. Doyle, to be monstrous and impious.

6th.—In support of his extraordinary proposition, the author of "*Mores Catholici*," appeals to the conduct of St. Athanasius, and of the "Just One" himself. On this point I will merely state a similar proposition made on a former occasion, and subjoin the form in which it was condemned by the Gallic clergy.

Patriarchæ et Prophetæ, Angeli, ipse Christus, amphibologiis et restrictionibus mentalibus usi sunt.

Hæc propositio scandalosa est, temeraria: mystice, prophetice, parabolice dicta, vel tacita, cum vulgaribus gestis confundit: SS. Patrum acta ludibrio vertit, ipsis etiam Angelis injuriosa, erga Christum contumeliosa et impia.

7th.—In point of fact, did Garnet equivocate, or did he tell a downright lie? The account given in Dr. Lingard's history is, that when Oldcorne, a fellow prisoner, asked Garnet, "what had been urged against him respecting the plot, he replied, that there he was secure, being there was no man living, who could touch him in that matter, save one. The conversation was overheard by persons stationed for the purpose, and Garret received an order to answer this question: was there not one man living, who could accuse him of having been privy to the plot? He replied in the negative."* What was this but a direct denial of a fact, which he knew to be true, and therefore a lie to all intents and purposes? Nor do I see, how the explanation, which follows, can acquit Garnet of the imputation. In fact, what powers of explanation

* Vol. ix. p. 82.

could exculpate from the guilt of a lie, the man, who directly denied that, which he knew to be true.

If any of your readers should think, that I have misunderstood the passage in "*Mores Catholici*," or that the authorities, which have been cited, are not applicable to it, they will oblige you, perhaps, as well as myself, by stating their reasons. Until cause to the contrary be shewn, it is clear to my mind, that the imputation of inadvertence, "belongs, not to the learned and acute historian of England, but to the amiable and interesting author of "*Mores Catholici*, or, *Ages of Faith*."

PHILALETHES JUNIOR.

CATHOLIC MARTYRS.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—It has often appeared to me that the "*Memoirs of missionary priests*," from which your correspondent has drawn his catalogue of martyrs, once alumni of the college at Douay, is a work deserving of much wider circulation, than it possesses at the present day. Who among us can rise from the perusal of it, without feelings of gratitude and triumph? The men, whose lives and sufferings it commemorates, were the fathers of the existing Catholic Church in this kingdom. Their virtues were worthy the great cause which they upheld, and their deaths as glorious as those of the primitive martyrs. Neither will it be easy to point out a fitter book, to put into the hands of those, who, dissenting from us in religious belief, yet search with sincerity for the truth. It is not indeed a work of controversy: but it is something better. The narratives, which it contains, simple and unadorned as they are, quickly interest the feelings, and win the heart: and, when that is once effected, the prejudices, that warp the judgment, are already subdued.

The reader, however, should not imagine, that in this work he has a complete catalogue of the priests, who suf-

ferred for their religion. Dr. Challoner could only mention those, of whom he was able to discover some memorial: but it is well known that many others poured out their blood in the same holy cause, whose names have long been lost in oblivion. Neither could he detail the history of the hundreds, who expired silently in their dungeons, men equally deserving of the honours of martyrdom, with those who perished publicly on the scaffold. To prove that these assertions are not rashly made, I send you the copy of an original document in my possession, authenticated by the signatures of the four individuals whom it concerns. These men were pursuivants, and had been employed in the apprehension of Catholic Priests, in the year 1640, occasionally during the civil war, and also during the three first years of the Commonwealth, and then, having determined to demand a reward for their services, they laid the following statement before the council. In perusing it the reader should recollect, that it contains no other names but those of the priests, apprehended by these four persons.

“ The names of such Jesuits and Romish Priests, as have been apprehended and prosecuted by Captain James Wadsworth, Francis Newton, Thomas Mayo, and Robert De Lude, messengers, at our proper charge, whereof some have been condemned, some executed, and some reprieved, since the beginning of the Parliament, the like having not been done by any others, since the reformation of religion in this Nation.”

“ Wm. Waller, alias Slaughter, alias Walker, executed at Tyburne.
Cuthbert Clapton, condemned, reprieved and pardoned.

Bartholomew Roe, executed at Tyburne.

Thomas Reynolds, executed at Tyburne.

Edward Morgan, executed at Tyburne.

Thomas Sanderson, alias Holland, executed at Tyburne.

Francis Quashet, dyed in Newgate after judgment.

Henry Heath, alias Paul Magdalen, executed at Tyburne.

Arthur Bell, executed at Tyburne.

Ralph Corbey, executed at Tyburne.

John Ducket, executed at Tyburne.

John Hammond, alias Jackson, condemned, reprieved by the King,
and dyed in Newgate.

Walter Coleman, condemned and dyed in Newgate.

Edmund Coleman, condemned and dyed in Newgate.

John Wigmore, alias Turner, condemned, reprieved by the King, and is in custody in Newgate.

Andrew Fryer, alias Herst, alias Richmond, condemned and dyed in Newgate.

Augustian Abbot, alias Rivers, condemned, reprieved by the King, and dyed in Newgate.

John Goodman, condemned and dyed in Newgate.

Thomas Bullaker, executed at Tyburne.

Robert Robinson, indicted and proved, and made an escape out of the King's Bench.

James Brown, condemned and dyed in Newgate.

Henry Morse, executed at Tyburne.

Thomas Worsley, alias Harvey, indicted, and proved, and reprieved by the Spanish Ambassador and others, taken by command from the councill of state, and is now in Newgate.

Andrew White, indicted, proved, reprieved befour judgment, and banished.

Richard Copley, condemned and banished.

Richard Worthington, found guiltie and banished.

Edmund Cole, Peter Wright, and William Morgan, indicted, proved, and sent beyond sea.

Philip Morgan, executed at Tyburne.

Edmund Lusher, alias Arrow, indicted, condemned, reprieved by the Parliament, and banished.

Thomas Budd, alias Peto, alias Gray, condemned, reprieved by the Lord Mayor of London and others, justices, and since retaken by order of the councill of state, and is now in Newgate.

Charles Chancy, alias Tomson, indicted and proved, and begged by the Spanish Ambassador, and since taken by command from the councill of state, and is now in Newgate.

George Baker, alias Marsham, indicted, proved guilty, and now in Newgate.

Peter Beale, alias Wright, executed at Tyburne.

George Gage, indicted by us, and found guiltie, and since is dead.

JAMES WADSWORTH.

FRANCIS NEWTON.

THOMAS MAYO.

ROBERT DE LUDE."

H. Y.

A DESCRIPTION OF THE CATHOLIC MISSIONS IN THE COUNTY OF DURHAM.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—A description of the different Catholic Missions and Chapels in England might prove gratifying to some of your readers. At all events it may supply a leaf when less important subjects are at hand. I have sent an account of the Missions in the county of Durham, it being the one with which I am best acquainted. Perhaps some resident in the other counties may favour your readers with one of their respective counties. I have followed the order of places as published in the Directory for 1832, premising, that the county of Durham is in the Northern Vicariat, the population about 209,750 inhabitants.

BIRTLEY.—This mission is the only one in the county remaining, which is served by a Regular. The incumbent the Rev. J. Higginson, O. S. B. The Jesuits supplied two other places till lately, or within twelve years, viz. one of the chapels in the city of Durham, the other at Hardwick near the sea, both which chapels no longer exist. Birtley is situated about seven miles and a half north of Durham, at the N. W. end of which the chapel and house are situated; a plain unpretending edifice. The congregation is chiefly composed of persons connected with the collieries. The number of communicants under 100. This mission includes Chester-le-Street, and the Rev. pastor has a wide extent of country to attend, but the labour has been lessened by the mission lately established at Houghton. Birtley is in the heart of the coal mines, and adjoining the great North Road.

BISHOP WEARMOUTH AND SUNDERLAND.—This mission is under the direction of a young and zealous clergyman, the Rev. P. Kearney. (Maynooth.) It is thirteen miles N. E. from Durham, and situated on the coast. The congregation is large and increasing, averaging from 3 to 400 communicants. It consists of persons engaged in the shipping, mechanics, &c. few or none, who live wholly in-

dependent. The chapel and house stand near the river, in a very retired situation about the centre of Bishop Wearmouth. The chapel is a neat, plain, brick building, but too small for the congregation. There is a school attached to this mission, which, by the recent death of a resident Catholic, has been most munificently endowed. The income of the priest is small. His duties have been most arduous during the prevalence of the late pestilence. He has to attend a circuit of three or four miles in the adjacent country.

THE BROOMS.—The favourite retreat of our late venerable Bishop is contiguous, and it is to the munificence of his respected brother, Mr. Smith, that the chapel is indebted for the ground, on which it is situated. The mission is served by the Rev. W. Fletcher, of Esh-Laude. (which see.) The house and chapel are built of stone, and covered with the massive stone flags so common in that part of the county; it is ten miles N. W. of Durham. The adjacent country has been enclosed within a few years, and still presents a wild and dreary scene. This place was established as a mission, through the exertions of the Rev. T. Eyre, first President of Ushaw College, and was removed hither from Pontop Hall, in the vicinity. The congregation consists of farmers, &c. and is strictly rural. Communicants about 100. The income not sufficient to maintain a resident pastor. It was in this retired spot that the Rev. Mr. Bell compiled his *Wanderings of the Human Intellect*, and the many other works, which are justly appreciated as shewing the research and piety of their author. Near this place stands Crook Hall, many years the college of the district, until removed to Ushaw.

BURN HALL—the seat of Brian J. Salvin, Esq. can scarcely be numbered among the missions, as no congregation but the household is attached. The Rev. J. Wheeler (Paris) is the chaplain.

CARMEL HOUSE—one mile W. of Darlington, is the property lately purchased by the Nuns of Cocken Hall. They have erected a chapel adjoining the house, but, as no congregation is attached, it cannot be numbered among the missions. The Rev. J. Roby (Douay) is the chaplain.

Whilst the community resided at Cocken, there was a small congregation there, who now attend Durham.

CROXDALE HALL—the seat of William Thomas Salvin, Esq. has attached to it a most beautiful chapel, finished in a most superior style of Gothic architecture. The chapel was built by the late Mr. Salvin, considerably beautified and rendered commodious for the Catholics in the vicinity by the present respected owner. The altar piece is much admired. Croxdale is three miles E. S. E. of Durham. The chaplain, the Rev. Thomas Smith, (Vallatolid) has under his direction a wide tract of country, over which the Catholics are scattered. The large and populous places of Sedgfield, Bishop Middleham, Bishop Auckland, &c. are within the range of his pious labours, and his frequent attendance at those places, situated nine or ten miles apart and from his residence, makes this mission no sinecure. He does not reside in the Hall, but in the village of Sunderland Bridge, about a third of a mile distant. The house stands pleasantly situated at the east end of the village, possessing an excellent garden and orchard, and about seven acres of land. The number of communicants about 180. The Chapel of Ease to the Protestant Church of the parish stands at a stone's throw, or less, from the Catholic Chapel. It is an antient building, and the tolling of its bell serves the double purpose of calling Protestant and Catholic to worship his God. The demesne around this structure is small, and hidden by the woods of Croxdale; no incumbent resides, nor, indeed, is there a fit residence for one. The grass grown walls, and unfrequented path, the solitary appearance it presents, must strike every beholder with the melancholy thought of what it once was, and now is.

DARLINGTON—eighteen miles S. of Durham, possesses a new and elegant chapel, built four years since. The Rev. W. Hogarth (Ushaw) the missionary there. The old chapel has been pulled down, it was totally unfit for the increasing congregation. The plan of the present edifice is from the designs of I. Bonomi, Esq. the county architect. It is built of free stone, and covered with Westmoreland slates, combining strength with elegance. The interior presents a grand and solemn appearance, highly increased

by the pannelled oak ceiling. Over the entrance are the arms of the Withams of Cliffe. The congregation of Darlington were, until within a few years, without a resident pastor; the duty was performed by the clergyman of Stockton, twelve miles distant, once a month. Nor is it probable it would, as yet, have been a fixed residence for a priest, had not the sale of the Cliffe property broken up the antient mission there. The chapel at Cliffe is the only place of worship, which, at the Reformation, did not pass from its Catholic possessors; it had stood the ruin of religion, and wreck of ages, unprofaned, till untoward circumstances alienated it from its late inheritor. Upon this melancholy occurrence, the Rev. W. Hogarth was removed to Darlington, and by his exertions and personal sacrifices, assisted by the munificent donations of several individuals, the present beautiful edifice was erected, and the congregations of Cliffe (seven miles distant) and Darlington united. The number of communicants average upwards of 200. The residence of the incumbent is the old chapel house, small, but convenient, and situated in the outskirts of the town, to the N. N. W. The great increase of trade opened out by the rail way, will shortly make this one of our principal missions in the county. Attached to it is a wide extent of country, which adds to the duties of the Rev. Pastor. The income moderate.

DURHAM CITY.—This city once boasted of three Catholic chapels. Until very recently, there were two; one served by the Jesuits. Upon the removal of the late Rev. Mr. Scott, their property was sold, and the congregations were united. The old chapels were found too small and quite unsuited to the wants of the congregation. Within the last five years, an elegant gothic chapel has been erected, through the indefatigable exertions of the present highly esteemed pastor, the Rev. W. Croskell, (Douay) V. G. That he has completed so magnificent a work, must excite the admiration of every one, who knows the difficulties of procuring the means for such undertakings, and who is able to appreciate the value of the toils and privations necessarily submitted to in raising funds for the purpose, by this good and pious man. The interior of the chapel

corresponds with the exterior, and is neatly finished after the plans of Mr. Bonomi. The pannelled ceiling is again adopted. There is an elegant stained glass window at the east end, the gift of the late Venerable Thomas Witham, many years chaplain to the Earl of Shrewsbury, and latterly living in retirement at Durham. The house, which adjoins, was built at the same time as the chapel, and was used as the episcopal residence of the late Venerable Bishop: on this account it is large and commodious. The whole structure forms one of the most complete places for its intended object, and is a great ornament to the Antient City. It stands at the east end, opposite the County Courts. Durham was formerly the residence of many genteel and antient Catholic families. Their numbers have gradually decreased, and four or five families of the old Catholic aristocracy alone remain. The rest of the congregation consist of mechanics, &c. The number of communicants about 160. There is a good school attached, supported by subscription.

ESH LAUDE—five miles and half W. of Durham. This chapel and residence is another erection under the management of the late Rev. T. Eyre. It resembles very much the other mentioned above at the Brooms. Like it, it is a substantial stone edifice, covered with the same massive material, well adapted to withstand the storms and tempests of its exposed situation on the summit of one of the highest range of hills in the county. It is truly a church upon a mountain. The mission is served by the Rev. W. Fletcher. (Ushaw.) This indefatigable missionary has an extent of country under his spiritual direction, sufficient to make us suppose it next to impossible that he can, unassisted, perform all the duties. He has the mission at the Brooms, eight miles distant, where he attends every other Sunday. Within his district are included the town of Wolsingham, eight miles in an opposite direction, and so on, if need be, to the confines of Westmoreland and Cumberland. On the south, to Witton Le Wear, &c. &c. The congregation of Esh have the advantage of their vicinity to Ushaw College, in being able to hear Mass there on the Sundays when Mr. Fletcher is at the Brooms. The house

and chapel at Esh Laude are built on land, which was obtained from the late Sir Edward Smythe, Bart. of Acton Burnal, Shropshire. The chapel is a neat edifice, plain and simple in its appearance, without any pretensions to grandeur and magnificence, and suits well with the nature of the congregation, who are the rural inhabitants of the neighbourhood. The march of mind, with its concomitancies, has not, as yet, invaded that peaceful spot, and although some local improvements may have added to, and improved, the cultivation of the soil, the face of the country in general is wild and bleak. Esh Hall, in the immediate vicinity, was the residence of the Smythes of Acton Burnal, until the march of Prince Edward's followers drove them southwards; and since then, it has been suffered to fall into decay. The number of communicants about 120. The old chapel was within a mile of the present edifice, celebrated as the residence of the Rev. Mr. Ashmell, who lived to the patriarchal age of 105 years, and whose memory is still cherished by the few, who remember his hospitality and virtues. I cannot here refrain from mentioning the travelling costume and equipage of Mr. Ashmell, at once characteristic of the man, and the times in which he lived, when to be known as a Catholic priest might have endangered his safety, or exposed him to insult at least. The old leathern gaiters, drawn considerably above the knee, the left heel alone armed with a spur, the well worn grey coat, the cheque cloak wrapped up and fixed behind the saddle, and the slouched hat drawn carefully over the flaxen wig. Mounted upon a pony, whose colour age recounted should have been white, but whose rough and soiled coat wore the appearance of no great expence of grooming, and whom the loss of sight rendered at once unfashionable and unsafe. The salutation of the peasant, as going to his daily toil, of "Weel, I warrant ye are for the fair:" and the ready reply of "Aye, aye, I reckon see:" has afforded many a joke to his friends. These were the sterling men, among whom was preserved, in days of danger and persecution, that religion, which is now our comfort and our glory.

HOUGHTON.—Seven miles N. E. of Durham, is a new

mission among the collieries, established last year, and if supported, will prove of infinite advantage. It is in a great measure through the exertions of the Rev. Mr. Kearney of Sunderland, that the Catholics are indebted for the comfort of having a resident pastor here, the Rev. Mr. Macavoy, (Maynooth.) There is at present only a room hired, in which the divine mysteries are celebrated, and although it is so recently this has been done, already there are from 80 to 100 who frequent it. It depends upon the charitable support it may receive, whether it can be continued. If continued, it will be the means of salvation to many who were deprived before, owing to the distance from any chapel, of the regular attendance of a priest. The Catholics in this part, were attended by the Rev. incumbent of Sunderland, seven miles distant, and those who lived further to the S. S. E. by the priest at Hutton House, ten miles distant.

HUTTON HOUSE—Twelve miles E. of Durham, is the mission established by the Rev. T. A Slater, (Ushaw,) about seven years since. For several generations, the chapel for this part of the county was at Hardwick House, about four miles to the N. E. of the present one, and long the seat and residence of the family of Maire. When this property was sold in 1824, the chapel and mission were removed to the present situation, by the Rev. incumbent, who bought some land from the purchaser of the Hardwick property, and erected a neat and comfortable house, and chapel. The site adjoins the high road from Stockton to Sunderland, about mid-way between the two places. The situation is pleasant, commanding a fine prospect of the sea. The chapel is a brick building, finished in the interior, in a neat Gothic style, altogether having the appearance of a place dedicated to the purpose of religion. The mission is extensive, no priest nearer than twelve miles. It includes Hartlepool, eight miles to the S. E. The large and increasing villages of Easington, &c. to the north, will, on account of the advancing coal works in that direction, soon become very populous, and afford additional numbers to the congregation. The number of communicants average about 80.. The congrega-

tion rural. The house, chapel, and twelve acres of land that surround it, are the property of the Rev. incumbent. There is still to be seen in the beautiful glen, or dean, that runs from Hardwick down to the sea, a chapel excavated in the limestone rock, where the divine mysteries used to be celebrated in times of danger. The cave is about nine feet, by six and seven high in the centre, the entrance about four. There is still very visible, the niche in which the cruets stood, the altar is very narrow, and the rude attempts to carve a crucifix, appear through the mouldering devastation of time. The approach is difficult, and requires great caution, and immediately beneath is a precipice, at the foot of which dashes a winter's torrent. The place is well adapted for security from intrusion. In the house at Hardwick, is a hiding place for the priest, well contrived in a chimney in the attics. Indeed whoever visits this antient residence of Catholicity, must regret it has passed from its Catholic possessors.

STELLA.—This mission was described by your correspondent A. H. in the Magazine for January.

STOCKTON-UPON-TRES—Is an increasing town, twenty-one miles from Durham, at the south extremity of the county. The chapel here is a plain brick building, situated in a most inconvenient part of the town, near the quay side, the approach to it is awkward and disagreeable. The Rev. J. Dugdale, (Ushaw,) is the resident pastor. The house belonging to the place is not occupied by him, having been let on lease at the time when no resident priest was at Stockton. It is intended, if funds can be raised to build a new chapel and residence, in a more appropriate situation, and the Rev. Gentleman is now soliciting the contributions of the faithful for that laudable purpose. There is a considerable extent of country attached to the mission. The number of communicants about 70. The congregation consists of mechanics, &c. The salary is small.

USHAW COLLEGE.—This not being a mission, but the fountain from which the missions are supplied, does not require a description: it is well known in the virtues of her sons. The Rev. President and Superiors, however, are ever ready to give their spiritual assistance to the

Catholics in the vicinity, when required, and many have passed from this world to a better, assisted by their zealous and pious aid.

I am aware there may be errors in the above description; but I have endeavoured, from the opportunities I have had of seeing most of the places, to give a pretty tolerable correct account.

I am, Gentlemen, your obedient servant,
H. H.

MEMOIR OF HUGH PAULIN DE CRESSY.

FOR THE CATHOLIC MAGAZINE.

Hugh Paulin, called afterwards in religion, Father Paulinus de Cressy, descended from an ancient and honourable family of Nottinghamshire, was born at Wakefield in Yorkshire, A. D. 1605.* At the age of fourteen, he was removed from the grammar school, at Wakefield, to the University of Oxford, where he took the degrees of B. A. and M. A., was admitted, in 1626, Fellow of Merton College, and entered into Orders. Shortly after, he became chaplain to Lord Wentworth, with whom he continued some years, and, in 1638, he went to Ireland as chaplain to Viscount Faukland, through whose interest, in 1642, he was appointed Canon of Windsor, and, about the same time, Dean of Laughlin in Ireland. The disturbances, however, which, at that period, convulsed England, prevented him from deriving any benefit from his preferments, and determined him, in 1644, to accept a proposal of ac-

* Weldon, an English Benedictine monk, who has left, in MS. a detailed history of the restoration of the ancient English Benedictine Congregation, down to the beginning of the eighteenth century, drawn from original documents formerly existing in the monasteries of that Congregation on the Continent, relates, that Mr. Cressy was born at Thorp Salvin, in Yorkshire. A. Wood, who places his birth at Wakefield, is followed by most other biographers.

companying, on the Continent, Charles Bertie, afterwards Earl of Falmouth.

During his residence abroad, Mr. Cressy availed himself of the opportunity of acquainting himself with the real doctrines and practices of the Catholic religion, and finding, that, instead of those repulsive characters, which he had erroneously imputed to them, they were consonant with the genuine belief of primitive Christianity, he finally resolved on declaring himself a member of the Roman Catholic Church, which he accordingly did by a public recantation of his former opinions, in the year 1646. In the year following he published a celebrated controversial work, entitled, *Exomologesis, or, a faithful narrative of the occasion and motives of the conversion unto Catholic Unity of Hugh Paulin de Cressy*; "not," as he writes in the Preface, "that he judged himself a person of such consideration, as that men would expect from his hands such an account, but, that he might give some proof, both of the mature advice, and reasonableness of his change." In the same preface, he complains, that the steps he had taken brought down upon him much misrepresentation: and Anthony Wood * quotes the words of certain Protestant writers, charging his conversion with interested and unworthy motives, from which that candid author defends him.

Not long after his conversion, Mr. Cressy entertained the design of entering the Religious state, and giving himself up to the practice of self-denial and prayer, in the austere house of the English Carthusians at Nieuport in Flanders; but he suffered himself to be dissuaded by his friends, and, subsequently, enrolled himself among the English Benedictines, who, not many years before, had resuscitated the ancient English Benedictine Congregation at Douay, substituting for certain corporal austerities the labours and dangers of the English mission. In his monastery, Mr. C. remained for seven years, devoting himself to the devout exercises of his state, and to the compiling

* Athenæ Oxonienses. p. 529.

and writing of various Ascetic, Controversial, and Historical works. Among these, the most admired were, "Sanc-ta Sophia," or, Directions for the prayer of Contemplation, extracted from several manuscripts of Father Austin Baker, a celebrated convert and monk of the restored English Congregation,—and "The Church History of Britany," in two vols. folio, of which the first vol. only was published, the second remaining in manuscript, in the library of the English Benedictines at Douay, until the French Revolution, wherein, with many other valuable works, it was destroyed.

About the time of Charles the Second's restoration, Mr. Cressy was appointed to the mission in England, and, upon that Sovereign's marriage with Catharine, the Infanta of Portugal, was nominated chaplain to the Queen, and resided chiefly at Somerset House in the Strand. Here he devoted himself without relaxation to all the duties of an active and zealous missionary, labouring by his voice, by his pen, and by his example, to restore to Christ the souls of his fellow-countrymen, who were deluded by the same errors, in which he had himself been formerly engaged. At length, finding his health and strength considerably impaired, he deemed it prudent to dedicate the brief remainder of his days to a preparation in retirement for the final account he should soon be called upon to give in, and, accordingly, he withdrew to the seat of Richard Caryll, Esq. at East Grinstead, where, in the year 1674, he expired, beloved and regretted, as well by Protestants, as by the members of his own communion.

One of his adversaries * tells us, that "Cressy was an author, grave and sober, whose reason was very keen and sharp." "His memory," writes Kippis,† "was revered by the Protestants, as well on account of the purity of his manners, and his mild and humble deportment, as for the plainness, candour, and decency, with which he had managed all the controversies that he had been engaged in."

* Whitby. Preface to a Reply to what S. C. had returned to Dr. Pierce's Sermon, London. 1664.

† Biographia Britannica, vol. 4. p. 437.

Of the many polemical writings of Mr. Cressy, the most interesting is his *Exomologesis*. To the readers of the *Catholic Magazine* it will not, perhaps, be tedious to peruse a brief analysis of a work, which unfolds the motives that induced a man of Mr. Cressy's penetration and judgment to renounce the doctrines in which he had been brought up, in favour of a Church, against which his prejudice had been so long matured, and of which the laws are so opposed to the suggestions of flesh and blood.

The writer begins by informing us, that it was the great Rebellion, consummated by the tragical death of Charles the First, which compelled him to quit his native country. The horrors of civil war, and the miseries, which, at that period, harassed and distracted England, he traces, in the first five chapters, to the crimes of schism and sacrilege, by which the Protestant Reformation was ushered in. The seventh chapter treats of the occasion, which insensibly led to his conversion. "There was," he says, "I know not how, suggested to my understanding, a thought, which I could not at pleasure silence, and which interrupted my extreme eagerness of reading: it was this; *a supposition being made, that it should please Almighty God to put a period to the Church and Ecclesiastical government of England, to what Church's communion I should then adjoin myself.*" That the Church of England would not long endure, he conjectured with great apparent probability, from the animosity and success of the Puritans, from the general indifference of the English nation to the established form of worship, and from the absence of all claim to perpetuity on the part of the English Church, of which the celebrated Hooker had written, that, "in all probability, it was not to continue above fourscore years."

Pursuing his inquiry, he tells us, in chap. viii., it scarcely entered into his thoughts to pay any attention to the claims of the Roman Church; "because the main foundation thereof, namely, Infallibility, he verily believed he could, powerfully armed with Chillingworth's reasoning, evidently and demonstratively destroy." He therefore directed his attention to the Sects of Lutherans, Calvinists, and Socinians, "as being the most considerable." An ex-

amination into their tenets, as distinguished from that of the Church of England, and an exposition of certain doctrines in their creeds, which made it impossible for him to embrace the communion of any of them, conducts us to the sixteenth chapter, which the author opens with the following words.

“ Having proceeded thus far, in my search of a Church, and finding, after an impartial disquisition, that, among all the sects in the Western part of the world, separated from the Roman Church, I could not find any congregation, unto the communion of which, I could without hypocrisy adhere, if that Church, wherein I had been bred, should come to fail, (a supposition, not only possible, but as the case begun to be, ere this time, very probable) I fell into a great perplexity of mind ; so great, that I could not perceive any cure for it. For I now plainly perceived, that hitherto my title of being a Christian, and a member of God’s Church, all my interests, and hopes of blessedness depended upon a Church that never did pretend either to indefectibility, infallibility, or authority, obliging any other than only those that live in her communion ; and those not in conscience, but only upon penalty of being deprived of certain privileges and preferments belonging to English subjects, . . . lastly, upon a Church that, as it appears now manifestly, hath no surer foundation than the prosperity of the king, and the continuance of his civil authority.

Still, Mr. Cressy’s prejudices against the Catholic Church had not begun to relax. “ I was prepossessed,” he writes, “ that the main ground of the Roman Religion, namely, the infallibility of that Church, was as demonstratively confutable, as any absurdity in Mathematics, that main foundation being, as I thought, ruinous, it was to no purpose to trouble myself with any debate concerning that Church.”

The following Chapter, the 17th, relates the necessity the author, at length, found himself under, of examining the grounds of the Roman Church.

“ Thus, like Noah’s dove,” it commences, “wearying myself with flying up and down, and finding no rest for my foot, I was at last forced to return into the ark ; seeing, whatever became of the English Church, I now found reason enough not to think myself safe in it. Yet it was a good while before I got any sight of the ark, and after

I saw it, I did not suffer myself to be received into it, till I saw there was no other way to escape drowning left me."

"My first thoughts, after so successful a search of a Church, were, not doubtingly, but solicitously, expostulating in my mind, where is the effect of that promise of Christ, that *the gates of Hell should not prevail against his Church*: and, *Behold, I am with you till the end of the world?* I wondered that the Fathers should so unanimously interpret the Church, to be that *City seated on the top of a mountain*, for, I had in vain sought both mountains and valleys, and could not get a sight of it, but I concluded that certainly the fault was in mine own eyes, which some mist or disease had blinded, and not in want of visibility in the Church, since *all the promises of God in Christ are in Him, Yea, and in Him, Amen*. And, therefore, that no preconcepts of assurance, or demonstrations, ought to hinder me from examining the pretensions of the Roman Church, as well as the rest: that it was utterly impossible that the promises of Christ should fail, and that it was very possible that both myself and Mr. Chillingworth might be mistaken, in believing those arguments to be demonstrations against the Infallibility of the Roman Church, which were not....that it was very reasonable, just and requisite, seriously and diligently to examine the true state of that question, which, if the Roman Church could to my understanding, justify that she had not erred in, there would presently be an end of all my travels and doubts about other particular controversies."

The Author next proceeds to state several advantages in favour of the Roman Church, most of which, he had always been obliged to acknowledge, and which now began to begin to have with him more weight. 1st.—That in the admission of the most learned Protestants, the Roman Church is the same Religion as that which St. Austin planted in England, and confirmed by miracles. 2ndly.—That the Roman Church obliges all her children to conform their belief *to the general consent of the Fathers*. 3rdly.—That the Roman Church, least of all others, could be accused of heresy and schism, as *she alone* preserves the ancient practice, and all the synods and councils of the Church; and as all other sects were formerly of her belief, and broke from her communion when they introduced new opinions. 4thly.—That the authority claimed by the Roman Church, although Mr. Cressy was then persuaded that

it was usurped, yet was a sure means of preserving peace and unity therein :

“ Blessings,” he says, “ which not only reason, but experience, show to be unattainable in Protestant Churches, where Scripture, interpreted by Private Judgment is the *Rule and Judge* ; for, hitherto, never has there been made an agreement in any one controversy among them. Insomuch as the proper difference between Catholics and Protestants, is, that, if two Catholics be in debate about any question, both of them will agree to be judged by a third, namely, the Church, and till that be done, they break not communion. But if two Protestants quarrel, each of them will interpret and judge both for himself and his adversary too, there being no umpire between them, nor anything to oblige them to communion.”

5thly.—That when the most judicious Protestants do at times feel arise within them certain uneasinesses about their belonging to a schismatical division of the Church of Christ, such scruples never regard their separation from any other than the Roman Church. Hence, he observes, “ very many Protestants, on their death beds, at least, when all secular respects are silent, desire reconciliation with the Roman Church ; whereas, I believe there never was heard any one example of a Roman Catholic, who, on his death-bed, desired to forsake that communion, to be incorporated into a Protestant Church.” 6thly.—“ There was a sixth advantage, far more prevailing with me, than all the former, though, at the first, I had but an imperfect view of it, namely, *the eminent rules of sanctity and spirituality* taught therein, and practised after a manner, that nothing in any of the Protestant Churches approached near unto it.” Against the holiness of Catholic doctrines, he informs us, that he had, at one period, entertained very violent prejudices, but the more he became acquainted with its doctrines, the more those prejudices diminished, until at length, “ I could not,” he writes, “ free myself from partiality, at least, so far as to wish, that Truth might not be found separated from so heavenly a companion.”

“ Yet, notwithstanding all these invitations, so prepossessed was I

with the invincibleness of Chillingworth's arguments against the infallibility of that Church, joined with a mistaken notion of the sense in which that Infallibility was to be apprehended, that is was not without much violence to myself, that I could obtain from my reason, permission to make a serious enquiry into the grounds of it. But, at last, because I would not accuse myself, afterwards, of want of ingenuity and fidelity, in denying that to the Roman Church, which I had performed in respect of all other Churches besides, even to the Socinians, Nestorians, and Eutychians, the affairs of England growing every day in a greater decadency, I found I was likely to be forced to a real necessity of resolving that question, which at first, I reflected on only upon an imagined supposition; namely, *supposing the Church of England should fail*, to the communion of *which Church should I then adjoin myself?* A question, this, which I am confident never any sect of Christians before was effectually forced to determine. For, never before was there any Religion, so wholly appropriated to any Kingdom or Government, as, that such a Government decaying, the whole frame of the Church sunk."

In the eighteenth chapter, the author describes the preparations by which he commenced his inquiry into the proofs, which uphold the Roman Church—daily and almost hourly lifting up his heart to God, in fervent prayers, to obtain the direction of the Holy Spirit;—striving to purify his judgments from all prejudice and allurements, and generally from whatever might improperly bias him in his inquiry;—and forming a sincere and generous resolution of making every sacrifice, even of fortune, hopes, friends, and country, to purchase truth. He applied himself, moreover, to derive, from their purest sources, the real doctrine of the Roman Church concerning its Infallibility, which, he repeats was to him "*a rock of offence*, and the principal obstacle, that checked his progress, whensoever he endeavoured to make any approaches towards that Church." Accordingly, he perused attentively the Decrees of the Councils, especially of the Council of Trent, the Bull of Pius the Fourth, and the writings of the most approved Catholic divines;—he sought for further information from several learned Catholics;—he made extracts of such matters as appeared most suitable to his purpose, from the above-mentioned Councils and authors;

deduced, therefrom, Corollaries, importing what authority the Church really assumed ; whence it was derived ; and how limited ; and submitted his reasonings and conclusions to the learned Holden, a Doctor of the Sorbonne, requesting to be informed, whether he had arrived at a right understanding of the real belief of Catholics on the points to which he addressed his inquiries.

" Besides all this," he adds, " for my further information, and because, even during my education in Protestantism, I had been advised to embrace those doctrines, which were most conformable to the profession of the ancient Church, I conceived it necessary to study diligently such Fathers' writings especially as had been forced to maintain the Church's authority against Heretics. Thereupon I betook myself to the reading of the Ancient Church History, and besides others, I perused exactly Tertullian's Prescriptions against Heretics, St. Cyprian, St. Epiphanius, St. Augustin's Epistles and Treatises against the Donatists, Manichæans, &c. Vincentius Lirinensis, St. Jerome's books against the Luciferians, Jovinian, and Vigilantius. I had recourse, likewise, upon occasion, to certain treatises of St. Basil, St. Athanasius, St. Hilary, St. Pacian, &c. and, lastly, I judged it an effectual way of attaining to the understanding the opinion of antiquity concerning the Church, to select the special texts of Scripture, wherein mention is made of the Church, and to examine how the Fathers interpreted those texts, and what inferences they drew from them in their Sermons and Commentaries, in which I might be sure they spoke without interest and passion, as having no adversary in sight to combat withal, and, therefore, were not likely to strain themselves in their expressions. Such texts of Scripture were these, and the like : *Tell the Church, and if he will not hear the Church, let him be unto thee as a Heathen and a Publican. Thou art Peter, (that is, a rock) and upon this rock will I build my Church, and the gates of Hell shall not prevail 'gainst it. The Church, which is the ground and pillar of the Truth, &c. &c.*"

" The answering of these questions," Mr. Cressy continues, in chap. xix. " and especially the perusing of those books, was the business of a good space of time, above twelve months." So much sincerity and earnestness could hardly fail to draw down the divine blessing and assistance. Accordingly, he relates : " The excessive pains and

diligence employed by me, which, otherwise, would have been tedious, was much sweetened by the discovery every day of new light. And I could not but observe the strange effects of education and prejudice, which made me believe myself to be separated, in my belief, from the Catholic Church, at a distance immeasurable, when, indeed, I was even at the doors: and I am certain I had been much sooner a Catholic, if I had thought that the belief of the Church's doctrines, nakedly as she proposeth them, had been sufficient to have gained that title. But I took those to be the necessary doctrines of the Catholic Church, which were only the private opinions and expressions of particular Doctors."

Having so far stated the manner, in which his conversion was brought about, Mr. Cressy devotes the subsequent chapters, from the twentieth to the end of the seventy-seventh, which concludes his work, to an argumentative exposition of those proofs of the Truth and Authority of the present Roman Church, whereby, with the assistance of divine grace, he had succeeded in dispelling his long fostered prejudices, in satisfying his doubts, and in determining himself to seek the refuge and security, which he, at length, discovered to be afforded in that Church, whose claims he had so long refused to consider, but which, to his surprise, he found to be invested with those characters whereby the Church of Christ is designated in the holy Scriptures and in the works of the primitive Fathers.

The concise and pressing manner, in which Mr. Cressy conducts his reasoning, makes a detailed analysis of this part of his work impossible. He divides his subject into four Propositions. The 1st treats of the Rule of Faith. The 2nd, of the Judge of Controversies. The 3rd, of the Unity of the Church, and the danger of Heresy and Schism. The 4th, of the perpetual visibility of the Church. In discussing each of these Propositions, he proposes the language of Scripture, and inquires into the sentiments of the early Christian writers, on the points at issue; states the belief of Protestants, and the doctrines of the present Church of Rome, expressed by the Council of Trent; examines whether the faith professed by the former, or by

the latter, be most conformable with the universal tradition of the ancients, founded on the authority of the inspired writings; takes occasion to propose, and ably, though courteously, to confute the plausible arguments employed against the Catholic Creed, especially those urged by the boasted champion of Protestantism, once Mr. Cressy's intimate friend, Chillingworth; before concluding the work, discusses with great strength of reasoning, and in a tone of moderation, very unusual between religious controvertists of his time, most of the remaining articles under dispute, the Real Presence, Communion under one kind, the Invocation of Saints, Prayers for the Dead, &c. upon which points he cautiously proposes the true meaning and the exact limits of the definitions of the Catholic Church; allows one chapter to an exposition of the surprising sanctity, which the author found to exist among members of the Church of Rome; and closes by a modest defence of himself against some of the most severe imputations, with which his change of Religion had been assailed.

The controversial writings of Mr. Cressy every where display a sound judgment, great erudition, and an excellent method. May the example of this learned and good man stimulate to farther exertions, those, who sincerely desire to know the truth, and whose aversion from the Catholic Church is the lamentable effect of early prejudices, and cruel misrepresentations.

T. J. B.

January 17, 1832.

REVIEW

DIALOGUES ON THE RULE OF FAITH, &c. Edinburgh. Pp. 382. 12mo.

We have to apologise to the able and zealous author for our delay in noticing this work but much more ought we to apologise to our readers, for withholding so long from their attention the most complete compendium, in a

popular form, of the controversy with the Reformation Society on their favourite topic, with which we are acquainted. The author himself is, in a great degree, responsible for this delay, by the difficulty, to which he necessarily exposes his reviewer. It is always the duty of the latter to present to his reader an idea of the work, which he criticises, but the author has, in the present, crowded so much important and instructive matter into every chapter, or Dialogue, that it is impossible, in our very limited space, to perform this duty in a satisfactory manner.

The occasion of the work is thus described by himself, in his Preface. We must here premise, that the author is Mr. James Smith, of Edinburgh, justly celebrated for his victory over Mr., generally styled Captain, Gordon, in a disputation, continued for three days, and abruptly terminated by the nautical theologue.

“The idea of the following *DIALOGUES*,” says Mr. Smith, “originated out of the Polemical Discussion, which took place in St. George’s Church, Charlotte Square, in the month of April, last year, on the formation of the Edinburgh Auxiliary Reformation Society. As the public seemed to take a considerable interest in that discussion, and as the Writer, soon after its conclusion, came to know, that his humble advocacy of the principles of his Church had not been altogether fruitless, it occurred to him that he might render still farther service to the cause of truth by laying before the public, in a popular and tangible form, those arguments in support of the Catholic rule of faith, which, during a three nights discussion, he attempted, under considerable disadvantages, to enforce.

“He has endeavoured, as far as his materials enabled him, to do justice to his antagonist, by stating the principal arguments used by him on the occasion in question; but it is necessary to observe, that the reasoning introduced in opposition to the *postulata*, is assumed, for Captain Gordon avoided them altogether; and although he pledged himself to answer them, within a few weeks after the discussion, he has not yet fulfilled his promise. It is also proper to state, that there are several minor topics introduced, by way of episode, which were not touched upon in the controversy, but which are nevertheless more relevant to the main question than many which were called forth by the desultory nature of the discussion, which have therefore been omitted.”

The Postulata, to which reference is made in the preceding extract, are the celebrated ones of Dr. Hawarden, which may be, indeed, considered as so many propositions of a perfect thesis upon the Reformation Society.

We must confine ourselves, at present, to the selection of a most useful argument, commenced at p. 66. The Protestant, according to his Rule of Faith, must be able to read; must be sure of the possession of the true canon of Scripture: must be sure of the inspiration of the several parts of Scripture; and, besides all this, he must be sure of the inspiration of the *translation*, which is put into his hands. This argument has been occasionally urged in the discussions with the naval and military apostles, and in certain doctrinal discourses, which we have attended. It is a most important argument, and is well treated by Mr. Smith.

“If a translation be faulty or erroneous, what reliance can be placed upon it as a rule of faith?”

“P. You surely do not mean to dispute the accuracy of our present translation?”

“C. With certain exceptions, I believe it to be as good as could be made from the materials which the translators employed; but the question does not resolve itself into the accuracy of any one given translation, but into that of every translation. For, admitting, for argument's sake, that your translation is as correct as possible, it can only be a rule of faith to those, who can read or understand the English language.

“P. But errors in translation cannot affect the Protestant principle, of the Bible being the only rule of faith.

“C. Such errors do not indeed affect the principle itself; but, unless you mean also to apply your fallible and erroneous tests of inward light and internal evidence to the case of translations, it is obvious that an imperfect or false translation of the scriptures will mislead those who trust exclusively to it.

“When scripture, as interpreted by every man and every woman, as well learned as unlearned, was declared to be the only rule of faith and obedience, it might have been expected that those persons who excited the people to revolt against the salutary authority of the Church, would have furnished them with as accurate translations of their pretended rule as they could. But did they do so? No, sir! As every translator had some new fangled opinion of his own to pro-

mulgate, the text of scripture was tortured and falsified in every possible way, to square with the newly invented doctrines,—and a scene took place only equalled by the confusion of tongues at Babel.”

After having exposed the well-known infidelities of Luther, and Zuinglius, and Œcolampadius, and Calvin, and Beza and Castalio, the first translators among the party of that strange misnomer, the Reformation, he proceeds :

“ And which of all these false translations were the disciples of the Reformation to adopt, as their only rule of faith ; But leaving the foreign Protestants to settle this matter among themselves, let us see how our home Reformers succeeded with their translations.

“ To begin with the first, set forth by Tindal in the reign of that noted Blue Beard, Henry VIII. Bishop Tunstal noted no less than two thousand corruptions in his translation of the New Testament alone. The translations of Coverdale and Queen Elizabeth’s bishops were little better ; of the latter of which, the Puritan ministers grievously complained to King James I. by petition, in which they assert that ‘ our translation of the Psalms, comprised in our book of common prayer, doth, in addition, subtraction, and alteration, differ from the truth of the Hebrew in two hundred places at the least.’ Carlile, in his Treatise on Christ’s descent into hell, says of the English translators, that they have ‘ depraved the sense, obscured the truth and deceived the ignorant ; that in many places they do distort the scriptures from the right sense, and that they show themselves to love darkness more than light, falsehood more than truth.’ And, in an abridgment which the ministers of the diocese of Lincoln delivered to King James, they denominated the English translation, ‘ a translation that taketh away from the text, that addeth to the text, and that sometime to the changing or obscuring of the meaning of the Holy Ghost,—a translation which is absurd and senseless, perverting in many places the meaning of the Holy Ghost.’ Burges, in his Apology, sec. 6. exclaims, ‘ How shall I approve under my hand a translation which has so many omissions, many additions, which sometimes obscures, sometime perverts the sense, being sometimes senseless, sometimes contrary!’ And Broughton, in his letter to the Lords of the Council, gives as a reason for requiring a new translation without delay, that ‘ that which is now in England is full of errors.’ And in his advertisement of corruptions, he tells the bishops, ‘ that their public translations of scriptures into English is such, as that it perverts the text of

the Old Testament in eight hundred and forty-eight places, and that it causes millions of millions to reject the New Testament, to run to eternal flames.' King James said, that he never saw a Bible well translated into English, and he pronounced the Geneva Bible to be 'waurst o' a'. Parkes, in addressing Dr. Willet, says, 'As for the Geneva Bibles, 'tis to be wished that they were purged from those manifold errors which are both in the text and in the margin, or else utterly prohibited.' The character of the English Protestant translations, until the year 1660, is thus described by D'Israeli. 'Our English Bibles were suffered to be so corrupted, that no books ever swarmed with such innumerable errata. These errata unquestionably were, in great part, voluntary omissions, interpolated passages, and meanings, reformed and forged for certain purposes.'

"With the exception of Tunstal and Bellarmine, all the authorities I have quoted, are Protestant authors of the first eminence, and you may now judge how far your only rule of faith is to be relied upon, when communicated through such corrupt channels. Whether the numerous translations of scripture which have emanated from the Bible Societies, including those lately made for the use of the Esquimaux and Greenlanders. (who, as far as I know, have not yet been taught the use of letters) can lay claim to the character of inspired writings, I cannot well say: but sure am I, that if the translation into the Irish, and others I have heard of, are to be taken as specimens of the rest, they must receive a very different appellation." *

"* The Welsh translation, which preceded the Irish, was so incorrect, that no use could be made of it. In November 1822, the Irish Society passed the following condemnatory resolution of the Irish translation: 'Resolved,—that after a full enquiry, the members of this Society feel satisfied that material and very numerous errors exist in the version of the New Testament, edited by the British and Foreign Bible Society.' According to Mr. Platt, *thirty five variations were discovered in the first ten pages, of which seven were considered to be material.* 'This proportion in a Testament of 400 pages,' says the Hon. and Rev. Mr. Perceval, 'gives 1400 variations, and 280 material errors in a single volume!'

"As to the continental translations emanating from the Society, take a few samples. The French translation, published at Lausanne, of which 10,000 copies were printed, is admitted by Dr. Steinkopff, a leading member of the Society, to be erroneous, as "there were too many changes made for the worse." Dr. Henderson pronounces the Turkish translation to be 'incapable of defence.' And as to the

We have not space for more extracts. The above we give for the reason we have stated, and as a specimen of the author's style. But we should fail in our duty if we did not recommend the work itself to the leisurely perusal of our readers, whether Catholic or Protestant. Its reasoning will be interesting to both classes, and the Protestant will meet with nothing, we trust, that will be hurtful to his feelings, or disrespectful to the candid and tolerant of his party.

Romaic, it is related by M'Farlane in his 'Constantinople,' that he saw at Vourla, in the house of a poor Greek, 'a version of the Scriptures in modern Greek, printed and sent out by the English Bible Society, and perceiving that the book which lay in a corner was covered with dust, as if it had not been touched for a long time, I asked our host if he never read it? He replied, that he could not read it, that it was written in such a *strange Romaic*, that neither he nor any of his neighbours understood it. I attributed this to ignorance, having yet to learn that the fault was in the *translation*.'

"When such blunders are committed in the common languages of Europe, have we not reason to suppose, that errors still greater will be made in the translations into languages with which we are less acquainted? But we are not left to conjecture. The first edition of the Bengalee Testament was so bungled, that the translator found it afterwards necessary to alter almost every verse, for although the words were Bengalee, the idiom was English. What the idiom of the second edition is, it may be difficult to say. I doubt much if Dr. Carey himself can tell. As to Dr. Morrison's Chinese translation of the New Testament, which was published in 1814, it is sufficient to quote his own words, to show how imperfect it must be. Upwards of a year *after* his translation was published, he thus writes, 'the Chinese Dictionary in which I am *now* engaged, will *gradually mature my knowledge of Chinese*.'

"The following observations on the operations of the Bible Society, by a distinguished member of the Church of England, are therefore not to be wondered at. 'Surely it is enough to make a Christian's blood run cold to think of the sacrilegious presumption of a Society, which dares thus to tamper and trifle with the revelation of the Almighty, and dares publish to the heathen, and attempt to pawn upon its credulous supporters, these school-boy exercises of its agents, as the sacred word of God! It is the circulation of such translations

POETRY.

TO THE SNOW-DROP:

CALLED THE FAIR MAID OF FEBRUARY, OUR LADY-FLOWER, &c.

Hail! to thee, fair-lady-flower;
 Meekly bold, with modest power
 Thou dost run thy Virgin-race,
 Like a young Saint, by God his grace
 So mantled round in holiness,
 As to stay the rude world's press:
 A hallowed thing of virtuous fears,
 Daunting life's bold-eyed revellers.

Raise thy meek head, thou lowly child;
 Tell me the secret of thy birth:
 Whether from heavenly home beguiled,
 Or angel, penitent on earth:
 Or, if my fancy rightly deem,
 Thou be some pilgrim tear
 By mercy shed, that heaven's pure beam
 Hath bade to blossom here?

Still may she rain her milky shower
 Of sisters fair as thee, my flower:
 And ever some poor soul redeem
 As each pure kindred flower shall beam.

J. A. G.

as these, that, more than once, at the meetings of this Society, have been blasphemously compared to the miraculous gift of tongues. And such a system is supported, and such comparisons applauded, by many, who, on other occasions, lay claim, and justly, to characters of piety and intelligence.' Appendix to 'Reasons why I am a Member of the Bible Society.—By the Hon. Arthur Philip Perceval, B.C.L. Chaplain in Ordinary to His Majesty.'—Fifth edition. One of Mr. P.'s reasons, and on which he lays much stress, is, that none of the dissenting ministers who belong to the Society have any mission. 'How can they preach unless they be sent?'

C. M.—VOL. II. NO. 14.

T

MONTHLY INTELLIGENCE

FOREIGN.

R O M E .

Knowing, that, in general, little dependence can be placed on the statements in our English newspapers, more especially in regard to matters, in which Religion is, in any way, involved, and not finding their statements corroborated by our own private information, we ventured, in our last, to express our disbelief of the reports, which they contained, of fresh insurrectionary movements having taken place in the Papal States. We are sorry, however, to be obliged to confirm these reports. It appears, that the restless spirit of insubordination, revolution, and irreligion, has not yet been laid. It is continually evoked by the self-styled liberals of France and Britain, and we regret, that the cant of liberality, in defiance of past experience, has infected many members of the Catholic population of the empire.

The insurrection has been very speedily quelled, and the conductors of the liberal press of France and England, mortified that they are unable to furnish to their readers another instance of successful rebellion, have indulged in lacrymose misrepresentations of the conduct of the

Papal troops.

Austria upon the solicitation of the Sovereign Pontiff, and with the consent of the other great powers, marched to the assistance of his Holiness. Count Radetzky the Austrian, and Colonel Barbieri, the Papal Commander, issued proclamations, announcing their pacific dispositions, promising protection and security to the people, and urging the strictest discipline on the troops. The advocate Patuzzi, the Patriot General, issued also his proclamation from Bologna, inviting his fellow patriots to take up arms, and fly to the assistance of their brethren. The next night this brave General followed his own advice—to fly, but not to the assistance of his comrades. He fled and it is stated, carried off 6000 crowns. The other leaders followed his example.

On the 19th of January, the main body of the Papal army, marched from Rimini, in the direction of Forli. On the 20th it came up with the insurgents at Cesena, attacked and routed them. The latter retiring into the city of Cesena, renewed their resistance, but in vain. The gates were forced by the Papal

troops, who, however notwithstanding the assertions of the Liberals to the contrary, earned by their moderation and forbearance, the approbation of their General. The next day, the *civic guard* having evacuated Forli, it was entered by the army of his Holiness, without striking a blow. But after some hours, the rash discharge of a musket became the signal for violence, of which several, both of the military and of the inhabitants became victims. This misfortune, which, on the part of the troops was entirely accidental, has been magnified by the Journals, to which we have referred, into a general and wanton massacre. For the disastrous event however the Papal commander has expressed his deep regret, and in the bulletin published in Rome, it is related in the following terms. "The discharge of a musket near one of the posts occupied by the Papal troops, impressed the soldiers with a belief, that they were about to be attacked. It was impossible to restrain them, and they commenced a firing without waiting for orders. Whether the discharge were accidental, or the effect of wicked design, it has produced the loss of more than twenty lives." The loss of *more than twenty lives*, the result of "a general massacre!!" How the heroes of Newtownbarry will laugh to scorn such an abortion in murder!!

The insurgents being every where reduced to obedience, Cardinal Albani published at Forli, on the 25th of January, a proclamation assuring the inhabitants of the revolted districts of pardon and protection. And having been informed that, at Faenza, some persons, under pretence of signalling their attachment to legitimate authority, contemplated disturbances, his Eminence rejected all such manifestations of attachment, and menaced with punishment, whoever should be guilty of insult or injury to any person.

Our correspondent writes as follows: "within the last fortnight the news from Rome, and from the Papal states, has been uncommonly interesting. The circular of Cardinal Bernetti, of the 10th of January, to the Austrian, French, Russian, and Prussian Ambassadors at Rome, and the friendly answers of these Ambassadors, the Manifesto issued by the Pope's Ministers, on the 14th of January, to the inhabitants of Bologna, and the other Legations; the advance of the Papal and Imperial forces to coerce the disaffected; and the events which have taken place; encourage a hope that the disorders, which troubled that country, will soon be suppressed, and the peaceable and loyal inhabitants of those fine provinces, relieved from the yoke of a corrupt and desperate faction, instigated by foreign revolutionists.

We regret that we have not room for the documents referred to.

ENGLISH IN ROME.—The following paragraph is making the tour of the English Press:—

There are at present in Rome, that is, since the commencement of winter, about 800 English, a number much less than in preceding years. With the exceptions of the Earl of Pembroke, Lady Clare, the Countess of Coventry, and Lord W. Fitzgerald, there are but few of any notoriety among them. The society, however, although limited, has been extremely agreeable and pleasant this winter. All the Ambassadors, particularly those of France and Austria, have contributed much to the gaiety of the season, as their palaces are open for the reception of visitors one or two evenings in the week. The house of Torlonia, to which all the English who transact business in the bank of that firm are invited, has given repeated splendid soirées. The entertainments given by Cardinal Weld, since his change of residence to his new palace, have been particularly splendid. He supports the dignity of his station with the greatest credit to his country, and is universally respected here, for the great politeness and urbanity of his character. Regardless of distinction in religion, he receives at his palace all the respectable English visitors at Rome. In

the absence of an English Ambassador, he is, in many respects, of the greatest service to his countrymen around him. On Sunday the 15th of January, the Hon. and Rev. Mr. Spencer preached his first sermon from a Catholic pulpit, to a very crowded audience, in the church of Gesù e Maria. His manner of delivery reminded me much of his brother, Lord Althorp. He appears most zealous in his sacerdotal vocation; nor spared he his Protestant brethren, who formed the greatest portion of his congregation, but invoked them to follow his example, and concluded by attributing the present evils that overhung his country, to the want of a true spirit of religion in England. Mr. Spencer has not as yet been ordained, having only received the order of Deaconship, a few days before Christmas.

His text was from Aggeus, i. v. 9. *You have looked for more, and behold it became less, and you brought it home, and I blowed it away: why saith the Lord of hosts? because my house is desolate, and you make haste every man to his own house.* Mr. Spencer was ordained Deacon, along with Mr. Tobin, the week before Christmas as stated above, when Messrs. Egan, Jarrett, and Savage, were promoted to the Sub-deaconship. It is probable that Mr. Spencer, will be ordained priest in the spring and return to England. His zealous breast is throbbing for

that joyful hour, and so unremittingly does he speak of England's conversion, that it must be stamped upon his heart. He was lately confined by an epidemic disease that has been raging here, but by precaution he is now recovered, and appears to enjoy better than usual health.

The Pope sometime since received a pamphlet from Edinburgh, with a letter in wretched Italian, most seriously advising him to go out of Babylon, &c. It particularly amused his Holiness.

FRANCE.

The work of anti-christian revolution proceeds. Liberty, the professed idol of the liberals, is profaned, when she would protect the friends of Religion; and the testamentary wishes of the dead are no longer held sacred, if they have embraced religious purposes. We have much to relate, but our confined space prevents us. We have received an interesting account of the banishment of the Trappists, from their peaceable retreat at Melleray, for which, we shall find a place in the body of the Magazine for April.

In 1831, there were in Paris 28,587 children born: 14,488 boys, and 14,099 girls, of these 15,580 were born in wedlock, and 10,007 are illegitimate, of these latter, only 2,258 have been acknowledged. A striking instance of the boasted purity of

philosophical and revolutionary morality!

SPAIN AND PORTUGAL.

The demon of infidelity seems maddened by the failure that hitherto has distinguished his attempts upon these countries. In the latter kingdom, a French miscreant, named Bonhomme, a teacher in the University of Coimbra, was, in company with two of his abandoned associates, guilty of the most disgusting and profligate indecency, in the presence of the Blessed Sacrament, during its exposition on Maundy Thursday. For this he was tried according to the laws of Portugal, in which country he had adopted the legal process of naturalization, and punished. It has been well observed, that, if an abomination of this nature had been perpetrated in England, the culprit would be spared the trouble of a legal trial, by the summary process of popular vengeance.—And yet it was in vindication of such a monster, that the French fleet with the sanction of the British Government, sailed to the Tagus, and seized the Portuguese fleet, and compelled the King to make satisfaction to the sacrilegious wretch, whom the two nations seem to have taken under their protection.

They have also encouraged the attempt which is now made by the ex-king of Portugal, as well as ex-emperor of Brazil,

upon the constitution of his country; the fleet of Don Pedro, being actually under the command of a British Captain, and in great measure manned by British Sailors. May God defend the right!

DOMESTIC.

PROTESTANT FAST.—The King of England, the Pope of the Anglican Church, has just proclaimed a fast to avert the Cholera, and, singular enough, he has ordered the faithful to fast *one* day in Lent. What does this mean? The Church of England had already ordered them to fast forty days at that season. The recent Proclamation, therefore, if it have any meaning, is a dispensation for the thirty-nine.

NEWCASTLE.

TO THE EDITORS,—It is well known to all the readers of your Magazine, that a disease, terrible from the severity of its symptoms, and the rapidity of its course, and still more terrible from the supposed contagiousness of its character, which has swept over half the globe, depopulating, in some places, whole cities, and sparing neither age nor sex; characterised by the same awful features on the banks of the Ganges, and those of the Wear and the Tyne, raging equally under the burning sun of India, and amidst the frosts and snows of Russia, to whose on-

ward progress the mountain has opposed no barrier, and the ocean no obstacle.—It is, I say, well known, that such a disease, which has resisted art, and humbled the pride of science, has, for some months, been prevailing in this town and neighbourhood. During its prevalence, upwards of forty Catholics have died, and nothing can exceed the fortitude and Christian heroism, which the Rev. Mr. Worswick has displayed amidst the terrors of this awful visitation. In order, however, to allay the alarm, which the horrible doctrine of contagion, a doctrine scouted by the natural sense and humanity of the Turk, and only propagated and believed among Christian States and some barbarous and savage communities, who, in common with us, leave the victims of pestilence too often to perish by neglect, is so well calculated to engender and disseminate, I may mention, that, though Mr. Worswick has been continually among the sick, anointing their bodies, inhaling the effluvia, and breathing the pestilential atmosphere of their dwellings, and has witnessed with feeling of horror and dismay, the convulsive tortures and spasmodic agonies of the disease, and heard the screams of its unhappy victims, though he had to undergo labours increased fourfold, and perform without assistance all the duties of this extensive mission, onerous at all times, but rendered

much more onerous by the existence of a pestilence, still he has retained his corporeal health and vigour. It will also be as well to notice the fact, that not a nurse nor a medical attendant, though harrassed with fatigue and anxiety, has fallen a victim to the disease.

But, while a Catholic Priest has here given a practical illustration of, and commentary on the divine beauty and excellence of the Catholic religion, and proved by his generous devotion of himself, and his unremitting attention to the sick, that it is a religion of mercy, and of charity, and realized as the Catholic Priest has in every age, the parable of the good Samaritan, a Protestant Parson has also been labouring in his vocation, illustrating [the genius and spirit of his religion, and has been toiling away at the "dirty work" of bigotry, fanaticism and calumny. A reverend fanatic of the name of Taylor, Secretary to the Reformation Society in this town, has published a Sermon on the Cholera, and has endeavoured to make this public calamity, which should have softened all hearts, subservient to the propagation and continuance of unchristian hatred and prejudice. But not all the plagues of Egypt, could "remove the stony from the heart" of bigotry, and "make new flesh regenerate grow instead." It is as hard and obdurate as that of Pharoah. A

principal object of this vulgar, warm and illiberal sermon, which exhibits not one spark of genius or talent, is to back the truly "blasphemous, superstitious and damnable" doctrine, that the toleration of the Catholic religion in this country, and the emancipation of its long suffering and patient professors from their state of political slavery, and degradation, and from the injustice of the horrible penal code, has drawn down upon the country, the vengeance of heaven, which is now visiting it in the shape of civil insubordination, midnight fires, and pestilence. This driving enthusiast forgets, that we achieved emancipation, and won freedom for ourselves. But my object at present is not to criticise or refute the doctrine of the sermon, but to place the bigotry of its writer on record, imitating in this respect the naturalist, who pins down and preserves for the inspection of the curious, "creeping things" of all kinds, howsoever loathsome, offensive and disgusting they may be. You have Bugs and Butterflies, Lice and Lizards, Tarantulas and Tortoises. As an object of curiosity, then, I pin down in your valuable theological museum, this effusion of bigotry and blasphemy.

As a specimen of the christian meekness and mildness that pervades this sermon, I will quote a passage or two :—

"How does whoredom pollute the land? how disgraceful

to common decency is the state of our streets? (what whoredom and scenes disgraceful to decency in this most evangelical land, this bible-diffusing and bible-reading Britain!) how is the papacy (that great apostacy doomed to destruction,) which our forefathers denounced as an *idolatrous and blasphemous system*, (and opposed to the death,) nationally cherished! while 800,000 of our fellow beings are still held in slavery!"

The slavery of 800,000 of "God's images carved in ebony," the slavery of blacks excites the compassion of this most sympathetic gentleman, but the wretchedness and misery of millions of whites in Ireland, extorts not a sigh or a tear? He can whine and cant, like other saintly hypocrites, over the fabulous woes, and fictitious miseries of distant negroes, but he gloats upon Irish wretchedness, with the same satisfaction that Iago beheld the mental torture and distraction of the noble, generous and confiding Othello,—because, forsooth, they are Catholics! "will not God," he exclaims, "visit for these things?" enslave, degrade, punish, reduce to poverty and barbarism a whole people, because they are Catholics; and all hearers will rejoice! substitute justice for oppression, happiness for misery, liberty for slavery, and he threatens you with the vengeance of Heaven. What impiety and

blasphemy is this! it is a representation to the world of Heaven in the likeness of Hell, and a deification of the very principle of evil.

In another passage he classes the Catholic, with the Pagan, the Infidel and the Mahometan.

He classes with paganism the religion which broke to pieces the idols of the nations! He classes with mahometanism the religion of Godfrey of Boulogne, of Tancred, of St. Louis, of all the heroes, who opposed themselves to the progress of that desolating and barbarous superstition!! He classes with infidelity and atheism, the religion which converted the world, and which is now engaged in mortal strife and conflict with all the irreligion and impiety of the age, which is the object of atheistical persecution in France, and of Protestant hostility and bigotry in England and Ireland!!! But a truce to notes of admiration — There is no end or measure to Protestant falsehood and injustice.

A. H.

Newcastle-upon-Tyne,

February 15, 1832.

EPISCOPAL CONSECRATION.

On Sunday the 5th of February, the Rev. William Placidus Morris, religious of the Order of St. Benedict, formerly chaplain to the Portuguese embassy in London, and latterly missionary at Chelsea, was consecrated

Bishop of Troy, by the Right Rev. Dr. Bramston, assisted by the Right Rev. Dr. Baines, and the Right Rev. Dr. Gradwell, in the chapel of St. Edmund's College, Old Hall Green. The Right Rev. Dr. Macdonnell, Vicar Apostolic of the West Indies, was in the choir. The Rev. Mr. Poulden, Mr. Brown, Mr. Jinks, and Mr. Heptonstall, of Downside, the friends and fellow students of the Bishop elect, and Abbè Voyaux, of Chelsea, were also present, and took a share in the solemnity. Dr. Baines, preached an eloquent sermon on the occasion, from the last charge of our blessed Saviour to the Apostles : *Going teach all nation, &c.* He shewed from Church History that, wherever the Apostles converted the people and founded churches, they appointed Bishops to preside over the flock, to ordain priests, and to perpetuate the sacred ministry : for instance, Titus at Crete, Timothy at Ephesus, Simeon at Jerusalem, Ignatius at Antioch, Polycarp at Smyrna, Linus at Rome. He drew a lively picture of the extensive duties of a Bishop ; and of the labours attached to his dignity, which terminate only with his life. He alluded to the two sons of Zebedee, who were to drink of our Saviour's chalice, before they could sit down with him in his kingdom, the one on the right hand, the other on the left. If the mitre sparkle with

jewels, it is also sharpened by thorns. But virtue is perfected in infirmity. The grace of God is not wanting ; the sacrament of Holy Orders has not lost its pristine efficacy ; and the man of God may still say with St. Paul, *I can do all things in him that strengtheneth me.* He then exhorted the faithful, with St. Paul, to obey their Prelates, who watch over them, having to render an account to God of their souls ; and concluded by enforcing, with St. Ignatius of Antioch, the duty of honouring our Bishop, of reverencing his authority, and adhering to his doctrine. A lesson peculiarly necessary in these days, when impiety is labouring to undermine the foundations of our holy religion.

A beautiful Italian Mass was well sung by the gentlemen of the College.

Dr. Morris is going as Apostolic Visiter to the Island of Mauritius, in place of Dr. Slater, who retires.

IRELAND. — Every thing in Ireland portends the speedy downfall of an artificial and meretricious ecclesiastical ascendancy. The Kildare-place association is dissolved, and a system of national education is proposed, which will not militate against the religious creed of any party. The Saints are in a fury at the very mention of such a plan, and cry out, that without the liberty to persecute, their religion is at an end. The odious, unchristian,

and unnatural system of tithes is to be abolished or relaxed, and again they cry out, that Protestantism is extinguished. O Protestantism! what enemies so formidable as thy friends. We wish our limits would allow us to give a few extracts from our intelligence upon that subject, but at present we cannot.

Consecration of the New Catholic Church, of Francis-street.

—February 14, the solemn and august ceremony of Consecration took place in the new Catholic Church, St. Nicholas Without. It is a splendid edifice. The pilasters over the altar are of the Ionic order, and have a very fine effect. The stucco, too, over the sanctuary, the only part as yet ceiled, is beautiful. The building is altogether light, elegant, and commodious; and, when completed, will reflect great credit upon the architect who planned, and the independent and liberal parishioners who erected so noble a temple to the living God. And, surely the labours of the Rev. gentleman under whose auspices so vast a work was undertaken, can never be forgotten. Of the Rev. Mr. Flannigan may be written in the Church of St. Nicholas Without—what has been so appositely and classically inscribed to the memory of Sir Christopher Wren in Saint Paul's—*Monumentum queris? Circumspice!*

At an early hour, the carriages began to roll up—and at twelve o'clock the church was crowded

by a very fashionable congregation; among whom we had the pleasure of observing several Protestant families. Owing, however, to the excellent arrangements of the clergymen of the parish and of the stewards, Messrs. Mullen, Finn, &c., every one was comfortably accommodated. Shortly after twelve, the Bishops entered the sanctuary in pontificals. There were present his Grace the Archbishop of Dublin, his Grace the Archbishop of Tuam, the Archbishop of Cashel, the Bishops of Derry, Acherry, Cork, Elphin, Down and Connor, and the coadjutor Primate. Dr. Doyle was to have attended, but was prevented by the summons to attend before the tithe committee. Dr. Murray preached the consecration sermon—taking as his text, the words, “my house is a house of prayer.” His Grace dwelt at much length upon the decorum and reverence that ought to be observed by every person on entering a house of divine worship. The most reverend Prelate was also the consecrating Bishop, the cross being borne before him as diocesan. After the sermon, the Bishop of Cork, in full pontificals, ascended the altar and commenced the High Mass—the choral part of which was magnificently performed on the organ and a fine orchestral and vocal accompaniment—under the excellent direction of Mr. Latham—whose *O Sacrum convivium*, at the Bene-

diction, was well sung. The vocal department was ably filled by Mrs. H. Corri and Mesdames Betts, Hamilton, Melton and Laffan, and Messrs. Bedford, Brough, A. Sapio, Moreland, Morrison, Latham, &c. The instrumental performers were Messrs. Fallon, (leader) Baeton, Chaves, Ford, Boden, Pigott, &c.—a capital list certainly. And there was, besides, William Conran at the organ—the power and rapidity of whose execution we have never in this country seen equalled. The music, we need hardly say, was selected from the divine masses of Haydn and Mozart. About a quarter after three the ceremony ended. The receipts must have been upwards of £700. By the way, it should not be left unnoticed, that some of the band of the 1st Dragoon Guards, by permission of their excellent colonel Teesdale, assisted in the orchestra. *Freeman's J.*

OBITUARY.

Monsignor Domenico Testa.—

This accomplished scholar, and distinguished ornament of the Roman prelacy, terminated his long and meritorious life at Rome, on the 14th of January, after a short illness, at the age of eighty-five. He was a canon of St. Mary Major's, and prefect of studies in the Roman Seminary of Saint Apollinaire. He received his education in the Roman College; in which he afterwards distinguished himself for several years, as Professor of Philoso-

phy. After the invasion of Rome by the French, he was one of those Roman priests, who, refusing to take the oaths required by Bonaparte, were confined for a length of time in Castle Saint Angelo; and afterwards banished to Corsica, where they suffered great distress, till they were released by the downfall of the tyrant. On the return of Pope Pius VII. from his French captivity, Monsignor Testa was made Secretary of Briefs, *ad Principes*; and has discharged that important office under four successive sovereign Pontiffs. His virtues, his talents, and his amiable manners, gained him the esteem and love of all who knew him. The gentlemen of the English College in particular, will ever revere his memory, and cherish the remembrance of his friendship. One of the editors, Rev. J. Kirk, studied, yet only for a short time, under Mgr. Testa, and hopes he may be allowed, in gratitude to his venerable master, to say, that he has had occasionally, the pleasure of hearing that he retained a recollection of his pupil, and that even in the last year of his life. In 1784, he received from his hand, a present of an excellent letter, he had just published, "*Sopra L'antico Vulcano delle Palludi Pontine.*" It was well received by the *Literati* of Italy.

Died, at Rome, on the 2nd of December, 1831, his Eminence Ignatius Cardinal Nasalli, of the

Church of Saint Agnes, beyond the walls. His Eminence was born at Parma, in 1750. On his return from Lausanne, where he resided several years, as apostolic nuncio, he was created Cardinal by Pope Leo XII on the 25th of June 1827. This dignified ecclesiastic was distinguished for his piety and his virtues.

On the 4th of January, near Turin, his Eminence Cardinal Carlo Ferreri delle Marmora. He was born at Turin, in 1757, and was elevated to the Cardinalate dignity by Pope Leo XII. on the 27th of September, 1824. The state of his Eminence's health, prevented his attending the two conclaves, which have been held since his elevation. The Turin and Roman newspapers speak with great commendation of his social accomplishments and ecclesiastical virtues, especially of his piety and resignation to the will of God, during a long and painful illness, which was an edification to all who saw him.

On the 19th of December, in the monastery of his order, at Bologna, Father Ignatius Augustin Scandellari, a distinguished Religious of the Order of Regular Clerks of St. Paul, called Barnabites, from their possessing the beautiful Church of St. Barnaby, in the city of Milan, in the seventy-sixth year of his age. This excellent priest was the disciple, friend, and success-

of those distinguished ornaments of his order, Cardinal Gerdil, and Cardinal Fontana, and preceptor of the learned Father Antonia Maria Grandi, Cardinal Lambruschini, and Monsignor CorJolini, Bishop of Cesena. He made his Religious profession at the age of seventeen. Having, in the most exemplary manner, discharged the subordinate offices of his religious institute, and for many years taught philosophy, divinity, and Holy Scripture, with great applause, both at Bologna and Rome, he was, on the death of Cardinal Fontana, in 1822, unwillingly elected General of the order of Barnabites, and resided at the chief house of their order, St. Carlo, in Catinari, in Rome. While he discharged with diligence all the duties of his office, he was also assiduously employed in several of the Sacred Congregations, on the higher affairs of the Church. His unquestionable piety and learning, embellished with great modesty and a spirit of moderation, gave great weight to his opinions, in the difficult questions which were often to be decided by the Congregations to which he belonged. Father Scandellari was well acquainted with the English language, and spoke it fluently. He is well known to many of our countrymen, who have visited Bologna and Rome.

R. I. P.

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[The friend, to whom we are indebted for the following article, has sent us others.—The first miscarried, the second was inserted in the No. for December.—This will explain some of the allusions.—EDRS.]

**IS PAPAL ROME BABYLON, OR THE POPE OR
PAPAL POWER THE BEAST?**

NO. III.

Rev. xiii. 1. We shewed in a preceding article, that the beast which St. John here describes rising out of the sea, is identical with the beast on which the woman is represented as sitting in the 17th chapter; and that he is an emblem of the Roman Empire, but whether the temporal Empire of Pagan Rome, or the spiritual Empire of the Popes be designated, is a question which we have reserved for future examination, although the explanation given by the angel, has already given us an insight into the result of our enquiries: for the seven heads are, as we have seen, seven *Emperors*, one of whom, the sixth in succession, reigned at the time when the angel addressed St. John. We have also seen that the ten horns, upon which are ten crowns, are ten kings, contemporaries and ruling for a short time only, enemies of Christ and his followers, and allies of the Roman Empire, who will eventually lay waste, and burn the city of Rome. The only new attribute which we meet with in this verse, is contained in the words “upon his heads the names of blasphemy.” The *object* of this blasphemy is specified in verse the sixth, from which it appears that the beast opened

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his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, (which is either heaven itself, Heb. viii. 2. comp. 5. ix. 11. or a tabernacle such as that constructed by Moses, represented as existing in heaven, see Rev. xv. 5.) and them that dwell in heaven, "that is, the angels and saints," compare Dan. xi. 36. In the little horn mentioned by Dan. vii. 8. was "a mouth speaking great things: "and we read of the beast also, of which we are treating. "There was given unto him a mouth speaking great things, and blasphemies." But these blasphemies did not consist only in reproaches and calumnies, like that of the Pharisees, (Mat. xii. 31.) against God and his saints. As we shall presently see, he was also guilty of that species of blasphemy, with which the Jews blinded by prejudice and passion, charged our divine Saviour, when He said "I and my Father are one." "The Jews answered him saying, for a good work we stone thee not; but for blasphemy, and because that thou being a man, makest thyself God."

Verse 2. The beast was like unto a leopard, the symbol of insidiousness, and his feet were as the feet of a bear, this animal, a fit emblem of ferocity, tears its hapless prey with its feet: "and his mouth as the mouth of a lion, remarkable for his strength and voracity." Illustrations of these symbols may be found in Bochart's *Herozoican*, T. 1. lib. 3. or in *Commentaries*, as in that of Scholz.

And the dragon gave him his power, and his seat, and great authority. We must then look upon this beast, as the representative or delegate of his Satanic majesty, empowered by him to accomplish the object he had in view, viz. "to make war with the remnant (the rest *των λοιπων*) of her (the celestial woman's) seed, which kept the commandments of God, and have the testimony (or profess the doctrine, vi. 9. xx. 4. xix. 10.) of Jesus Christ."

Verse 3. Compare xvii. 8. 11. from which it is clear that this head wounded to death, represents one of the Roman Emperors. See our remarks in a preceding number, on the identity of the beast of chapter xiii. and that of chapter xvii. and on the two verses which we here cite from the latter chapter.

And all the world wondered after the beast: "all the

world" of this verse is thus paraphrased in xvii. 8. "they that dwell on the earth, whose names were not written in the book of life from the foundation of the world."

Verse 4. And they worshipped the dragon, (the devil v. 9.) and they worshipped the beast, saying "who is like unto the beast, &c." A similar form of expression is used of the true God, in Ex. xv. ii. Psal. xxxv. 10. cxiii. 5. so that the devil and beast were adored with *divine worship*.

Verse 5. A mouth speaking great things, comp. Dan. vii. 8. 20. xi. 36.

Protestants generally take it for granted, that each of the days contained in the forty-two months mentioned in this verse, stands for an entire year: thus they obtain 1260 years, and labour to shew that the duration of the Papacy coincides with the period assigned for the continuance of the beast. Bossuet and other controvertists, give instances of their most unfortunate attempts to shew this agreement. But we are at present engaged not with the application, but with the interpretation of the text. Will then any law of hermeneutics, permit us to assume without the shadow of a proof, that days signify years—and this for the support of a favourite, but unfounded and tottering system? Must we not rather judge of our opinions by facts and arguments, than use our preconceptions as the touch-stone of interpretation, the science of which is as much a science of fact, as the various branches of natural philosophy?

Certainly Ezechiel (xxxix. 9.) did not mean to say, that the Israelites should burn the arms of the adherents of Gog, during seven times 360 years—2520 years, or that they were to employ seven times thirty years, in burying him and his multitude, (v. 12,) and searching for their bodies, v. 14. Yet this would follow from the hypothesis, that prophetic *days* are ordinary *years*.

In Rev. xii. 14. we read that the woman is nourished in the wilderness, for *a time, and times, and half a time*, from the face of the serpent: this space of time is in the 6th verse of the same chapter, thus explained "a thousand, two hundred and threescore days," which exactly make up forty-two months. Now in verse the 12th, we are told that the devil, or serpent, knoweth that he hath "but a short time."

The woman therefore who fled into the wilderness "from the face of the serpent," was under the necessity of remaining there "but a short time:" and consequently 1260 days, or forty-two months, form "but a short time." How then can any one assume that the forty-two months, are months of years, or equivalent to 1260 years?

But we shall adduce another passage, which has even a closer affinity to that on which we are commenting. In Rev. xi. 2. it is written, "the holy city shall they (the Gentiles,) tread under foot forty and two months." Now the meaning must unquestionably be confined to a short space of time, and not extended to embrace 1260 years: for we read in the following verse, that the two witnesses, (not indefinite ones, for they are called *τοὺς δύο μαρτυροῦσι*) shall prophecy 1260 days, which are equivalent to forty-two months: yet certainly no two prophets, whether Elias or Moses, or Elias and Henoch, or Ananus and Jesus the High-Priests, ever lived, or will hereafter live for 1260 years.

But it is not merely from parallel passages, that we argue that the *forty-two months* of our verse signify, not the weary duration of 1260 years, but a far more limited period. The fact is that the sacred text thus explains the expression not only in general, but even as used in the passage before us. The devil "hath *but a short time*," (xii. 12.) "to make war" with the followers of Christ, (xii. 17:) he appoints the beast his vicegerent, to him he gives "his power, and his seat, and great authority," (xiii. 2.) and this his impious representative, this instrument of his cruelties, "makes war with the saints," xiii. 7. As then the devil hath but a short time time to inflict woes upon "the inhabitants of the earth, and of the sea," the forty-two months during which he persecutes the Christians, by the instrumentality of the beast, must be "but a short time."

These remarks may suffice to shew, that the expression *forty-two months*, neither elsewhere, nor in this particular verse, designates forty-two months of years, or 1260 years; these *months* must be understood in their ordinary acceptance, of *months of days*, and these forty-two months therefore form no very long duration. But to shew still more clearly the total want of foundation, to support the calculations of

Protestants, concerning the duration of the Papal power, and the time of its often foretold, but ever delusive fall, the time of forty-two months, like so many other numbers and divisions of time used in the Apocalypse, and among others the 1000 years, on which modern fanatics love to dilate, is in fact an indefinite duration, but still as we have seen of no great extent.

We read in Luke iv. 25. James v. 17, that the heavens were shut up for three years and six months, though in the history of Elias, (1 Kings xvii. xviii.) the time is undetermined: "these years," (xvii. 1,) "after many days," (xviii. 1.) Wetsbein has collected passages which shew that this period of time was in common use among the Jews, but not to signify years of years. We shall not apologise for citing a few Rabbinical expressions, which we find quoted in Eichborn's Commentary, "Adnan besieged Bittherem during three years and a half," Eccha R. ii. 2. "He sent Nabusaradan to devastate Jerusalem, and he continued there three years and a half," Eccha iv. 12. "The judgment of Nebucadnezar, and the judgment of Vespasian, is one of three years and a half," Eccha i. 12. "Vespasian besieged Jerusalem three years and a half," Eccha i. 5.

This then is a common period assigned for the duration of calamities: yet surely no one will say that these, and other similar misfortunes, all happened to continue for precisely the same length of time. It is evident then, that when we come to the application of the marks of the beast, we must neither aim at mathematical exactness in computing the continuance of his impiety, nor must we transform the short time assigned to him in the text, into one thousand two hundred and sixty years.

Of the 6th verse we have already spoken: the 7th announces his persecution of the Christians, and his universal dominion "over all kindreds, and tongues, and nations." In the 8th the wicked are introduced as his adorers; and the adoration which they pay to him, is as we have already seen, that which is due to God alone. But this blasphemous and sanguinary beast will not remain unpunished; Christians however, instead of using violence against him, must await with faith and patience the time, when the Lord shall avenge their wrongs.

Verse 11. "And I beheld another beast coming up out of the earth." This new beast is called a "false prophet," xvi. 13. xix. 20. xx. 10. His horns are a well known emblem of strength; but their resemblance to those of a lamb, shews him to be a-kin to those "false prophets who come in sheep's clothing, but inwardly they are ravening wolves." Accordingly "he spake as a dragon," or serpent, (xii. 9,) a common symbol of cunning, and enmity. See Jer. viii. 17, Gen. xlix. 17, Matt. xxiii. 33, iii. 7.

Vere 12. The first beast had received his power from satan, v. 2. All this power the false prophet exercises, to cause the whole world to adore the first beast, whose wound was healed.

Verse 13. Like the false Christ and false prophets, of whom our Saviour says, that "they shall shew great signs and wonders," insomuch that (if it were possible,) they shall deceive the very elect, "the beast" doth great wonders: and like Elias of old, he maketh fire come down from heaven on the earth in the sight of men. See 2 Kings i. 10. 12. Comp. Luke ix. 54.

Verse 14. But these signs are fallacious: "for by them, he DECEIVETH them that dwell on the earth," saying to them, that they should make an image to the first beast, who is worshipped with divine honour, v. 4.

Verse 15. Scholz supposes that it was through the agency of demons, that "he had power to give life unto the image of the beast, that the image of the beast should speak." So great is the influence of these beasts, that they not only make "war with the saints and overcome them," but even kill as many as would not worship the image of the first beast.

Verse 16. The oriental slaves, as well as those of Rome, if fugitives, used to be branded on the forehead. (See Wolfis Not. Phil. ad Gal. vi. 17,) and the Roman soldiers on their hands, with the names of their masters or leaders. Aetius viii. 12. Vegetius de re militari, ii 5. We read of the servants of God, being marked with the name of God, vii. 4, xiv. 1, and in this passage, of the wicked being marked to designate their leader and master, with the mark or the name, or the number of the name of the beast.

Verse 17. Those who were not thus distinguished, could

neither buy or sell, that is could not transact any business, like the unfortunate wretches in the tower of Jerusalem, at the time of Simon, 1 Mac. xiii. 49.

Verse 18. "Here is wisdom." The Rabbins have a similar form of expression for their cabbalistic art. "Let him that hath understanding count the number of the beast, for it is the number of a man." If St. John wrote of a cotemporary persecutor of the Christians, a question on which we shall say more hereafter, prudence, which, as a virtue, must go hand in hand with divine inspiration, would dictate that the name of a powerful ruler, against whom most terrible judgment are denounced, should not be openly mentioned. This may be one reason why an enigmatical problem is proposed for solution. As our holy prophet wrote in Greek, and primarily for Greek readers, the name of the beast must evidently be determined by the numerical value of the letters of the Greek, and not of any other, alphabet. Otherwise the problem would be too vague and indeterminate, and St. John would to little purpose call upon his readers to exercise their understanding or ingenuity.

The 14th chapter opens with a vision of the Lamb and his faithful followers. 1—6. An angel appears flying in the midst of heaven, having the everlasting gospel. v. 6. It is of little consequence to our present purpose, whether a book, or tidings, (compare Matt. xxviii. 19. with Mark xvi. 15.) be designated by *εὐαγγέλιον*. Preaching "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people," he calls on them, with a loud voice, to "Fear God—and worship him that made heaven and earth, and the sea, and the fountains of waters." In Jer. x. 10—14. the true God is described in similar terms, when opposed to the false Gods of the Gentiles. The 6th and 7th verses are of importance to us, as they contain an exhortation to all nations to turn from idolatry to the worship of the one true God, and thus point out the crime, which called for the "judgment of God" upon Babylon. Every one conversant in scripture must see how perfectly they coincide with the numerous passages, in which the designs of God, in granting the new dispensation of grace to man, are announced. Unlike the law of Moses, the gospel of Christ was not

to be restricted within the narrow limits of a single country, but was to become the religion of "every nation, and kindred, and tongue, and people," and idolatry, which had so long tyrannised over the world, was, at length, to yield to the belief and worship of the one true God. These remarks we may find important when we come to the application of these mysterious visions.

Verse 8. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city." Babylon, once the powerful enemy of the city of God, was a fit emblem of haughty Rome, the persecutor of the saints. That such is the meaning of the symbol, we have already shewn from the explanation given by the angel, in chapter xvii.

Rome is dignified with the title of "that great city," as well for obvious reasons, as perhaps to distinguish it from the wreck of ancient Babylon, properly so called, which, according to Josephus, Arch. 15. 2, 2. and Strabo, 16, 1, 5. was inhabited by many Jews. To Rome the angel applies the words of Isaiah xxi. 9. "Babylon is fallen, is fallen: and (as the prophet adds) all the graven images of her gods he hath broken unto the ground."

The angel assigns the reason of her fall, "because she made all nations drink of the wine of her fornication." The Orientals very frequently represent the inhabitants of a country, or city, under the figure of a female. Hence, the Hebrew nation, from its close alliance with God, is spoken of, in the Old Testament, as his spouse; and when faithless to him, she adhered to idols, she is described as an adulteress. Compare Isa. i. 21., lvii. 3. 4., Nah. iii. 4., I. Chron. v. 25., Judg. ii. 17., Hos. i. 2., Jer. iii. 4., Ez. xvi. 23, &c. Thus, adultery, or fornication, was a common figure of idolatry, as all Biblical students admit. As we are on ground not open to controversy, it may be sufficient barely to mention Michaelis, in his notes on Lowth, Ervald and Scholz, on the Apocalypse, Kistemacher, in his interesting and valuable little volume on the Canticle of Canticles, in which he proves the prevalence among the Orientals of the custom of clothing true religion, or divine love, in the garb of what would seem to be an ordinary amatory poem, and, hence, of representing infidelity to God, or idolatry, in the light of

fornication or adultery. See also Bretschneider's *Lexicon of the New Testament*, sub voce Πορνεία. Possessed of all the arts of a harlot, Rome is declared to have inebriated all nations with the fervid wine of her fornication. Thus does she stupify and confound them, and hence more easily reduce them under her power, and involve them in her crimes. See a similar figure, Is. li. 17. xxix. 9. Ps. lx. 5. lxxiv. 9. Jer. viii. 14. &c. &c.

In the 9th, 10, and 11th verses, the severity and duration of the torments of the worshippers of "the beast and of his image, and of them who receive his mark on the forehead, or hand," are described: though the forcible terms of this passage must convince us of the enormity of the crime, they do not throw new light on its precise nature. The misery of these wretched creatures shews the fruits of "the patience of the saints, that is, of them that keep the commandments of God, and the faith of Jesus," (v. 12.) and die in the Lord, (v. 15.) thus they escape the torments of the wicked, and enter into the joy of their Lord. In the remaining verses of this chapter, St. John represents the earth (the adversaries of the Christians are called the inhabitants of the earth, iii. 10. vi. 10.) as ripe for destruction, and the judgments exercised on it by the Son of Man under the veil of figures familiar to the earlier prophets. In verse 20, the "wine press without the city," recalls to our minds Jerusalem, and the thousand and six hundred furlongs are equal to the length assigned by some of the Rabbins to Palestine. (See Lightfoot on this passage, St. Jerome Epist. ad Dardanum. Rosemuller's *Bibl. Altarhumskunde*.) Whether this passage figuratively designates Rome, or must be literally understood of Jerusalem, commentators are not agreed. To us, the question is unimportant, as Rome is indisputably introduced in the preceding part of the chapter, and the 20th verse contains nothing, which could determine the great question, for the discussion of which, the present article is intended to prepare the way, by removing hermeneutical difficulties.

Chapter xv. 1. The Jewish doctors were accustomed, as Eichhorn fully shews, to represent the punishment of the enemies of God symbolically by the plagues of Egypt, the

great persecutor of his chosen people. St. John uses this historical emblem, but first introduces the martyrs and confessors, or "them that had gotten the victory over the beast, over his image, and over his mark," singing like the Israelites after their miraculous passage of the Red Sea, a canticle of praise. Their song, which is contained in the 3rd and 4th verses of our chapter, is composed of passages taken from the Old Testament. They praise the works and ways of the Lord, and thus continue, *v.* 4. "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee, for thy judgments are made manifest." This sentence is taken almost word for word from Ps. lxxxvi. 8. 9. 10. and is parallel to the numerous predictions, which occur in scripture, of the conversion of all nations from the worship of false gods to the only true God. See our remarks on xiv. 7.

The Jews used to represent to themselves a tabernacle or temple in heaven, similar to that on earth. (See Schoettgen de Hieros. Celesti in Horis Hebr. T. II. ad Calcem.) The inspired apostle sees this temple, in which was the ark of the covenant from which God formerly declared his will to the Jews, opened; from it proceed the seven angels vested as priests: who, like the priests of the Old Law, have been admitted to the knowledge of the designs of the Lord. Scarcely have they come forth, when the temple is filled with smoke, which prohibits access to all, lest any should intercede in behalf of the devoted city, and precludes the sight of that immortal God, whom the scriptures declare to be invisible to mortal eye.

Chapter xvi. The vials are now poured out, and plagues like those of Egypt ensue. They, who are punished, have shed the blood of the saints and prophets, (*v.* 6.) but instead of giving glory to God, like the remnant of the inhabitants of Jerusalem, when affrighted by the earthquake, (*xi.* 13.) the wretches, who were scorched by the great heat of the sun, "repented not," but "blasphemed the name of God. *v.* 9.

Verse 10. "And the fifth angel poured out his vial upon the seat of the beast, (Rome, as we have already shewn) and his kingdom (the Roman empire) was full of darkness," portending great calamities: but unhappily in their despair they

"blasphemed the God of heaven, because of their pains and their sores." Hence it has been thought, that they still smarted from the first plague, (v. 2.) which fell upon the men which had the mark of the beast, and upon them which had worshipped his image," that is, upon the idolaters.

Rome, as we have elsewhere shewn, is represented, in the Apocalypse, by Babylon, from which the people of God, after a captivity of seventy long years, were liberated by Cyrus. This prince, when besieging Babylon, drew off the waters of the Euphrates into deep canals, that his soldiers might more easily enter the city. The evident allusion to this celebrated stratagem brings Babylon to the recollection of the reader, and directs his attention to Rome, of which Babylon is the emblem, as the hapless city on which the sixth vial also is poured. Cyrus is said, by Isaiah, (xlii. 27.) to come from the east: so also in our inspired author we read, that "the water was dried up that the way of the kings of the east may be prepared." These kings, like Cyrus, are naturally understood to march upon the mystical Babylon, or Rome.

Verse 13. And I saw three unclean spirits, &c. The devil, the Roman empire, and its false prophets, or priests, send forth their agents, "three unclean spirits like frogs," perhaps on account of the noise they make, (See Plutarch Conv. vii. Sap. p. 284.) or "spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

Among these "kings of the earth and of the whole world" are naturally the ten kings mentioned xvii. 12. This observation throws light on the object of the "spirits of devils," and the kings whom they assemble. For in xvii. 14. we read of the ten kings, "These shall make war with the Lamb, and the Lamb shall overcome them." Accordingly, in verse the 15th of the 16th chapter, on which we are commenting, the Lamb declares, "Behold, I come as a thief." The time of our Saviour's coming is called, in verse 14, "that great day of God Almighty; an expression, which does not necessarily mean the day of judgment, but is used by the prophets to denote the day on which any great design of God is accomplished. See Isa. ii. 12, 13, 6, 9. Joel i. 15 ii. 1, 11. Ez.

xiii. 5. xxx. 3. Abd. 15. Zeph. i. 7. 14—17. Zach. xiv. 1. In the verse before us, it evidently, as in some of the above-cited passages, denotes the day on which God was to wreak his vengeance on his enemies, the events of which are more circumstantially detailed in chapter 19th. An exhortation to watch is subjoined, lest Christians should throw off their garments, by ceasing to practise good works, (Compare xix. 8.) and sleep; and being surprised by his coming to punish the wicked idolaters, should not have time to dress themselves in “the righteousness of the saints.” This is plainly an amplification of the recommendation to watch.

Verse 16. And he gathereth them (the kings) together into a place, called in the Hebrew tongue, Armageddon, i. e. the mountain of Mageddon or Megiddo; there was a plain of this name in the tribe of Manasse, celebrated for the slaughter of the Canaanites, (Jud. v. 19.) and of the Israelites with their king Josias. (2 Kings xxiii. 29, 30. 2 Chron. xxxv. 22.) Zachariah introduces the mourning in the valley of Megiddo to illustrate the great mourning in Jerusalem. Zach. xii. 11. St. John speaks not of the valley, but of the mountain of Megiddo; though many mountains are contiguous to the valley. But he does not say, “he gathereth them together unto Armageddon,” but, “into a place, called in the Hebrew tongue, Armageddon,” so that he appears to direct us to the etymology of the word. Its origin is not agreed upon. For while Eichhorn, with Bretschneider, interprets it “the mountain of punishment,” Ewald and Winter explain it “the mountain of multitudes.” But this difference is immaterial. For, that great multitudes were to be assembled, appears from verse 14: and, that they were to be severely chastised and slaughtered, is evident from chapter xix. and from the historical recollections of this place, which, like the Euphrates and Babylon, is introduced here symbolically.

But at length “It is done.” v. 17. “The great city (Rome) was divided into three parts by a terrific earthquake, (v. 19.) and the cities of the nations (των εθνων of the idolatrous Gentiles) fell: and great Babylon (Rome) came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath.” So great was the earthquake, that “every island fled away, and the mountains were not found.”

Thus is every place of refuge for the distressed at sea or on land, removed. Finally, hail exceeding great is added to the other plagues: but it, too, only calls forth new blasphemies from impious men.

We have, at last, returned to the 17th chapter, from which we set out, because it affords a clue to direct us through the mazes of these mysterious prophecies. We shall not detain our readers much longer with comments on the text, which, though to some they may appear uninviting, are very important as preliminary to the discussion between ourselves and the more illiberal Protestants, on the application of the Apocalypse. We hope to enter on this discussion in a succeeding number, after we have brought to a close our brief hermeneutical remarks.

C. M. B.

**A TRANSLATION OF THOSE PSALMS,
WHICH USUALLY OCCUR IN CATHOLIC BOOKS OF DEVOTION.**

(CONTINUED.)

THE SEVEN PENITENTIAL PSALMS.

PSALM VI.—*Domine, ne in furore tuo.*

In this psalm, the prophet, attributing his affliction of mind and body to the anger of God, implores the divine mercy, foretels his deliverance, and describes the disappointment of his enemies.

1. O Lord, rebuke me not in thine anger,
And chastise me not in thy wrath.
2. Have mercy on me, O God, for I am weak,
Heal me, O God, for my bones are shaken;
3. And my spirit is troubled exceedingly;
But thou, O Lord—how long?
4. Turn to me, O Lord, deliver my soul,
Save me for thy mercy's sake.
5. For in death there is no remembering of thee,
And who shall sing to thee in the grave?

6. I am exhausted with my groaning,
I wash my pillow every night,
I water my couch with my tears.
7. Mine eye hath wasted away through my trouble,
I have grown an old man amongst mine enemies.
8. Depart from me, ye workers of iniquity,
For the Lord hath heard my wailing ;
9. The Lord hath hearkened to my supplication,
The Lord hath accepted my prayer.
10. Mine enemies shall be abashed and confounded ;
They shall speedily be turned away and ashamed.

V. 7. "I have grown," so the Vulgate. "Mine eye hath grown," in the Hebrew.

PSALM XXXI.

The psalmist observes, that, as long as he thought not of his sin, and implored not the divine mercy, he was a prey to misfortune ; but that, as soon as he confessed his transgressions, he obtained pardon, and was delivered from affliction.

- The Psalmist.
1. Blessed is he whose offence is forgotten,
And whose iniquity is covered.
 2. Blessed is the man, with whom the Lord maketh no reckoning of sin,
And in whose soul there is no guile.
 3. Because I was silent, my bones wasted away
Through my moaning all the day long.
 4. For day and night thy hand lay heavy upon me,
And my juices were turned into the dryness of summer,
 5. But my sin I will confess to thee,
And my iniquity I will not conceal.
 6. I said, I will confess my transgressions to the Lord.
And thou hast taken away the heinousness of my sin.
 7. On this account shall every just man pray to thee
At a seasonable time.

V. 3. "I was silent," that is, did not confess my sin. See verse 5.

8. Even in the outpourings of many waters,
They shall never reach him.
9. Thou art my refuge ; thou wilt free me from tribulation ;
Thou wilt encompass me with songs of deliverance.

- The answer from God. 10. I will give thee understanding ;
I will instruct thee in the way in which thou shalt walk ;
I will keep mine eyes fixed on thee,
11. Be not like the horse and the mule,
Who are without understanding,
12. Whose mouth must be ruled by the bit and the bridle.
Or they will not come to thee.

- The Psalmist. 13. Many are the scourges of the wicked :
But mercy encompasseth the man, who trusteth in the Lord.
14. Rejoice in the Lord, and exult, ye just,
And sing aloud ye right of heart.

PSALM XXXVII.—*Domine, ne in furore tuo.*

The psalmist paints his distress in strong colours, and earnestly solicits the mercy of God.

1. O Lord, rebuke me not in thine anger,
And chastise me not in thy wrath.
2. For thine arrows are fixed in me,
And thy hand presseth heavily upon me.
3. There is no soundness in my flesh because of thy anger,
No ease in my bones because of my sins.
4. For my sins have risen above my head,
And weigh upon me as a burthen above my strength.
5. My wounds are grown loathsome and putrid,
On account of my folly ;
6. I am bent, am bowed to the ground,
And walk mourning all the day long.
7. My loins are filled with a burning heat,
And there is no soundness in my flesh.
8. I am weakened and humbled exceedingly,
I roar aloud through the groaning of my heart.

9. O Lord, all my desire is before thee,
And my moaning is not hidden from thee.
10. My heart is sorely troubled, my strength hath forsaken me,
And the light of mine eyes is not with me.
11. My friends and companions have stood aghast at my sores,
And my kinsmen have remained afar off,
12. *Whilst* those who seek my life, lay snares for me,
Those who desire my hurt, commune of mischief,
And meditate guile all the day long.
13. But I, as a deaf man, hear not,
I am as a dumb man, opening not his mouth.
14. I am become as a man, who heareth not,
And hath no reproof in his mouth.
15. On thee, O Lord, do I wait,
Thou wilt hearken to me, O Lord my God.
16. O ! have I said, let them not glory over me,
Let them not triumph at the slipping of my foot.
17. For I walk haltingly,
And my pain is always before me.
18. But I will acknowledge my guilt,
And will tremble for my sin.
19. Mine enemies live, and are powerful,
Those who hate me wrongfully, are multiplied.
20. Those who return evil for good,
Hate me because I follow goodness.
21. Forsake me not, O Lord my God,
Retire not far from me,
Hasten to my aid, my Lord, my salvation.

PSALM L.

The Prophet Nathan had, by the command of God, laid before David the enormity of his sin in regard of Uriah and Bethshabee. (2nd Kings, xi. xii.) The following psalm expresses the feelings of the repentant monarch.

1. Have pity on me, O God,
In proportion to thy mercy,
2. And according to the abundance of thy mercies,
Blot out my wickedness.
3. Wash me thoroughly from my guilt,
And cleanse me from my sin.

4. For I acknowledge my iniquity,
And my sin is continually before me.
5. Against thee, against thee especially, have I sinned,
And have done evil in thy sight :
6. Wherefore thou wilt prove righteous in thy words,
Unimpeachable in thy judgment—
7. Behold ! I was conceived in iniquity,
And in sin did my mother bring me forth.
8. Behold ! thou madest me to love truth in my heart,
And in secret thou didst teach me wisdom.
9. Sprinkle me with hyssop, and I shall be cleansed ;
Wash me, and I shall become whiter than snow.
10. Make me to hear gladness and joy,
Make the bruised bones to rejoice.
11. Turn away thy face from my sins,
And blot out all my iniquities.
12. Create a clean heart in me, O God,
And renew within me a stedfast spirit.
13. Restore to me the joy of thy salvation,
And with a willing spirit support me.
14. I will teach thy ways to sinners,
And the wicked shall be converted to thee.
15. Deliver me from blood, O God, thou God of my salvation,
And my tongue shall extol thy goodness.
16. O Lord, open thou my lips,
And my mouth shall declare thy praise,
17. Thou delightest not in sacrifice, otherwise I would have
given it,
Thou hast no pleasure in burnt offerings.
18. The sacrifice acceptable to God, is a broken spirit :
A broken and humbled heart, O God, thou wilt not
despise.
19. Deal favourably, in thy good will with Sion,
Rebuild the walls of Jerusalem.

V. 6. See those words, and that judgment, in 2 Kings. c. xii.

V. 15. " blood." The blood of Uriah.

V. 19. This addition was probably made during the captivity, in allusion to verse 17.

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Y

20. Then shalt thou delight in holy sacrifices,
In offerings and holocausts;
21. Then shall bullocks be laid upon thine altar,

PSALM CI.

This psalm appears from internal evidence, to have been composed during the captivity. It is much in the same style as the third chapter of the lamentations of the prophet Jeremiah, and seems to have been the prayer of the chief among the exiles.

1. O Lord, hear my prayer,
And let my cry come to thee.
2. Turn not away thy face from me,
In the day of tribulation ;
3. Incline thine ear to me,
In the day of my calling on thee, hear me speedily.
4. For my days have vanished like smoke,
My bones are dried up as the fuel of the fire.
5. My heart is stricken, and withered like the grass,
Because I have forgotten to eat my bread.
6. And through the force of my groaning,
My bones have cleaved to my skin.
7. I am like the pelican of the desert,
And like the owl of the wilderness.
8. I keep watch, I am become
Like the lonely bird on the house top.
9. All the day long mine enemies have upbraided me,
Insulting they have uttered curses over me.
10. Because I eat dust as my food,
And mingle my drink with my tears,
11. On account of thine anger and indignation,
For thou hast raised me up, to hurl me from thee.
12. My days are like the lengthened shadow,
I myself am shrunk up like the grass.
13. But thou, O Lord, abidest for ever,
And the memory of thee from generation to generation,
14. Arise, and have mercy on Sion,
For the time of shewing mercy to it, the appointed
time is come ;

V. 14. See Jerem. xxv. 12. xxix 10.

15. When thy servants shall love her ruins,
And view her dust with compassion ;
16. When all the nations shall fear the Lord,
And all the kings of the earth thy glory.
17. For the Lord, when he has rebuilt Sion,
Will be seen in his glory,
18. Looking down on the prayer of the desolate,
And despising not their supplication.
19. Let this be written for the next generation,
And a people yet unborn, shall *thus* praise the Lord.
20. Truly he hath looked down from his high sanctuary,
From heaven the Lord hath looked down on the earth.
21. To hearken to the groans of the captive,
To set at liberty the children of the slain.
22. That they may publish the name of the Lord in Sion,
And his praise in Jerusalem,
23. When the nations shall be gathered together,
And the kings to serve the Lord.
24. He hath brought my strength low in the way,
He hath cut short my days.
25. I said, O God, take me not away in the half of my days,
Thy years are for ever and ever.
26. In the beginning thou foundedst the earth,
And the heavens were the work of thy hands.
27. They shall perish, but thou abidest :
They shall grow old as a garment.
28. As a garment shalt thou change them,
And they shall be changed.
29. But thou shalt be still the same,
And thy years shall never fail.
33. The sons of thy servants shall possess a dwelling place,
And in thy presence shall their seed be established.

V. 20. This is the hymn of praise mentioned in the last verse.

V. 24. The former speaker resumes.

PSALM CXXIH.—*De profundis clamavi.*

This Psalm appears to have been written at a time of great private or public calamity.

1. Out of the depths have I cried to thee O Lord,
Lord, hearken to my voice.

2. Let thine ears be attentive
To the voice of my supplication.
3. If thou treasure up transgressions, O Lord,
Lord, who shall abide it.
4. But with thee, there is forgiveness ;
On account of thy law, I wait thy good will, O Lord.
5. My soul waiteth on his word,
My soul hopeth in the Lord.
6. From the watch of the morning, to the watch of the
night,
Let Israel hope in the Lord.
7. For with the Lord there is mercy,
Yea, with him plenteous redemption.
8. And he will redeem Israel
From all his iniquities.

PSALM CXLII.—*Domine exaudi orationem meam.*

This Psalm appears to have been composed, when David was driven into the desert by his enemies. In it he displays great confidence in the mercy of God, and earnestly implores his protection.

1. O Lord, hear my prayer,
Listen to my supplication in thy faithfulness,
Hearken to me in thy goodness.
2. Enter not into judgment with thy servant ;
For in thy sight no man living shall be found just.
3. Behold mine enemy persecuteth my soul ;
He hath beaten my life down to the ground ;
He hath made me to dwell in darkness like the dead of old.
4. My spirit hath fainted within me,
My heart within me is troubled.
5. I have called to mind the days of old,
I have meditated on all thy doings,
I have mused on the works of thy hands.
6. I have stretched forth my hands towards thee :
My soul is like to the parched earth before thee.

V. 1. There are some discrepancies between the Hebrew and the Vulgate both in the text, and the division of the verses. In both respects the version of the Vulgate seems preferable.

7. Hear me speedily, O Lord,
For my spirit fainteth away.
 8. Hide not thy face from me,
Or I shall be like to those, who descend into the grave.
 9. Make me to hear thy mercy speedily,
For in thee have I hoped :
 10. Shew me the way in which I should walk,
Because to thee I have raised my soul.
 11. Deliver me from mine enemies, O Lord,
For to thee have I fled ;
 - 12 Teach me to do thy will,
Because thou art my God.
 - 13 Thy good spirit will lead me into the land of righteousness :
For thy name's sake, O Lord, thou wilt revive me.
 14. In thy goodness thou wilt deliver my soul from distress :
And in thy mercy thou wilt crush mine enemies.
 15. Yea, thou wilt destroy those who trouble my soul :
Because I am thy servant
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STRICTURES ON GIBBON.

(CONTINUED.)

Mr. Gibbon says at page 475: " The knowlege of foreign languages was frequently communicated to the contemporaries of Irenæus, though Irenæus himself was left to struggle with the difficulties of a barbarous dialect, whilst he preached the gospel to the natives of Gaul." This insinuation is faulty, as may be seen by St. Irenæus' own words: *Non artem exquires a nobis, qui apud Celtas commoramur, et in barbarum sermonem plerumque avocamur, orationis artem, quam non didicimus, neque vim conscriptoris, quam non affectavimus, neque ornamentum verborum, neque suadelam, quam nescimus: sed simpliciter et vere et idiotice ea, quæ tibi cum dilectione scripta sunt, cum dilectione percipies, etc.* *Lib. 1 adv. Hæres p 4. Oxon. Edit. An. 1702* He does not complain of the want or knowledge of the Gallic tongue, but of the want of eloquence, which he does not covet. Mr. Gibbon, though more reserved, is but the echo of Dr. Middleton in this remark.

At p. 476, Mr. Gibbon goes on thus: "At such a period, when faith could boast of so many wonderful victories over death, it seems difficult to account for the scepticism of those philosophers, who still rejected and derided the doctrine of the resurrection. A noble Grecian had rested on this important ground the whole controversy, and promised Theophilus, Bishop of Antioch, that, if he could be gratified with the sight of a single person, who had been actually raised from the dead, he would immediately embrace the Christian Religion. It is somewhat remarkable that the prelate of the first Eastern Church, however anxious for the conversion of his friend, thought proper to decline this fair and reasonable challenge." It is somewhat remarkable that Abraham should have declined the like challenge. See *St. Luke*, xvi. 23. & *seq.* Theophilus thought and answered, as Abraham did to the rich glutton. So far from offering to bring the controversy to that test, he declared that a miracle would have no effect on his incredulous disciple. Whoever gives himself the trouble to examine the original, will plainly perceive the violence which has been offered to the text. The sneer may now be retorted on the author.

At p. 483, Mr. Gibbon says: "The acquisition of knowledge, the exercise of our reason or fancy, and the cheerful flow of unguarded conversation may employ the leisure of a liberal mind. Such amusements however were rejected with abhorrence, or admitted with the utmost caution, by the severity of the Fathers, who despised all knowledge that was not useful to salvation, and who considered all levity of discourse as a criminal abuse of the gift of speech." St. Jerome says that geometry, arithmetic and music, are of no use towards the advancement of piety. St. Ambrose affirms that it is absurd to be skilled in astronomy and geometry, and not to attend one's salvation. St. Augustine remarks that Christians should despise astrology and geometry, because they are useless towards salvation. Thus we see a sentence of proscription pronounced against the sciences. But was that the intention of these doctors? We are informed by their writings that they had themselves some little knowledge of the above-mentioned sciences. It is to be presumed, that they would scarcely condemn what they themselves had stu-

died. St. Augustine in particular, composed a treatise on music after his conversion. Their meaning therefore is, that before we apply ourselves to studies of mere curiosity, we should begin to learn those things which are necessary to salvation. What is there reprehensible in this?

Page 486, Mr. Gibbon affirms: that "while the Christians inculcated the maxims of passive obedience, they refused to take any active part in the civil administration, or the military defence of the empire. Some indulgence might perhaps be allowed to those persons, who, before their conversion were already engaged in such violent and sanguinary occupations; but it was impossible that the Christians, without renouncing a more sacred duty, could assume the character of soldiers, of magistrates, or of princes. This indolent, and even criminal disregard of the public welfare, exposed them to the contempt and reproaches of the Pagans, who very frequently asked, what must be the fate of the empire, attacked on every side by barbarians, if all mankind should adopt the pusillanimous sentiments of the new sect." This whole period is full of misrepresentation. Whoever carefully examines the works of Tertullian, to whom Mr. Gibbon chiefly refers in his notes, or any other ecclesiastical writer of those times, will plainly see that the Christians had no aversion to an active life, provided it could be led without violating the duty which they owed to God. Tertullian is very eloquent in painting the dangers, which, as Mr. Gibbon himself has remarked, p. 465, "lurked on every side to surprise the unguarded believer." As to the reproaches of Celsus against the Christians, they are retorted with superior force of argument by Origen, as every one, who will but read, may know. Tertullian is charged by Mr. Gibbon's note 100, with advising the Christians to desert, which is certainly a forced construction, and never meant by that ancient author, in the dishonourable sense he would insinuate. His meaning, and certainly a very laudable one it was, can be only an advice to the Christians, to quit a dangerous and bad step which they had taken, and that by any means rather than swerve from their duty to Almighty God. Let them only serve him in a proper manner, and then they were ready to take an ac-

tive part in every station of life, as may be proved from the following quotation : “ Proinde nos solum Deum adoramus, et vobis in rebus aliis læti inservimus.” *S. Justinī Mart. Apol.* p. 64. Moreover, to prove the point, and shew that even Tertullian approved of it, we need only attend to the two following passages of the said writer. “ Hesterni sumus, et vestra omnia implevimus, urbes, insulas, castella, municipia, conciliabula, *castra ipsa.*” *Apol. cap.* 38, and again : “ Navigamus et nos vobiscum, et *militamus*, et rusticamur et mercamur; proinde miscemus artes, et opera nostra publicamus usui vestro,” *Apol.* 42.

At page 493, Mr. Gibbon says : “ Instead of one apostolic founder, the utmost boast of Antioch, of Ephesus, or of Corinth, the banks of the Tiber were supposed to have been honoured with the preaching and martyrdom of the two most eminent among the Apostles.” In the note adjoining, 120, he seems to doubt if St. Peter ever was at Rome, and rests his opinion upon Spanheim. To Spanheim he might have added Calvin and some others, who had done the same in the heat of passion. It is a wretched shift however, when, to defend a party, a man undertakes to fight against the highest degree of moral evidence. Candid and learned Protestants have been ashamed of such extravagance, and have expressly written to confute it. Bishop Pearson, in a dissertation on purpose, shews that no one ever did, nor can ever, with the least shadow of truth, doubt, either that St. Peter founded the See of Rome, or that the Popes are his successors. See his posthumous works, London, page 27 to 43. The same is acknowledged and proved by many others, as Grotius, Hammond, Usher, Chamier, Junius, Casaubon, Scaliger, P. du Moulin, Selden, &c. Among the antients, St. Ignatius, the disciple of St. Peter, Papias, the disciple of St. John, St. Clement of Alexandria in 190, Dionysius Bishop of Corinth, who lived in the second century, Caius, a priest of Rome in 200, the first who wrote a history of the Church, St. Irenæus, Bishop of Lyons in 177, &c. What does Mr. Gibbon oppose to these mighty evidences ?

At page 494, Mr. Gibbon says : “ And the Bishops of Rome very prudently claimed the inheritance of whatsoever

prerogatives were attributed either to the person, or to the office of St. Peter." In the note 121, he affirms that "it is in French only, that the famous allusion to St Peter's name is exact. *Tu es Pierre, et sur cette pierre* . . . the same is imperfect in Greek, Latin and Italian, &c. and totally unintelligible in the Teutonic languages." The author lies under a mistake when he affirms that the allusion to St. Peter's name is exact in French only. In the Syriac language, in which St. Matthew wrote his gospel, the word *Cephas* is twice repeated: thou art *Cephas*, and upon this *Cephas* I will build my church. This text must therefore express most perfectly the intended allusion, the same word being applied both to St. Peter, and to the rock. As it was in this language our Blessed Saviour spoke, so it is in this language *only* that the allusion is to be sought for. Nevertheless, both the Greek and the Latin texts contain the same, with as much exactness and propriety as the French; for *πετρος* and *πέτρον* or *πετρα* is the same word in Greek, differently terminated, having like many other nouns, both a masculine and feminine gender. And *πετρος*, the masculine termination, is, for the sake of the greater propriety, applied to St. Peter. In Latin, the difference is not greater between *Petrus* and *Petra*, than between *Le Pierre* and *la pierre* in French. Consequently, *tu es Petrus, et super hanc petram* equally expresses the agreement or allusion, intended by Christ, as *tu es Pierre, or le pierre* &c; for *le* or *la* when placed before *Pierre* alters the French word as much as *us* or *a* does the Latin. Mr. Gibbon was not perhaps aware that the genius of the Hebrew and Syriac tongues, as used by the Jews, is often to make allusion to the proper names of people, and to give them a surname or title, whereby they are characterized. Our blessed Saviour made an allusion nearly of the same nature, when he chose fishermen for his apostles: "Follow me, and I will make you fishers of men." *St. Matt.* iv. 19.

(TO BE CONTINUED.)

CORRESPONDENCE.

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## ST. JAMES', WINCHESTER.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—The late Venerable Dr. Milner, whose name will go down to the latest posterity, as one of the most powerful champions of Religion, and most distinguished Scholars and Antiquaries of his country, writing of *St. James' Church*, (p. 185, Vol. 2nd. Hist. Winchester; 2nd Ed.) expresses himself thus “It appears to have been considered as a place of peculiar devotion *at the Reformation*, by the Catholics of Winchester and the neighbourhood, who accordingly chose it for their burying ground, to which purpose their descendants have applied it *ever since*.” In confirmation of his opinion, the learned Doctor gives the Epitaph of Richard Tichbourn Esq., aged 96, who died Dec. 20, 1636, and desired that his body might be buried there. With deference I submit, that he chose this place of interment, because the remains of his relative *Nicholas Tichbourn* had been deposited there under *peculiar circumstances* in the summer of 1589, and that the said Nicholas was the *first Catholic buried there after the Reformation*. These *peculiar circumstances* are related in a Latin document now before me, which was copied in 1695 from the Original, then in the Archivian of the English College at Rome. Probably the information it contains will interest some of your numerous readers.

“In the year 1589, Nicholas Tychburn Gent. died in Winchester Jail. After suffering frequent and severe persecution and loss of property, he was at length apprehended by the treachery of his enemies, brought to Winchester and thrown into Jail. At the end of nine years imprisonment for the Catholic Faith, he was seized with a dangerous illness, and, sending for a Priest, he received the last Rites of the Church. The only remaining wish of the dying man was to live until the festival of St. James the Apostle, under whose patronage he had now lived nearly seventy years. God granted him the desire of his heart; for, contrary to the expect-

tation of his medical attendants, and the hopes of his friends, he held out until the vigil of St. James : and, towards night, when surrounded by many of the Catholic Prisoners, he began most fervently to implore the assistance of his holy Patron, and to commend himself to God, the blessed Virgin, and all the princes of the heavenly court. Then, joining his hands, and raising his eyes towards heaven, he lay on his back for the space of two hours, sometimes breaking forth in the praises of his Creator ; but chiefly absorpt in silent meditation, until, at last, without the least noise or signification of pain, he most sweetly expired. After his death, a smart contention arose between *Cooper*\*, the Superintendant of Winchester, and the Catholics, and other friends of the deceased. For he refused them permission to inter Mr. Tichbourn in consecrated ground, alleging, that his conscience would not allow that a *Papist* should be buried in any Church or Cemetery within his diocese. They answered that the Churches had been built, not by the Protestants, but by the Catholics—that the Cemeteries were also consecrated by Members of the Old Religion, and that it was unjust and barbarous to exclude their dead from Christian burial in places, which they themselves had provided. But he would listen to no argument, and persisted in his prohibition. Apprehensive of his power and authority (which at Winchester was predominant) and perplexed with the novelty of the objection, they remained uncertain what to do. At length an old man stepped forward and said : ‘ this is a very critical affair ; but, if you will follow my counsel, we shall clear ourselves from difficulty, and completely lull the suspicions of our heretical opponents. You know, that, on the hill about a mile distant from Winchester, stood formerly a chapel dedicated to *St. James*. Some of its vestiges still remain ; and the Hill itself is named from that Chapel. When I was a boy, I remember to have seen many persons buried there. Let us deposit our deceased friend within its precincts. We have witnessed his singular devotion to St. James, his tute-

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\* This Dr. Thomas Cooper, a better Grammarian than a divine, had imbibed all the persecuting spirit of his patroness, Queen Elizabeth. He died Bishop of Winchester, 29 April, 1594, æt. 77.

lary Saint, during life and in the agony of death. He died on his Festival: and it seems, that he is specially entitled to rest in a spot, consecrated to his Patron.' The opinion gave satisfaction: the thing was done: his bones repose on the summit of this lofty and pleasant Mount, where stood the famous chapel of St. James, which the Heretics (as their custom is) had demolished and ruined not many years before."

Now, that my hand is in, Mr. Editor, may I notice a mistake in p. 165 of the 2nd Vol. of the History of Winchester, where mention is made of the ancient monumental brass with *a copious and edifying Epitaph* of John de Campeden the illustrious Master and Friend of *St. Cross' Hospital*. I cannot help suspecting that the Historian never read the Epitaph. For the Inscription round the Ledger contains the celebrated words of Job. c. 19. *Credo quod Redemptor* &c. On the dexter side of the figure is the small shield with the device of the Trinity, as used for the Arms of Christchurch, London: on the sinister side is another bearing the instruments of Christ's passion. The hands of the Figure are joined before the breast; and from the tips of the fingers spring labels:

IHV. CV. VENIS. INDICARE. NOLI. ME, CÔDEPNAR.  
QVI. PLASMASTI. ME. MISERERE. MEI.

And at the feet of the Figure is this *very brief and dateless Epitaph*,

Hic jacet Johannes de Campeden q̄nda Custos  
Istius Hospitalis cujus aie ppiciet Deus.

With every good wish, Mr. Editor, for the success of your useful and learned labours, I remain,

Your humble Servant,  
LONDINENSIS.

## AN ACCOUNT OF THE EXPULSION OF THE TRAPPISTS FROM MELLERAY.

FOR THE CATHOLIC MAGAZINE.

It will be generally known to the readers of the Magazine, that a religious community of Trappists, after



a residence of Twenty-nine years in England, were invited over to France by Louis the 18th, about the close of the year 1816. Their Abbot, Mons<sup>r</sup> Saulnier, purchased an estate at Melleray, situate in the department of the lower Loire, and in the arrondissement of Chateaubriant. "The glorious days" of July and the succeeding twelvemonth passed away, without disturbing the harmony of the monks of Melleray. But, after the revolutionary spirit of the Parisians had become more generally spread in the Provinces, this industrious community became the object of a vexatious persecution. Two thirds of the brethren were British subjects, who were only known to the neighbourhood by their penitential lives, and the improvements of agriculture, which they had introduced into the country. The religious persecution, under which the Kingdom of France is groaning, could not leave the monks of Melleray unmolested. They were envied the peace, and consolations of brotherhood; and a house of uninterrupted tranquillity was deemed a disorder, and nuisance in the state.

On the 5th of August, 1831, the Prefect of the lower Loire drew up a writ, to the purport, that henceforth the religious community of Melleray, was suppressed, and dissolved. The execution of it was delayed by orders transmitted from the president of the council. But on the 24th of September, a second writ was issued, empowering the executive to act in accordance with the provisions of the former, on the 28th day of the same month.

On that day, every approach to the abbey was guarded by soldiers. The subprefect, accompanied by the central commissioner of the police of the department, the mayor of Melleray, and the commanding officer of the troops of the lower Loire, entered the abbey about two o'clock in the afternoon, and commanded the presence of the superior. The writs were read to him, and they called on him to declare his intentions. The following was his answer. "I am the proprietor of the house of Melleray; and the inmates are my associates in agricultural labours. As we perform no exterior and legal act as a religious community, we are not included in the letter of the law, by virtue of which we are told, our society is illegal, and dissolved. That law only regards

religious, who unite for objects not known, and approved by the legislature. Therefore, I appeal from a misinformed magistracy: and I challenge a suspension of the execution of the writs, until the minister signify his intentions to me, after the explanations I have given." To this appeal the Subprefect assented. The President of the council ratified his former decision, and urged the Subprefect to its immediate execution. The abbot required a copy of the two writs, and of the ministerial orders; but this just request was denied him. In the meanwhile, instructions were sent to Melleray, from the "Society for the defense of religious liberty," not to leave their monastery, until a copy of the ministerial orders was produced; and Mons<sup>r</sup>. Janvier, counsellor of Angers, was deputed by the association to be legal adviser to the abbot. A company of soldiers was stationed in the house, who suspended the duties of the community during six weeks, and subjected it to every species of insult and vexation.

At length, it was thought expedient to resume the ordinary duties of the establishment. Indisposition prevented Mons<sup>r</sup>. Janvier from going to Melleray; and Mons<sup>r</sup>. de Regnon generously offered to supply his place. They mutually agreed, that the best course for the abbot to follow, was to enter on the exercise of his civil rights, by refusing board and fire to Captain Pombas, by tolling the bells of the abbey as usual, and wearing whatever clothing he thought proper. Mons<sup>r</sup>. de Regnon reached Melleray on the 8th of November, accompanied by Mr. Hawkins, procurator of the establishment. He communicated the result of his deliberations with M. Janvier, to the abbot, who was not backward to do what he thought conducive to the welfare of his brethren. He accordingly ordered the Angelus to be tolled. The gens-d'armes expressed their astonishment. They were told, that the proprietor intended to recommence the ordinary duties of the community. If they had contrary orders let them produce them. They could shew none. The abbot, in presence of two witnesses, gave notice to Captain Pombas, that, for the future, he would not provide him with victuals, but should ring the bells as usual, and resume his habit. The captain was indignant, alleging contrary orders, which he

could not produce. Accordingly, the religious were summoned to their duty by toll of the bells. The captain, feigning alarm, pretended they were sounding the tocsin of insurrection. But the only appearance even of an assembly of the religious was in an adjoining court, where there were twelve or fifteen labourers, who were not even acquainted with what was passing in the interior. Under the cloak of this pretended insurrection, the abbot and Mons<sup>r</sup> de Regnon were arrested, and put under close confinement: so that the captain was now able to send what dispatches he pleased to Nantes, and fabricate the report of a conspiracy in a house, where peace and tranquillity reigned. Mr. Hawkins, who wished to write to the magistrates, to inform them of the proceedings, was also arrested. The three prisoners were denied the use of ink and paper; all communication with any person whatever was interdicted; they could not even converse with one another without being observed by an armed soldiery. After twenty-three hours confinement, they were sent to Chateaubriant, where they were examined by the local magistrates, and acquitted.

Before he returned to the abbey, the Superior proceeded to the residence of the mayor of Melleray, and entered a declaration, to claim his rights as proprietor of his estate, and protested against the forcible occupancy of his mansion by fifty gend<sup>s</sup>armes, who had been in possession six weeks. This protestation bears the date of 10th of November. As soon as the venerable Father had again entered the enclosures of Melleray, he ordered the bell to be tolled; and resumed his habit. Many of the religious followed his example. After which, the local authorities ordered the troops to withdraw, and the subprefect offered to pay whatever expenses had been incurred. But this gleam of tranquillity soon vanished. On the same day, the 10th of November, the commissary of the police of Nantes, Mons<sup>r</sup> Amalry, proceeded to the abbey, with the subprefect, and upwards of two hundred armed men. The reports of Captain Pombas, who had represented the religious to be in a state of insurrection, had instigated this movement. These official deputies, with their retinue, entered the precincts of the abbey and ordered all the English and Irish subjects to appear before them, suc-

sively, in companies of five. The innocent strangers, many of whom knew little or nothing of the French tongue, could not guess the object of such a proceeding. Precluded, as they had been, from the noise of politics, and buried in the solitude of their retreat, many of them having had no conversation with any living creature, except the Superiors of their community, but wholly intent on prayer and agricultural labour, they were astonished to hear themselves accused of disobedience to the laws. They gave them notice to quit the house, and to return to their native country, commanding, at the same time, an express assent to their orders. The answer of most was, that they would not leave; except by order of their Superior. Four of them, viz. Barber, Kenny, Coyne, and Hayes, intimated their assent to what they were told was the law of the country: upon which, they were removed from Melleray, not being allowed time even to fetch what cloathing, and other effects, they desired to take with them. The next morning, the 11th of November, perceiving, that their persecutors endeavoured to wrest their answers to criminal imputations against the community of Melleray, they emphatically declared before the mayor, that no restraint had ever been put on their liberty, and that it had always been optional for them to leave the abbey, whenever they pleased. Not a complaint was uttered by one of them concerning the regime of the house. Two of them, who were intimidated by the commissioner, declared, that the presence of the gens-d'armes, and the continual vexations they had lately experienced from them, having deprived them of that peace, which they had come to enjoy, they preferred to go and seek it elsewhere. The answer of the rest was, either, that they would not depart, or that they would only consent to it, by command of the abbot. They claimed the privileges of freemen, and citizens: if their acts were impeachable, they demanded to be judged according to the laws. An account of their answers was hastily, and not very correctly taken, to which their signature was not required. On the same day, sixty-five Trappists signed a protestation against the summons, declaring that they had not been allowed an opportunity to explain the motives of their refusal to leave the country, and that none of the proceedings against them were authorised by law.

They formally entered their protest against the summons of the prefect, and all the measures connected with it. The following morning, this protest was laid before the mayoralty of Melleray by Francis Hawkins, in the name of the community.

Thus the system of attack, on the house of Melleray, had undergone some modification. The rights of the French were respected, and the expulsion of British subjects only, was now attempted. The abbot deemed it a duty, which he owed to his brethren, to endeavour to avert the stroke, which threatened his small establishment. He wrote a letter to the English Consul, and enclosed the forementioned protestation. At the same time, he wrote to his counsellors in Nantes, for the benefit of their advice, and assistance. But how was he to send the letters? parties of soldiers had possession of every approach to the abbey, who abused and beat all who left it, and seized their despatches. At length, however, they contrived to send an express to Nantes. Unfortunately it arrived a few hours too late. Their legal advisers could not leave before the following morning, and the English Consul was misled by the reports of the other party. In the mean while, M. de Regnon was roughly treated at Melleray, for having applied the seal of the mayoralty, to the protestation of the English. He did it, in presence of the joint commissioner of Melleray, who had signed it, and whom the armed mob endeavoured to intimidate, and prevent him from stamping it. M. de Regnon was arrested, and sent to Chateaubriant, where he remained three days in prison, before an opportunity was afforded him to explain his conduct.

The civil and military officers returned to the abbey to execute the summons of the preceding evening. Again, they attempted to take possession of the hall. But the abbot went out to meet them, and having demanded their reason for violating the sanctuary of a private house, charged them to withdraw. The firmness of his tone and language, his age, his venerable demeanour, his imposing dress and wooden cross, struck the assailants with awe and astonishment, and they retired. In the mean while letters from Nantes were every moment expected. But the military, who were stationed at every avenue, that lead to Melleray, arrested the bearer of

the despatches, beat him, and seized his letters, amongst them was one to M. de Regnon, which he has not received to this day; and another to Mr. Hawkins from the English Consul, which Mr. Pombus kept in his possession, till the expulsion of the British,. Whilst they were thus besieged by the *gens-d'armes*, no one could either enter or leave the monastery; a surgeon and two neighbouring curates, who had come to see the superior, were not permitted to return.

Early in the morning of the 12th, the official deputies again appeared in front of the abbey, with a considerable armed force. Fifty *gensd'armes* were stationed outside of the enclosures, to wait for the prisoners. The inmates could not guess the purport of their insulting taunts, and barbarous exultation. The officers entered the reception room, and commanded all the British subjects to appear before them. The abbot read to them a firm and feeling protestation, in favor of his religious, and summed up all the grievances, and illegal proceedings of the whole business. These British subjects, he said, were his workmen and companions; and as a subject, he had a right to give them employment on his estate. Some of them were infirm, and unfit for travelling. The twenty-five Frenchmen, whom they left him, were not adequate to the labours of his establishment. He appealed to the charter and to the laws, against a forcible entrance into his house, and the injury they brought on his agricultural pursuits. But what can justice avail against armed force? One after another, the English were brought before them, and without being allowed to gather together what little they wished to take with them, they were seized, and dragged out of the house by the soldiers, who were heedless of every appeal, and remonstrance of the unfortunate strangers. They raised their eyes to heaven, and looked with filial and sympathizing affection on their Father and Superior. The latter made a last appeal in favor of the sick and aged: the only answer was scorn and derision. After the lapse of three hours, they were all assembled near the chapel, and given in custody to an escort. Here another warrant was read, filled with the grossest and most absurd imputations against the Trappists. The Father of the community took an affectionate farewell of the brethren, who were torn from his embraces,

and bade them not to despond, but to trust in the protection of a heavenly Father. After they had left Melleray, their treatment from the soldiers was not so harsh, as they had anticipated. They allowed them to take refreshment, with the curate of Joué. But as they passed through Nort, they were greeted with national airs, and hallooed by the populace. They reached Nantes the same evening, and were conducted to St. James's hospital, where no provision was made for them. A few humane inhabitants, pitying their destitution, relieved their necessities, and as far as they were able, supplied them with every comfort, compatible with their situation. The next day being Sunday, they requested to be permitted to hear mass; but this consolation was refused them. The reason assigned was, that they would be insulted by the populace. On the 19th of November, in spite of their repeated remonstrances and protestations, they were put on board a steam boat, and descended the Loire. At length they got on board the *Hebè*, which conveyed them, from an inhospitable country, to the shores of Ireland.

P. U.

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## EXETER HALL AND THE SAINTS.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

The walls of both Houses of Parliament and of Exeter Hall, have lately been made to resound with the violent gasps of the expiring family of the *Saints*, and the dying accents of the holy tribe have been breathed in the utterance of their accustomed falsehood and uncharitableness against the Catholic Church, but especially that portion of it, which constitutes the venerable hierarchy of Ireland. Alas, for the Rodens—and the Lortons—and the Farnhams—and the Gordens—and hoc genus omne—the Sun of glorious ascendancy is rapidly declining, and very soon will have flashed its last crimson—or rather orange beam of angry splendour. No wonder therefore that the wasps, who have been so long floating and humming in its rays, should now begin to buzz so loudly, when they discover, that their hive—the Kildare-street Society—

during so many years stored with golden sweets rifled, in the form of taxes, from a Catholic and laborious population—has been overturned, and its golden prop been abstracted by withdrawing the annual grant of £30,000; no wonder that they fume, and fret, and that a creature like a Mr. Shaw, should brandish his sting. By refusing them gold, the Government has extracted the poison from these wasps, and before long, they will be incapable of harm. But why do they raise such a clamour? about the Bible. Because, forsooth, the Catholic Bishops and clergy in Ireland, through a reverence towards the word of God, or through prudence for the ignorant—perhaps through both, will very properly not allow the Bible to be used as a common class-book in these schools, they are denounced by fanatics, as enemies to the sacred volume and stigmatized as tyrants, who study to enslave the human mind and inthral their countrymen in a spiritual darkness. The inexpediency of employing the Bible as a *common school book*, and the impropriety of placing the entire contents of that holy volume, in the hands of youth for public and indiscriminate perusal, have been so often demonstrated that it would be quite superfluous to enumerate the arguments, which have been adduced on that subject by Catholic divines. It is pleasing to observe that their labours have not been thrown away. The reasons, which the Catholic Polemic has so frequently advanced, are silently, but not less surely and successfully working their way, and producing their proper effect amongst the candid and reflecting part of our Protestant fellow countrymen. In proof of this, I beg to introduce to the notice of your numerous readers, a passage from a very recent work, the production of a Protestant Divine of abilities and learning, Dr. Russell, who observes of the Hebrew chiefs, in his history of Palestine :

“ The sanctity of their manners did not, indeed, in all cases, correspond to the dignity of their station; and the miracles, which they wrought for the welfare of their country, were not always accompanied with self-restraint, and the due subordination of their passions. Their military exploits were worthy of the highest admiration; while, in some instances, their private conduct calls forth only our surprise and regret. For examples of heroism and bravery we can with confidence point to



Gideon, to Samson, and to Jephthah ; but there is not in their character any thing besides, that a father could recommend to the imitation of his son, or that a lover of order and pureness of living would wish to see adopted in modern society. We observe, in the greater number of them, uncommon, and even supernatural powers of body, as well as of mind, united with the gross manners and fierce passions of barbarians. We applaud their patriotism, admire their courage, and talent in the field, and even share in the delight, which accompanied their triumphs ; yet when we return to their dwellings, we dare not inspect too narrowly the usages of their domestic day, nor examine into the indulgences with which they sometimes thought proper to remunerate the toils and cares of their public life. Divine Wisdom, stooping to the imperfections of human nature, employed the instruments, that were best fitted for the gracious ends, which, by their means, were about to be accomplished ; though it does not appear to have been intended that mankind should ever resort to the history of the Judges for lessons of decorum, humanity, or virtue." See " Palestine or the Holy Land ;" by the Rev. Michael Russell, L. L. D. p. 75. 76.

The same observations will apply [with triple force to the Book of Leviticus, the Canticle of Canticles and several other portions of the sacred Volume. It would be amusing to hear a reply to Dr. Russell's remarks from any of the Saints.

P. T.

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## ON THE JEWISH CONTROVERSY.

### NO. IV.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

**GENTLEMEN.**—We come now to the objections of the Jews and modern infidels. Some of these we have answered, and in regard of the rest we cannot descend to particulars ; we must confine ourselves to those of a general nature.

1. Our adversaries say, that though the Jews mistook the true sense of the prophets, they might still be excusable ; that the greatest part of these prophecies seem to announce rather a temporal deliverance of the Jews, than a mystical reign of the Messiah and spiritual benefits ; that to know the true character of the Messiah, and the truth of his doc-

trine, it was necessary to know mysteries, which the Jews could not discover in their books.

We answer, that this pretended excuse directly impeaches the wisdom and sanctity of God, since it supposes that he did not make the prophecies sufficiently clear to prevent the involuntary error of the Jews. Now the Jews maintain, that the prophecies are sufficiently clear to justify them in rejecting Jesus Christ and the explanations, which he gave them of the prophecies, and in refusing every other proof of his mission and character, and in putting him to death as a false prophet and impostor.

We willingly allow, that the prophecies in themselves are not so very clear, especially in regard of the ignorant: but who are to be considered the best interpreters? The Jewish doctors, who were prejudiced by national vanity, and ready to persecute and destroy every prophet, who did not foretell temporal prosperity and worldly aggrandizement; or the Messiah, after he had proved his quality of prophet and envoy of heaven by the numerous miracles, which he wrought?

The question reduces itself simply to this: are the prophecies to be the criterion, by which we are to judge of the miracles of Jesus Christ; or, should the miracles first prove that he is the Messiah, and by consequence the natural interpreter of the prophecies? The Jews maintain the former; we with Jesus Christ maintain the latter.

In effect, allowing our adversaries their own interpretation, we defy them to produce a single prophecy, by which they can now, or ever could prove such or such a person to be the Messiah. For instance, he must be the son of David: at this day David's genealogy is irretrievably lost, and no one can prove that even one of David's descendants is now living. They say he must be king in Judea, he must then have subjects; and will the Jews blindly submit to him, as their Messiah, without motive, without proof? If he is to be known by his victories, he must have soldiers and armies; much blood must be spilt, and many thousands of innocent men must be slain, before the Jews can discover whether he is, or is not the Messiah, whether they ought to resist or obey him. The Messiah is to be born of a virgin: how will the Jews know this circumstance, unless an angel from hea-

ven announce it, or an inspired prophet, a Zachary, an Ann, a Simeon, a Baptist, or the voice of God himself bear witness to it, as they did in favour of Jesus Christ? Now all these are miracles. He is to be rejected, to be put to death, and to rise again triumphant: but if his title of Messiah be otherwise previously proved, his sufferings and death will involve the enormous crime of Deicide: if his title and quality be not otherwise proved, his sufferings and death will be the just punishment of his presumption. It was then absolutely necessary that Jesus Christ should first prove by undoubted miracles that he was the true Messiah, and therefore the true interpreter of the prophecies: and when the Jews maintain that these same miracles cannot be considered authentic, because they were not admitted as such by the Synagogue, they forget that many of the prophets were rejected by the Jewish nation, and some of them persecuted even to death. Jesus Christ reproached them more than once with this crime. (Mat. xxiii. 31. Luke xi. 48. &c.)

2<sup>o</sup> The Jews say, it is not enough for the Messiah to work miracles; he must work those particular miracles, which have been foretold by the prophets.

It would be easy to shew that the Jewish interpretation of the prophecies here alluded to, is groundless and absurd; and that the miracles, on which the Jews have so obstinately fixed their hearts, are useless and utterly unworthy of God. The great objects of the coming of the Messiah, are evidently the glory of God and the salvation of men. Now how can these objects be promoted by levelling mountains, filling up valleys, and drying up rivers for the accomodation of the Jews, or by causing torrents of water to flow from deserts, wild beasts to loose their natural ferocity, and different species of animals to feed and live together, &c. ? How much wiser, how much more worthy of God were the miracles of Jesus Christ, who, by curing all sorts of diseases in the bodies of men, disposed their minds to receive him and his doctrine!

3<sup>o</sup> These miracles, the Jews say, cannot be as certain in our regard, as they were in regard of those, who were eye witnesses of them: if Jesus had wrought all those, which are attributed to him, no one could refuse to believe in him.

I answer; if this argument rested on a solid foundation, it would subvert the religion of the Jews as well as christianity. We should be less certain of the miracles of Moses, than those who witnessed them; therefore, we should not be obliged to believe the divine mission of Moses. Again: if Moses had wrought all the miracles, which have been attributed to him, the Egyptians could not have refused to believe in him, and the Jews could never have revolted against him in the desert. Will the Jews admit this mode of reasoning? It is not true, that we are less certain of the miracles of Jesus Christ, than those who saw them wrought. Moral certitude, when raised to its highest degree, as it is in this case, is no way inferior to physical certitude, and leaves no more room for a reasonable doubt. On the other hand, the conversion of the world by the miracles of Jesus Christ and his Apostles, gives them a degree of authenticity and certitude, which eye witnesses could not have. The incredulity of the Jews forms no more prejudice against the miracles of Jesus Christ, than the revolt of their forefathers do against those of Moses. The Jews have always been a rebellious, indocile, and untractable race of men; and even to the present generation we may apply the words of St. Stephen: "you always resist the Holy Ghost, as your fathers have done." (Acts vii. 51.)

4<sup>th</sup> But, say the Jews, faith in the Messiah is not necessary for salvation; since no mention is made of it in the law of Moses. Therefore, the dispersion and present sufferings of the Jews cannot be said to be in punishment of their disbelief in the Messiah, without prying into the designs of God, who has made no revelation on that subject.

We answer: Moses says in the law: "The Lord thy God will raise up to thee a prophet of thy nation, and of thy brethren like unto me: him thou shalt hear." (Deut. xviii. 15.) and God adds; (v. 19.) "And he that will not hear his words, which he shall speak in my name, I will be the revenger."

Nathaniel, a doctor of the law, struck by the miracles of Jesus Christ, acknowledges him to be the prophet, of whom Moses speaks. (John i. 45. and 49.) And though this passage were applicable to prophets in general, as the Jews assert it is, the conclusion is still just, that God punishes and

will continue to punish them, as long as they refuse to acknowledge Jesus Christ. He punished them severely for resisting Jeremiah, and we maintain that Jesus Christ proved himself a prophet in a more forcible manner than Jeremiah ever did.

The Jews may learn from Josephus, that John the Baptist was a prophet, and that he was received as such by all Judea. (*Antiq. Jud.* 1. 18. c. 7.) Now he declared that Jesus was the Messiah, the judge of the good and the wicked, who was prepared to reward the one, and to punish the other. (*Mat.* iii. 12.) Jesus then is only exercising his right in punishing the incredulous Jews. It belonged also to him to announce to them their doom; and he did clearly announce it. He declared to them, that the blood of all the prophets and just men, which had been shed from the beginning of the world, to the time of his death, should fall on them; that their country should be laid waste; that their temple should be destroyed; that calamities, such as the world had never witnessed, should come upon them, because they had refused to admit him and his law. (*Mat.* c. xxiii. v. 35. et seq.—and c. xxiv. and 2. 21. &c.) The exact accomplishment of this prophecy suffices to shew that he is the Messiah.

The Jews obstinately maintain, that Moses and the ancient prophets foretold all that was to befall the Jewish nation to the end of the world. In this they are evidently wrong. The prophets foretold what was to happen to that nation till the coming of the Messiah, and they foretold him too as the legislator, teacher and master, whom the Jews were bound to acknowledge and obey. It was left to him to announce what was to befall them after his coming; and he and his apostles have announced it. Far then from attempting to pry into the secret designs of God in regard of the Jews, we only repeat what the Messiah clearly foretold of them.

5°. The Jews cannot persuade themselves that the Messiah should be promised specially to the Jewish nation, and that the fruits of his coming should be transferred from them to the Gentiles. This is to suppose that God deceived the Jews,

and that he fulfilled his promises in a way very different from that, which he had foretold by the mouth of his prophets.

We answer: God has not deceived the Jews; but they grossly deceive themselves, and contradict their own scriptures. God said to Abraham: "in thee all the nations of the earth shall be blessed. (Gen. c. xii. 3. c. xviii. 16. c. xxii. 18.) The same promise was repeated to Isaac, (c. xxvi. 4.) and to Jacob, (c. xxviii. 14.) What right have the Jews to reserve to themselves the blessings, which are promised to "all nations?" True, God said to these three patriarchs; "in thee and *thy seed* all the nations of the earth shall be blessed." But does the term "*seed*" extend to all their posterity, or to one particular descendant? If to all their posterity, then it comprehends the Madianites descended from Abraham and Cetura, and the Idumeans descendants of Jacob through Esau. This the Jews will never allow. Then, have the Jews always been so obedient to God, that they may reasonably claim to be the channel of blessings promised to all the nations of the earth? Jacob informs us that the "*seed of God*" or the Messiah, shall assemble all nations under his law, (Gen. xlix. 10.) Isaiah tells us that he shall bring forth judgment to the Gentiles: that he may be his salvation, even to the furthestmost part of the earth. (Is. c. xlii. 1. 6. c. xlix. 6. &c.) Here then is the seed, or the descendant of the patriarchs, who is to shower the promised blessings over all the nations of the earth. God said to the Jews by the mouth of Moses, just before that patriarch's death: "they have provoked me with that, which was no God, and have angered me with their vanities, and I will provoke them with that, which is no people, and will vex them with a foolish nation, (Deut. xxxii. 21.) Jesus Christ then, his Apostles and Evangelists, have followed the scripture to the very letter, when they declare that the blessings brought by the Messiah shall be imparted in greater abundance to the Gentiles, than to the Jews, because the latter have made themselves unworthy of them.

6°. The Jews say again: God not only promised them the blessings of the Redeemer, on the condition that they were faithful and obedient to him, but he promised to make them

faithful and obedient. He said to them, "I will give you a new heart, and put a new spirit within you, I will put my spirit in the midst of you; and I will cause you to walk in my commandments, and to keep my judgments, and to do them." (Ezek. c. xxxvi. 26. 27. and Jer. c. xxxi. 33. &c.) If God did not fulfil this promise after the Babylonian captivity, he will fulfil it under the Messiah.

We answer: The blindness of the Jews is truly surprising. They make God responsible for their voluntary infidelity and flatter themselves, that, under the reign of the Messiah, God will convert them by a miracle, the all powerful operation of which they will not be able to resist. Man by the constitution of his nature is free: if he were not, he could neither merit nor demerit. Virtue and vice would be to him a happiness or misfortune, and not a subject of recompence or punishment. Grace then by its nature must leave man the liberty to resist it; because God cannot, without contradicting himself, conduct man in a manner contrary to his nature, which himself has given him. Therefore, when God promises to make man faithful, it only means, that he will give him all those helps, which he wants to become so in effect, if he does not resist those helps, as he is still at liberty to resist them. Any other meaning would be absurd, since it would authorise man to make God responsible for the perversity of his own heart.

The question then is; when God sent the Messiah, did he give the Jews the necessary graces and helps to believe in him? Of this there can be no doubt: for many of them did believe in him, and he said to the others; "if you were blind, you would have no sin: but now you say, we see; your sin remaineth." (John ix. 41.) St. Stephen therefore told them the truth, "you stiffnecked and uncircumcised of heart, you always resist the Holy Ghost; as your fathers did, so do you also." (Acts vii. 51.) May their unhappy posterity be more docile and obedient.

R. N.

# REVIEW



## “THE BIBLICALS.”

No one among our readers can be ignorant of the attempts which have been made to decatholicize Ireland. We allude not to ancient but to modern times; to the efforts of Lord Roden, and Lord Farnham, of the new-reformation society, and the Kildare-street society; to the declamation and calumny poured from the pulpit; to the bribes and promises held out to the needy and the covetous; and to the wiles and stratagems practised by dupes and fanatics, for the pious purpose of withdrawing Irishmen from their attachment to that creed, which is the best, and in most instances the only, inheritance left to them by their fathers. Every one may remember, when the daily prints were covered with narratives of conversions from popery, at which many a protestant bigot chuckled with delight, and many a catholic old woman started back with horror. The godly work proceeded with rapidity; the proselytes multiplied without number; the empire of popery was shaken, and the triumph of protestantism was not only certain, but at hand. Two or three short years have passed, and what has been the result of these formidable annunciations? Positively nothing, or at least nothing but disappointment and defeat. Catholicity still maintains its ascendancy, and the ranks of protestantism have been thinned by theological warfare.

To expose to public view, and hold up to public ridicule the arts of the proselytizers, is the object of the small publication now lying before us. Its author has moulded it into the form of a novel, and called it, “the *Biblicals*, a tale of modern times.” We think he has done judiciously. The title will attract readers, who might have been scared at the appearance of a graver work; and his plan will allow him to introduce scenes and characters, which could not have found admission into a controversial dissertation. That he frequently employs the pencil of the caricaturist, is evident. But his object is ridicule, for

Ridiculam acri

Fortius et melius magnas plerumque secat res.



and caricature is essential to ridicule. If, however, the reader make a proper allowance on this head, he will find the general delineation of men and manners substantially correct.

The heroine of the tale is Emma O'Bryan, of Glenmoyle, lineally descended from the famed Muir O'Bryan, the founder of the sept, a man of gigantic stature and capacious stomach: for we are told, on the faith of a respectable tradition, that to slake his thirst, he was accustomed to empty at a single draught, the whole well of Tabbermuir. As Englishmen, however, we may be allowed to doubt this fact: the more so, since we have known many O'Bryans, with the blood of the old patriarch circling in their veins, but never met with one, who was not a decided enemy to aqueous potation.

Emma O'Bryan was, of course, the fairest among the fair daughters of Erin; and the young Charles O'Neale could boast of similar pre-eminence among her sons. That they should see, without loving, each other, was impossible. But Emma was a catholic, O'Neale a protestant: and difference of religion appeared to oppose an almost insuperable bar to their union. It was, however, the time when the new reformation society had dispatched its emissaries to diffuse the pure rays of the gospel over their benighted country: and some of these theological pedlars had already arrived to vend their precious wares in the neighbouring village of Killandrum. Could it then be doubted that Emma, with her pure and intelligent mind, would open her eyes to the new and glorious light, and abjure the errors of her ignorant and priest-ridden forefathers? No, thought Charles O'Neale; hope was re-kindled in his bosom; and he trusted with confidence to the arguments of the missionaries, aided by his own eloquence, for the conversion of his beloved.

But just at that moment Emma was called away to Dublin, and during her absence, Killandrum became the theatre of many interesting events. In the first place, her father died; but he died, as became a gallant Irishman, on the bed of honour. A dispute about the catholic doctrine took place between him and Colonel Sanderson: a challenge followed, and Maurice O'Bryan fell a martyr for his religion. It is

true indeed, that, if we may believe the denunciations of the council of Trent against duellists and the fautors of duels, personal combat is not the most correct method of manifesting one's attachment to religion: but the English catholic should recollect, that the council of Trent has never been canonically received in Ireland. The adversary of O'Bryan was Colonel Sanderson, a magistrate and commander of the Yeomanry, who was accustomed to prove his orthodoxy by drinking perdition to the papists, and to display his loyalty by working an illegal still in the mountains, to which he paid nocturnal visits with his servants, under the pretext of detecting the designs of the white-boys.

In a short time was held a grand meeting of the biblicals in the court house at Killandrum. As O'Neale and his mother walked towards it, they were met by a mendicant soliciting alms; and the old lady, a great proficient in the hypocritical cant of the day, instantly replied, "silver and gold have I none, but what I have I give unto thee," and then drawing a small bible from her pocket, and presenting it to the beggar, continued "here is wherewithal to relieve the more lamentable wants of thy soul. Take this volume my benighted friend. It will make thee wise unto salvation. It is a far more precious gift than perishable earthly dross: the blessings which it confers, are not limited to this transitory world, but flourish in the endless realms of bliss." It is unnecessary to add that the present was accepted with professions of thankfulness, and pledged at the nearest alehouse.

The meeting was numerous. The floor was covered by farmers and their sons, reluctant attendants at the command of their enlightened landlords. The galleries held all the beauty and fashion of the neighbourhood; and on the platform sat four preachers, of different sects, but united in spreading gospel truths, and all "special hands at speaking." Mr. Owzel opened the proceedings with a most consolatory report of conversions wrought among one of the tribes on the south-western coast of Africa; which he followed up with an eloquent appeal to the female part of his audience, in behalf of the missionaries in that arid and inhospitable clime. These holy men, deprived of the consolations of wedlock, often found themselves in that situation in

which the apostle says, "it is better to marry than to burn." But their hearts loathed the sable beauties of Africa, and it was hoped by the speaker, that some of his female hearers would offer themselves as willing helpmates in so holy a cause. He instanced particularly the case of the pious and worthy Aaron Clough. Many an hour had the missionary sat on the beach, straining his eyes to discover the bark, which was to bring the lot of Irish damsels, promised by the society. At length, disappointment compelled him to select one from his own proselytes, maidens of a dark copper hue, girdled with skins, and redolent of grease. But lo! on the very night of his nuptials, he saw his couch surrounded by her kinsfolk, insisting that he should be admitted into the tribe by the initiatory ceremony of tatooing. To resist was vain. The good man was laid flat on his face; with a sharply pointed instrument his spouse punctured the lower part of the back of her beloved Aaron; gunpowder was rubbed into the wounds, and figures, representative of the gods of the natives, were indelibly burnt into the flesh. The operation was sufficiently painful: but that which horrified his feelings was the permanency of the impression: for, though the immortal man still remained sound and orthodox, the mortal man was dedicated for life, yea fundamentally and irrevocably dedicated, to the worship of demons. The recital of this tragic tale, drew tears from many a bright eye: sobs and sighs were heard, and exclamations of, "O the dear saint, the blessed martyr, the man of God:" but their commiseration reached no further: not a single voice was known to cry out, "here am I: send me." The other speakers, however, were not deterred by the failure of Owzell. A wanderer, who called himself of the seed of Israel according to the flesh, but pretended to be a child of Christ according to the spirit, delighted his admiring audience with a long narrative of the steps by which he was gradually led to the clear light of the gospel: and the Jew was followed by the pompous and sonorous Mr. Macklin, who assured his hearers that "the harvest was ripe for the sickle: that the lord of the vineyard summoned his labourers to work the good work—to fight the good fight against the beast, the man of sin." He called on the friends of salvation to come forward, not sparingly nor

grudgingly, for God loveth a chearful giver—to come forward and equip the bible missionaries with scrip, and sword, and staves. Popery had received a shock : give it one shove more, and that structure of imposture and wickedness would crumble into atoms.—Dr. Songster, a divine in blue gloves, and green spectacles succeeded ; and lectured most flip-pantly on the superiority of reason over authority, of individual judgment over the dicta of the universal church. When the meeting broke up, Mrs. O'Neale exultingly asked the son of a peasant, what he thought of the preachers, “ why, Ma'am,” said Shemus, “ I think they were like what we call a Dutch concert, every one singing his own tune. The only thing they agreed in is, that they all wanted money, and they all made a noise. No two of them went the same road, though each wanted *us* to turn. They bid *us* look to our rayson. What a deal of rayson they've got among themselves. All that keeps them together is hammering at us for ever and always. May be they'll fall together by the ears yet.” Mrs. O'Neale was offended, her son Charles thought there might be some truth in the remarks of Shemus.

Mrs. Sanderson occasionally held a godly levee, as queen of Killandrum. The drawing room was strewed with tracts, which she had imported for the purpose of proselytism. There was “ the king's visit,” and “ the christian drummer,” and “ Elizabeth Loverless,” and “ the heavenly bag-piper,” and the “ spiritual whip,” and other treatises, the quaint titles of which conveyed allusions to the visit of the new celestial light. During one of these meetings, the following dialogue passed between her and Macklin. “ So the ten pounds would not tempt him.” M. “ Alas, no! the benighted soul was obdurate—inflexible.” Mrs. Sanderson heaved a deep sigh. “ Oh, how blind to his spiritual interests! It is truly deplorable. You threatened the ejectionment?” M. “ I did. I told him the wrath of heaven would fall heavily on the temporal concerns of those, who should reject the proffered light.” Mrs. Sanderson. “ That sin will be visited to the fourth generation.—It is truly a mystery how the beast can fix his fangs so firmly in the souls of his wretched adherents. But the half year's rent is due, and we must distrain.” “ It is our bounded duty,” responded Macklin, “ to check by

temporal, if we cannot by spiritual means, the progress of the man of sin." This conversation suggested to some of the hearers a suspicion that these saintly warriors trusted more to carnal than spiritual weapons in their conflict with the Romish dragon.—In conclusion, Mrs. Sanderson went round with a begging box to all her visitors. "Contribute" she said to one of them, "and you will be rewarded tenfold hereafter. These funds are to promote the new reformation. If you coax but one benighted being, one papist, to judge for himself of the bible, you will go a great way in saving your own soul. If you coax two, it will of course be twice as beneficial. You know you have a soul." Her guest bowed. "And doubtless you would wish to save it." Another bow. "Subscribe then to my box.—You smile. Believe me, it will help you. The box contains subscriptions for the dissemination of the bible among the poor blinded papists—a work of the highest importance—for I cannot believe, that any one dying in the Roman Catholic Church, can by any possibility be saved." The author assures us that this is no imaginary scene. The very words were addressed to himself by a female distributor of bibles.

But it is time that we pass to the conversions. Mrs. Sanderson had taken into the house a very handsome girl, a papist, for the pious purpose of instructing her in the scriptures: her husband began to pay a marked attention to the young neophyte; the lady grew jealous; and this domestic feud ended in the final separation of the married parties.—Then Miss Mulkelly, a vain and conceited belle in the town of Killandrum, disgusted with the sweets of single-blessedness, and unable to account for the absence of any offer on the part of her male acquaintance, laid the blame on her religion, and resolved to abjure the doctrines of popery. When she communicated her intention to her mother, that prudent dame, who had always sought to ally the worship of mammon with that of God, very discreetly replied: "It would be a quare thing, Kitty, for you to lave your mother church, in which you were born and bred. Take care of your sowl, Kitty; for to be sure it would break my heart for you to turn and lose your sowl. But it would break it twice as much, if you were to turn, and get nothing by it. I'll stay as I am."

any how : and d'out you turn till the dragoons come, who will make such a kick-up that something may come of it. Besides—make out which is the most fashionable sect among the prdestants, that you may not be at the trouble of turning twice.” Kitty followed this advice, read her recantation in the church of Killandrum, persuaded herself that Lord Sidbar was smitten with her charms, hinted her willingness to contract a private marriage with him, and, if she did not fall a victim to her own indiscretion, owed the benefit to the pity and generosity of that nobleman.—On the other hand, Charles O’Neale, in spite of his attachment to protestantism, could not suppress the misgivings which occasionally sprung up in his breast: he opened himself to his friend Maurice O’Bryan; and the controversial subjects which they discussed together, are treated with a brevity, force, and perspicuity, which do credit to the knowledge and judgment of the author. The result was, that O’Neil found in the authority of the church that light, which he had vainly sought in the mysterious pages of the bible. On the day of his first communion, old O’Bryan, the grandfather of Emma, thus addressed him from the bed of sickness, from which he was never more to rise : and we extract the whole passage, as a favourable specimen of our author’s manner.

“ My dear O’Neil, I have heard of your having this day adopted our faith, and I glorify God for it. His holy spirit has conducted you into the one sheep-fold, from which I trust, you will never depart. I am old and feeble, and shall soon ‘ go hence and be no more seen.’ But I have within me that well-spring of life that will never be exhausted : on my dying-bed I am cheered by the promises of my religion. I am assured that Christ died for all who will come to him, and that all shall be saved that have not only called on him, but have done the things that he says. That faith, which, through life, has been my comfort, is in death my hope, my joy, my consolation. The sting of death is deprived of its venom. The victory of the grave is no more. Christ has passed before us, and trampled the powers of darkness beneath his feet.—Yonder bright sun is sinking behind the hill, and I shall soon bid adieu to his beams, shall soon sink myself beneath the horizon of mortal life. To you, my dearest Charles, I feel it necessary to address a few words. You have been told that our religion is damnable, idolatrous,

antichristian. How, I ask, can that be damnable which teaches us to love God above all things, and our neighbours as ourselves? How can it be idolatrous, when it teaches that divine adoration should be addressed to God alone? How can it be anti-christian, when it teaches that Christ *alone* is the mediator of our salvation, and that there is no other name under heaven, by which men can be saved than that of the Lord Jesus? Time was when the bare idea of these calumnies made my blood boil with indignation. But years, and religion have softened my feelings. Of such persons I can now only say, 'father, forgive them for they know not what they do.' " The exertion of speaking exhausted O'Bryan, and he sunk on his pillow as Emma, just returned from Dublin, entered the apartment. With emotion, which she vainly endeavoured to suppress, she knelt by his bedside, and faintly inquired, how he had rested. O'Bryan surveyed her with a smile, and feebly raising himself, joined her hand with that of Charles. "My children," he said, "it has long been my dearest wish to see you united: that blessing, however, has not been reserved for me. But with how much more pleasure do I leave this world, since the candid inquiring mind of my young friend Charles, has at last taken refuge within the sanctuary. May the God, who has safely brought me through the trials of this world, protect and bless you both! May his fostering spirit guard and cherish you until in the fulness of your days you may exclaim, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.' " The reader will easily divine the sequel. The old man died, and the young couple were married.

Such is "the tale of the Biblicals," a tale, it must be owned, almost without a plot: for the mutual attachment of Charles and Emma is scarcely mentioned except at the beginning and the end, and is employed by the writer merely as a sort of frame, within which he may place the several delineations of biblical society, which he has drawn. In this we think that he has not acted with his usual judgment. A more connected narrative, frequently bringing the two principal personages before the eyes of the reader, a more stirring succession of events, a greater variety of scenes calculated to rouse the feelings and rivet the attention, would have secured to him more publicity and a wider circulation; and even, had his work ran to the extent of three volumes, the legitimate bulk of a novel at the present day, we think it would not have been deteriorated in value. For then the whole of the present work might have been introduced in detached por-

tions ; and there would be a greater probability of its being perused by those, to whom it would prove the most useful, the lovers of light reading, and of exciting fiction. As it is, however, we owe to him our thanks for the information which he has conveyed, and for the occasions which he has furnished us of indulging in many a hearty laugh at the folly, the cant, and the inconsistency of " the Biblicals."

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POETRY.

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[We request our contributors to accept our thanks for their ready acquiescence in our wishes—and we hope our readers will not be displeased at the duplicate, which we present to them.—EDRS.]

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—Allow me to offer you a translation of the inscription on the monument of the late Rev. J. C. Eustace. I am aware that it possesses but little claim to a place in your Magazine ; but if no other is presented, it may serve to convey to your readers, some idea of the elegant lines of the original.

Here. Is. Interred.  
 JOHN. CHETWODE. EUSTACE.  
 An. English. Priest.  
 Professor. Expounder. and. Defender.  
 Of. Pure. Catholic. Faith.  
 A. Man. Constant. Simple. Learned. Innocent.  
 Affable. To. All.  
 To. All. Benevolent.  
 While. A. Second. Time. The. Guest. And. Investigator.  
 Of. His. Beloved. Italy.  
 Attacked. By. Fever. At. Naples.  
 Lamented. By. His. Country. More. So. By. His. Friends.  
 Approaching. With. Trembling. Hope.  
 To. God. His. REBELLION.  
 He. Died. On. The. First. Of. August.  
 In. The. Year. Of. Our. Lord. M.DCCCXV.  
 Of. His. Age. LIII.  
 May. He. Rest. In. Peace.



While England sorrowing sheds her tribute here,  
 And drops on honoured dust a mother's tear;  
 Italia's sister vows to EUSTACE paid,  
 Shall scarcely prove less grateful to his shade.  
 Mindful of him, who swelled her recent fame,  
 And threw fresh glory round her ancient name;  
 His last unfinished labour she reveres,  
 Enchased in cedar; and embalmed with tears.  
 Of strong, but gentle spirit, wise and meek,  
 Was EUSTACE; and the charmed ear heard him speak  
 With accent grave, but sweet, save when he rose  
 Armed and indignant on Religion's foes.  
 Wit without gall was his, with that bland power  
 Which binds friends closer in their social hour.  
 Who heard him once in harmless jest unbend,  
 Or seriously converse,—remained his friend.  
 Farewell! thy country glories in thy birth,  
 But mourns thy dust consigned to foreign earth.  
 March 2, 1832. F. C. H.

P. S.—I observe that in the monumental inscription, and I believe in his printed Tour, Mr. Eustace's second name is spelt CHETWODE. Having been one of my missionary predecessors, he has left his signature in the Baptismal Register, spelt CHETWOOD. Perhaps he subsequently altered the spelling, as the signature to which I allude, is of the year 1799. I send you an accurate fac-simile of the handwriting, which may be gatisfying to those of your readers, who are antiquarians or lovers of autographs.

[We regret to say, that the fac-simile has, by some accident, been mislaid. Perhaps our kind correspondent will favour us with another.]

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—Agreeable to your wish expressed in your last number, I have sent a translation of the Epitaph on Eustace,

Your's &c.,

A reader of your Magazine, and an old  
 OSCOTIAN.

While Albion weeps her son's lamented doom,  
 And her maternal honours grace his tomb,  
 The sister gifts with sooth the Eustacian shade,  
 By fair Ausonia to his memory paid.  
 Mindful she lives in every glowing page,  
 All glorious in each past, and recent age.  
 Her favouring love, which sought to woo again  
 His classic muse, and sought, alas ! in vain ;  
 With tearful praise and long enduring fame,  
 His works will cherish, and embalm his name.  
 Powerful of mind, yet meek, in wisdom mild,  
 His gentleness of voice each ear beguiled.  
 Save when to storch his GOD's insulting foes,  
 That voice in fiery vindication rose.  
 His stingsless wit the admiring circle drew,  
 And friendship's flowery fetters forged anew.  
 In fancy's airy fields, in wisdom's grove,  
 He spoke and all who listened, heard to love.  
 Dearest farewell ! thy country e'er shall hail  
 The glory of thy birth, thy foreign tomb bewail.

## PASTORAL INSTRUCTIONS FOR LENT, 1832.

TO THE CATHOLIC CLERGY AND LAITY OF THE MIDLAND  
 DISTRICT.

*Who can tell if God will turn and forgive ; and will turn away from  
 his fierce anger, and we shall not perish ?* Jonas, c. iii. v. 9.

Beloved Brethren and Children in Jesus Christ,

We read in the sacred Scripture, that when the Prophet Jonas publicly announced the dreadful storm of Divine indignation, which threatened to burst over the wicked city of Nineve, alarmed at the terrifying words, "*Ere forty days and Nineve shall be destroyed !*" the inhabitants entered seriously into themselves, and resolved to endeavour without delay, by a penitential fast, to avert the impending scourge : that the King, having thrown off his royal robes and clothed himself in sackcloth and ashes, *caused it to be proclaimed and published in Nineve, from the mouth of the King and of*

*his princes, saying, let neither men nor beasts, oxen or sheep, taste any thing : . . . . and let men and beasts be covered with sackcloth, and cry to the Lord with all their strength ; and let them turn every one, from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn and forgive ; and will turn away from his fierce anger, and we shall not perish ?—And God saw their works, says the Scripture, that they were turned from their evil way : And God had mercy with regard to the evil which he had said that he would do to them, and he did it not—Jonas, c. iii.*

In like manner the pious King Josaphat, the holy Judith with the Jews of Bethulia, Queen Esther, under the shield of fervent prayer and penitential fasting, were miraculously preserved from the cruel enemies who sought their ruin. In the old and new law, the faithful servants of God have ever had recourse to fasting, as to one of the most powerful means of obtaining the blessing, and of appeasing the anger, of the Sovereign Lord of the Creation.

If ever there was a time when the people should *sanctify a fast, and be converted to the Lord with all their heart in fasting, and in weeping, and in mourning ;—that between the porch and the altar the Priests, the Lord's ministers, should weep and should say,—spare, O Lord, spare thy people ;—*Jos. c. ii. ; when, beloved brethren and children in Jesus Christ, with sincerity, with all the fervour of your souls, you should enter into the spirit of the Catholic Church, again calling on you to offer to your God a most acceptable sacrifice by your faithful observance of the Apostolical fast of Lent ; surely now is that time when, in addition to the other calamities that afflict our beloved country, a direful malady, which has already hurried so many hundreds into the grave, not so far distant from you, threatens to extend its ravages unto your own homes : *Ere forty days and Nineve shall be destroyed !*

We therefore exhort you, beloved brethren and children in Jesus Christ, that, bearing in mind the words of the King of Nineve, “ *Who can tell if God will turn and forgive ; and will turn away from his fierce anger, and we shall not perish,*” you do all in your power to make this your fast *such a fast as the Lord hath chosen*, by the sincere sorrow and detestation of past sins, the amendment of life, the fervent

and more frequent prayer, the almsdeeds, the strict observance of the annexed regulations to the best of your ability, with which you perform it.

Yes, my beloved, whilst to your poorer brethren, whose many privations and scanty diet at all times constitute, as it were, a perpetual fast, dispensations as to the quality and quantity of food may be the more easily granted, do you who enjoy a larger portion of the good things of this world, in the observance of the fast, nobly emulate the zeal and fervour of your Catholic ancestors; and be guided rather by a lively faith, than by an over anxiety for the state of your health. Should, however, a delicate constitution, the advice of the physician, or the peculiar circumstances of the times, recommend a relaxation in this point in your favour also, recollect that you are not the less bound on that account to do penance; to enter into the spirit of this holy season; that there are other good works beside fasting, which you may substitute in the place of it.—“Let him (says St. Chrysostom) who is unable to observe a strict fast, give larger alms, let him offer up to the throne of divine mercy more fervent prayers, let him shew greater alacrity in hearing the Word of God. In these points, his bodily infirmity can be no hindrance to him.”

Convinced, my beloved, as I have before intimated, that, had you the opportunities of the zealous Catholic Priest of ascertaining the extreme of misery and destitution to which thousands of your unhappy fellow-creatures are reduced in this country, your benevolent hearts would expand still more widely in their behalf; that you would cheerfully sacrifice on the altar of charity the expence attendant on unnecessary amusements and recreations, on costly apparel, on splendid entertainments, that you might possess more ample means of relieving the distress of your indigent brethren, equally with yourselves stamped with the image of the great Creator; we deem it our sacred duty again to assure you, that many of your dearly beloved Countrymen are constantly perishing from the want of food, of clothing, of fuel, of timely medical assistance, and to exhort you by more abundant almsdeeds, during Lent, to administer to their wants, to pour oil and wine into their wounds, and thus to prove yourselves true disciples of the merciful, the benevolent, the charitable Je-

sus. It would be little consolation, at the awful moment of death, to reflect how, during the short period of your earthly existence, you had been *clothed in purple and fine linen, and had feasted sumptuously every day*; but it will be delightful to look with holy confidence to the enrapturing invitation of your divine Lord, "*come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me to eat, I was thirsty and you gave me to drink, I was a stranger and you took me in, naked and you clothed me, sick and you visited me, in prison and you came to me. For, Amen I say to you, so long as you did it to one of these my least brethren, you did it to me.*"—Matt. c. xxv.

Then, my beloved, by pure disinterested acts of charity in proportion with your means, by more diligent self-examination, by devoting a larger portion of your time to prayer, to meditation, to spiritual reading, by a most devout preparation for your paschal communion, by the truly penitential spirit in which you fast, sanctify these forty days, which the piety of your Catholic ancestors converted into a source of so many spiritual blessings, that you also may advance in true solid piety, *may obtain mercy and find grace in seasonable aid.*—Heb. c. iv. v. 16,—and may avert from yourselves and your families the dreaded storm that appears to be thickening around you. *Who can tell if God will turn and forgive; and will turn away from his fierce anger, and we shall not perish?*

We desire, beloved brethren and children in Jesus Christ, that, in addition to the prayers already prescribed for the purpose in our late pastoral, which you will continue to recite till further instructions on that head, you assemble together, on the 21st of March next, in your respective chapels, to offer in a more particular manner a holy violence to heaven, by your united earnest supplications and by your devoutly celebrating and assisting at the great sacrifice of the altar, that the Lord may look down on us in tender mercy, and may graciously arrest the progress of an alarming disease, which hath already spread desolation throughout so large a portion of Europe.

The following dispensations are granted in the Midland District, for the Lent of 1832.

1.—Flesh meat is allowed on all Sundays, Tuesdays, and Thursdays, beginning with the first Sunday of Lent and ending with Palm Sunday inclusively : but this permission is only granted for once in the day on Tuesdays and Thursdays.

2.—Eggs are allowed at the single meal of those who are bound to fast, and at the discretion of those who are not so bound on all days, except Ash Wednesday and the four last days in Holy Week.

3.—Cheese, under the same circumstances, is allowed on all days, except Ash Wednesday and Good Friday.

The Grace of God be with you all. Amen.

THOMAS, Bishop of Cambrayopolis, V. A. M. D.  
Wolverhampton, February 18, 1832.

[We shall be happy to insert the Pastorals of the other Vicars Apostolic, if we are honoured with copies.—EDRS.]

## ADDRESS OF THE KIDDERMINSTER CATHOLICS.

The kind charities of the benevolent of all denominations in the United Kingdom are humbly solicited in support of this important Catholic mission. From the nature of their avocation, and the inconvenient distance of the neighbouring chapel, the Catholics of Kidderminster, Bewdley, Wolverly, Stourport, and Cookley, may be said to have been unavoidably left in an extreme state of spiritual destitution, until, in compliance with their urgent request, his Lordship, the Right Reverend Doctor Walsh, sent the Rev. Charles James O'Connor, of Kerry in Ireland, to commence a mission in the large manufacturing town of Kidderminster. We have great gratification in announcing, as the result of the Rev. gentleman's labours, under divine Providence, for the last ten months, in that portion of the vineyard of our blessed Redeemer, an accession of considerably more than a hundred communicants, some conversions to the ancient faith, and the removal from many minds of deeply ingrafted prejudices. We regret, however, to have to add, that the poverty of the con-

gregation, which, like the majority of the most numerous flocks in England, consists principally of destitute natives of the Sister Isle, renders them inadequate to sustain even the necessary burden of the pastor's support, unless aided by the beneficence of their more affluent fellow-christians in the United Kingdom. This poverty necessitates them forthwith to surrender the Methodist chapel, which they have rented since the appointment of their pastor, in which the first mass offered for three hundred years, in Kidderminster, was celebrated by him on Trinity Sunday, 1831; and in which they have, until now, continued to practise their devotions. But having been, by the praiseworthy liberality of John Jeffreys, Esq. of Kidderminster, a Unitarian gentleman—by the influence of his respected and respectable name, in effecting contributions from many other enlightened Protestants of that town and its vicinity, as well as by the charity of James Mackrel, Esq. of Harvington, Sir Edward Blount, Baronet, and the munificent subscription given them by their venerated prelate, Dr. Walsh—enabled to purchase ground for a chapel, they now confidently, but respectfully, appeal to the hearts of their brethren of all denominations, for pecuniary aid, that they may attain the object of their most ardent desires, in raising and dedicating a suitable House of Worship to the living God. With this view, Mr. O'Connor, under the sanction of his Right Rev. Superior, purposes visiting Ireland and many parts of England in the course of the ensuing summer; and we need not add how sincerely we commend the cause he undertakes—that of Religion and of God—to the universal public. The excellent Baroness de Montesquieu has already subscribed the splendid sum of £200. towards the erection of a chapel at Kidderminster.

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#### MONTHLY INTELLIGENCE

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#### FOREIGN.

##### ROME.

Affairs continue to wear a most gloomy aspect in the States of his Holiness. It seems, that the Liberals, who rule the destinies of

unhappy France, partake largely of the spirit of their predecessors in the first revolution, and, like them, are disposed to make war generally upon the altar and the throne. Those parts of the Papal dominions which had been annexed by Napo-

leom to his newly created sovereignty, seem to have imbibed, during their connexion, the abstract principle of insurrection and revolution. These principles are always masked under the guise of a love of justice and liberty, and in these sacred, but too often profaned, names, hoisted the standard of rebellion. His Holiness, as our readers are well aware, solicited the assistance of Austria to enable him to restore tranquillity throughout his dominions. His solicitations were answered by the march of the Austrian troops, who, almost instantaneously, quelled the insurrection. His Holiness, who governs, less as a sovereign, than as a parent, hastened to redress every real grievance, and conceded to his people whatever reform in the government could be required for their happiness and the protection of their rights. Our readers have been informed of the contemptuous reception, which these paternal overtures met with among the determined partisans of revolt, how the proclamations were torn down, and motives of the pontifical government traduced and misrepresented. We stated in our last, that the restless conspirators against order, as well as against the real happiness and comfort of their fellow-subjects, had again disturbed the general tranquillity by fresh insurrection, that, in the day of trial, the deluded people were deserted by their interested leaders, and that order was soon restored by the Papal and Austrian troops.

This restoration of order and subordination in the dominions of him, who is, on earth, the representative of the Church of Christ, seems to have been peculiarly afflicting to the Liberals of both England and France. We very much regret, indeed, to observe how some Catholics in this country have partaken of the mania, by which these Liberals are infected. We may return to them on some future day. At present, it is our part to inform our readers, that, after tranquillity was restored, and unsolicited by the Papal government, a French fleet made its appearance before Ancona, and, under the mask of friendship, landed a body of troops, who treacherously seized upon the citadel of that place. Against this most arbitrary act, an act, which, at once, proclaims to the world the great article of the liberal creed, that right and power are synonymous, the ministers of his Holiness presented to the French commander a formal and decided protest. From the debates in the British Parliament, it appears, that the other powers have viewed with jealousy this wanton aggression on the part of France; that the government of France has disclaimed the act of its servant; that the commander has been superseded by a General Cubieres; that the citadel has however, never been evacuated, but continues to this day in the occupation of the French troops.

Our limited space will hardly allow us to do more than give the above abstract of these unjust pro-



ceedings, or to add the copies of the several acts of the Papal government in condemnation of the injustice. In our obituary is contained an afflicting account of the work of death in the Eternal City.

The following is from a correspondent :

As the late events in the Italian States have given occasion to much observation on the good likely to arise from Italian patriotism being aided by French liberalism ; it would not be amiss to bestow some reflection on the following *resumé* of the blessings bestowed on the Italians, by their Gallican neighbours, within the last forty years ; which blessings, let it be observed, followed the planting every where the tree of liberty, surmounted by the bonnet-rouge, and plentifully bedecked with declarations on the rights of man, &c. We shall then, I trust, come to some conclusion, how far the above-mentioned union, somewhat cemented by English agency, is likely to produce any thing but mischief, in the most delightful country of Europe.

The following extract is taken from Botta, an Italian liberal, who has written the history of Italy, from 1789 to 1814. He begins his history by a tirade against the Jesuits ; a panegyric on Joseph II., not knowing whether this good man, and great reformer, is worthy, or not, to be placed before his excellent brother Leopold ; in short, Botta's testimony is such, that no liberal can object to it : and, be it

remembered, he was an eye-witness of what he relates.

"I know not whether the reader, who has perused thus far of our history, has sufficiently reflected upon the miseries of Italy.

"Piedmont, twice republican, twice regal, thrice under provisional governments, trodden under by the republican agents under the king, and under the first provisional government ; torn to pieces by the imperial Russian and Austrian agents under the second ; oppressed by the consular agents under the third : no stability of affairs, opposite opinions gaining the ascendancy by turns, fortunes ruined, now by these, now by those, the feelings harrassed : no sooner did symptoms of healing begin to appear in a wound, than it was by violence opened by a deeper, and the painful operation was several times renewed. . . . Gloomy became a country the most lovely ; liberty was expected, and despotism, the most insolent and unbridled, came instead of it ; which continued many years, and which formed itself by degrees into a methodical despotism. Affairs assumed a more certain aspect, yet there remained in the minds of men the vestiges of past evils, and the unrepaired ruins bore testimony of the frequent and violent revolutions that had taken place. Genoa, three times revolutionized under the form of a republic, kept in constant alarm by the rattling of arms, oppressed by the English at sea, by the French, by

the Russians, and by the Germans on land, now in the name of the rights of man, now in the name of legitimacy, suffering from siege, suffering from pestilence, obliged to spend by violence, what was acquired by industry, scarcely did she preserve the appearance of existence. Ten ages of independence, after fifteen years of martyrdom, terminated in the hard subjection to a military captain. Milan the opulent, first pillaged by the republicans, then by their enemies, first a republic without a name, then a republic, first with one name, then with another : now a German province under the name of imperial regency, then a French province under the name of kingdom of Italy, at all times trodden on, and in subjection, at last fell into the power of him, who thought the most precious fruit of victory to be, the power of restoring the iron crown of Luitprand, and the serpent of the Viscontis. Of Venice I will say little, since, after being the victim of slaughter, of outrage, and of treacherous robbing, either as a French province, or a German one, she has known the weight of the chains imposed by the one, and by the other.

"The good effects of the generosity of Datillot were daily disappearing in harassed Parma. Carressed under the Duke in words, for the ends of Spain, taxed, in fact, by an insatiable avarice, vexed, in fine, by the *Napoleonide* caprices under St. Meay, and much more so

under Junot, she dragged on from one servitude to another, experiencing, in her frequent appeals to distant Paris, how little such recourse served to heal her wounds.

"Tuscany had to sustain a still greater mixture of military attacks, of plunderings by foreigners, of seditions at home, of temporary governments, now a tumultuous republic, now imperial tumults, many regencies under various names, a youthful king, a baby king, now a military captain with sovereign authority, now an Austrian prince, now a Bourbon, then a princess Eliza: soldiers of all nations, French, Russian, German, Italian, heterogeneous and pestilential swarms. The reign of the Napoleons destroyed the reign of the Leopolds.

"Rome, purple with the blood of French legates, purple with the blood of Romans, shed in defence of the laws of their forefathers, purple with the blood of Italians, not shed in defence of their country, plundered, trod on, torn to pieces by all, unable to distinguish friend from foe, French, Germans, Russians, Cisalpines, Neapolitans, and, if God had not forbid it, Turks, by turns assailed her, both by their avarice and by their arms. The altars profaned, the sacred vessels violated, the museums robbed, Raphael's pictures spoilt by a barbarous soldiery, and yet all these hords declared they sought the happiness of Rome. Rome saw a papal government in servitude, a

republican government in servitude, a papal government with deceitful appearances restored. She saw a Pope vanquished, a Pope tributary, a Pope captive, a Pope crowning his enemy. She saw priests flattering Turks, Catholics flattering English Protestants, real republicans flattering treacherous ones, lovers of liberty flatterers of tyrants. Illusion on one side, fraud on the other, and between illusion and fraud arose a perplexity, a chimera, such an infirmity of thought, that it must be acknowledged as a strong proof of the instinct of man to live in social life : otherwise the Roman people, either would have dispersed, to live in woods, or would have lived together only to lay violent hands on themselves. I firmly believe, that more tormenting experiments were never made on suffering humanity, than those made on the Roman people. Having survived appears miraculous. If it were not possible for them to suffer greater miseries, to greater scandals they were still reserved by heaven, as shall be related, with grief and indignation, by us, in its place.\* It should seem, that monarchy ought to shew more respect to monarchs, but it shewed less than popular fury had. Thus existed Rome, in desolation, the treasury exhausted,

the people in poverty, the ornaments lost, the people divided, and every one breathing revenge.

"I really know not what words to make use of in speaking of Naples, because its inhabitants are similar to its skies ; shining in brightness, or overshadowed by the blackest cloud of fire and brimstone issuing from the bowels of the earth. Benevolence to an extreme that borders on folly, enmities to an extreme that borders on ferocity, plots, civil wars, foreign wars, incendiarisms, treacheries, executions of the good and of the infamous, but more of the good than the bad. Then acts of heroism, undaunted courage, most faithful friendships under bitter misfortune, civil forbearance in poverty, the sweetest affections of happy life, the purest desires of the common good. Now a kingdom distracted by plots, now a republic contaminated by rapine, now a kingdom of torments, then a kingdom of both rapine and torments. Ferdinand twice driven from his throne, once restored. A republic enslaved by the French, a kingdom enslaved by the English, a republic established by the power of a soldier, a kingdom restored by the power of a priest, the former by an immense slaughter of the lazaroni, the latter by an immense slaughter of the republicans. The same that had fawned on the republican Championet, on King Ferdinand, fawned on King Joseph Buonaparte. And on the other hand, on the same

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\* These observations were written in that part of Botta's history, which concludes 1807. He alludes, in this place, to the seizing Pius VII. by the King of Naples, better known by the name of Murat.

field, was to be seen, the Cross of Christ, united with the Crescent of Mahomet. All these things together produced such an astonishing state of affairs, that when the eyes of those that saw them, and the ears of those that heard them, are closed, there would not exist the person, who could believe them, were it not for the press, that stamps and multiplies the evidence that such things have been."

Botta storia d'Italia, Cebro 23<sup>o</sup>.  
Anno 1807. vol. 4. p. 237.

#### FRANCE.

That able and intrepid journal, *L'Ami de la Religion*, to which we cheerfully acknowledge our obligations on most points of ecclesiastical information, contains some extraordinary specimens of the state of Religion in unhappy France. On Friday, February 17, it was resolved to perform a solemn service for the comedian Mokère, who has been dead 160 years. The object was two-fold: to please the players, and to insult the Church, by the public contempt of her regulations. Invitations were sent to the actors and actresses of Paris. The scene of the farce was the church of the fanatic Chatel, which church appears to be a metamorphosed coach-house. The church was hung with black: a catafalque was in the centre: every thing bespoke grief and mourning, except the company: they were full of mirth and glee. The place was crowded two hours before the ser-

vice commenced, which time was spent in conversation and laughter, as if it were the scene of a fair. One of the company lost his watch from a too near approximation to a friend, as religious as himself. He, therefore, pronounced the place a den of thieves. A moment's, and but a moment's, cessation of riot was occasioned by entrance of the actors and actresses, who had been invited. The attendants themselves pronounced the whole affair a comedy, and declared, that Chatel and the comedians harmonised admirably. At length the comedy was exchanged for the tone of tragedy. In the midst of the *Dies iræ*, the cry was raised, *Down with the Jesuits, turn out the Jesuits A bas les Jésuits! à la porte les Jésuites.* The cry was occasioned, it is said, by some expression reflecting upon Chatel and his clergy. This uproar at length subsided, and the French Mass went on to its termination.

Another farce was acted on Sunday, the 19th of the same month. It was announced, that the Abbé Auzou would deliver an harangue against the usurpations of the clergy. Considerable pains had been taken to procure an audience, and, after the example of the English traders in religion, it was not concealed that "the French Church" was in want of funds. Like them, too, the actors in this farce chose to read a letter from *somebody* in praise of Chatel and his new church. This, we are

told, is a common trick of the Abbé.

The text of the Sermon was, *my kingdom is not of this world*. The preacher divided his discourse into two parts. In the first he treated of the usurpation of the divine rights: in the second, of the usurpation of the rights of men. The first class embraced the doctrines of the church-confession, and the exclusion from the prayers of the church, of those who had previously excluded themselves from all the benefits of the religion. The second class comprised the inquisition, the crusades, indulgences, dispensations, fasting and abstinence, the Jesuits, especially St. Ignatius of Loyola, the Popes of every age, and the Clergy especially of our own time. This two-fold picture was worked up, as the reader will anticipate, with the most atrocious calumnies, and the most horrid impieties. The declamations of the preacher received the cheers of the congregation: But when he continued to introduce a Jeremiade for the Italian patriots, and eulogised the Austrian troops for their moderation, in contrast with those of the Pope, the church resounded with bravos, to the actual interruption of the Sermon. The audience "fell a talking," and took it into their heads to observe that there were too many kings: but the orator continued ingeniously to foist in an exception in favour of those who, to the title of king, added that of citizen. And all this

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is religion. Surely the glorious three days were not thrown away.

Before the mass, the funeral service had been performed over the bodies of two suicides, named Escousse and Lebus. The latter, not seventeen years old, had, a few hours before his death, written to his parents, requesting them to *pray*, but not to mourn for him, that he was gone to *sleep for eternity*.

Let us turn for a moment to the exiled family. The following is from the Caledonian Mercury: "On Thursday, the Feast of the Purification, or Candlemas-day, the Duke of Bordeaux, along with two of the sons of the Duke de Guiche, were admitted to their first communion in the Catholic chapel of this city. Charles X., the Duke and Duchess of Angoulême, and almost the whole of the Royal Household, were present. The young communicants received the sacrament from the hands of Cardinal Latil, who, at the conclusion of the service, delivered a short exhortation from the altar in reference to the nature of the important engagement they had contracted. The demeanour of these beautiful and interesting youths on this solemn occasion was highly edifying."

#### UNITED STATES.

In several dioceses of the United States, synods have been held in pursuance of the direction of the provincial council of 1829. The synod of Baltimore, held in the

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month of November, 1831, comprised thirty-five priests, and, during a few days of its session, was attended by the Bishop of Cincinnati, who happened to be at Baltimore, and who was invited to assist. On the first day, the sermon was preached by Mr. Ecclestone; on the second day, by Mr. Francis Neale, brother of a former archbishop; and on the third, by M. Tesier. The members directed their attention to the canons of the provincial synod, and to the adaptation of these canons to the diocese. The synod was terminated by a discourse from M. Deluol, president of the diocesan seminary, on the benefits resulting from such meetings.

At Charleston, the first diocesan synod commenced on Monday, November 21, having been preceded by a spiritual retreat, which was concluded by the bishop, with a sermon on the necessity of learning, piety, and zeal, in the ministers of the altar. The decree of the council of Trent, relating to councils and synods, was read, after which, the decrees of the council of Baltimore, sanctioned by the Pope. This synod also directed its attention particularly to the application of the decrees and regulations of the provincial synod to the diocese. The subject of schools, and the choice and distribution of books was also considered. Another subject of consideration was the establishment of a fund for the support of the infirm or superan-

nated clergy. The fund is to be raised: first, by voluntary donations of the clergy: second, by annual contributions, at the discretion of each priest. Such a fund, let us observe by the way, is much wanted at home.

November 21, a general meeting of the Catholics and their liberal friends of Charleston and the neighbourhood was held in the cathedral, in behalf of the seminary of the diocese. The bishop explained the state of the seminary, and the embarrassments in which it was involved; the necessity for an establishment of the kind, and the advantages to be derived from it, considered merely as a literary academy. Resolutions and a subscription commenced, which, on the spot, exceeded 400 dollars, and was afterwards augmented by additional contributions.

#### COCHIN-CHINA.

The flourishing missions of this extensive region have received a check, from a persecution which is now carrying on against religion, and exposes the faithful, more especially the Bishops and clergy, to great sufferings and difficulties.

#### MALABAR.

There is a great want of English Catholic preachers in this district. The Baptists and Methodists rail against the superstition of the Catholic doctrine: but they rail to the winds. They never gain a proselyte, but by enticing the

children of the Catholics to their schools, and bringing them up in sectarian doctrines. A few English priests preaching in their own language, would produce many conversions in this extensive country.

#### WEST INDIES.

The Right Rev. Dr. Daniel Macdonnell, Bishop of Olympus, Vicar Apostolic in the West India Islands, who came to London on the business of his District, lately set sail for Trinidad. He has sent four priests, that is as many as he could procure the means of paying the passage for, but six or seven fewer than are requisite to supply the wants of his District.

#### NEW SOUTH WALES.

Mr. Plunkett, a Catholic gentleman, has lately been appointed Attorney General in New South Wales; and set sail from Cork, in February, for his new destination. He has taken with him his domestic chaplain, who will be of great service, where the Catholics are numerous, and the priests very few.

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#### DOMESTIC.

**THE CHOLERA.**—This malady has committed dreadful ravages among the poor Catholics in the metropolis. On one Sunday, we are informed, no fewer than twenty deaths, and forty attacks were announced, as the work of the pre-

ceding week. We are rejoiced to hear of the fortitude, with which their holy faith enables them to meet death. The clergy it were superfluous to eulogise for their heroic courage, and their generous devotion to their people.

It is with great pleasure, that we insert the following:

“Catholic Chapel, Poplar

“The Rev. A. B. Barber, pastor of the congregation at Poplar, considers it his duty to record the benevolent conduct of two Protestant gentlemen, residing in that parish. On Wednesday, February 14th, they sent a hundred bushels of coals and four tons of potatoes to the chapel, to be distributed among the Irish poor belonging to that congregation. The same gentlemen have, for many years, been regular subscribers of one guinea each to the Catholic schools attached to the Poplar mission. Surely such conduct cannot be too highly appreciated. Mr. Barber is sorry he is not at liberty to publish the names of these charitable individuals, as they had previously expressed a wish, that the distribution should appear to be Mr. B's own act.”

**BRIGHTON.**—We are happy to state, that the Marquis of Bristol, with that munificence for which he is remarkable, has given a convenient and ample piece of ground for the purpose of building a new Catholic chapel in this town. A

house, suitable for the residence of the priest, is already built on the premises, and forms part of the munificent gift. We trust the new chapel will soon be erected.

*Astonishing increase of Catholics in and about Manchester and Liverpool.* — The Rev. Edward Holmes had the charge of the Catholics in and about Manchester for many years. He died in 1773. In his time the Catholics in Manchester are said "scarcely to have amounted to seventy souls." He was succeeded in 1778 by the Rev. Rowland Broomhead, who, besides the Catholics in Manchester, attended also those at Bolton, Trafford, Rochdale, Duckinfield, Oldham, Stockport, Macclesfield, and Glossop. It is said in the printed account of Mr. Broomhead's life, that the number of communicants in all those places did not exceed three hundred, in 1778. Their increase, then, since that time, in and about Manchester, is truly astonishing, and cannot fail to gratify the readers of the Catholic Magazine. The duty, which in that year was performed by Mr. Broomhead alone, now requires the utmost exertions of sixteen or seventeen priests, and is, in fact, more than sufficient to give full employment to nearly double the number. Each of the above-named places has now a large Chapel with a numerous congregation attached to it, and a resident pastor, and in Duckinfield and Oldham alone, the last erected

Chapels, the baptisms in 1830, amounted to two hundred and forty-nine.

But the greatest increase of Catholics has taken place in Manchester itself; and a proper estimate of their gradual increase, and of their actual number may be formed from the following table of baptisms, faithfully extracted from the Chapel registers. But as I observed above, that the priest who resided in Manchester, attended the Catholics also in the neighbourhood, at least, till the abovenamed Chapels were erected, so we must suppose, that many of those, whom he baptized, were not resident in Manchester, but were brought from the neighbouring towns and villages.

*Baptized at Manchester.*

|         |   |      |
|---------|---|------|
| In 1772 | — | 22   |
| 1773    | — | 33   |
| 1774    | — | 31   |
| 1781    | — | 55   |
| 1782    | — | 39   |
| 1787    | — | 98   |
| 1788    | — | 117  |
| 1795    | — | 193  |
| 1800    | — | 270  |
| 1802    | — | 336  |
| 1816    | — | 553  |
| 1829    | — | 1664 |
| 1830    | — | 1687 |

In order to ascertain the number of inhabitants in a parish, the usual method is, to multiply the number of baptisms by 30. If the number of 1687 be multiplied by 30, we shall have a Catholic population in Manchester of 50,610.



But this, we suspect, exceeds the actual number. If then, we multiply the same number 1687 by 25, the product will be 42,175; and this probably will be nearer the actual number of Catholics in Manchester than 50,610.

It must be evident to every one acquainted with the three chapels in Manchester, that, though large, they are not sufficiently capacious for such a large congregation. A fourth chapel has, therefore, been lately built, and was opened on the 29th of February. It is called St. Patrick's; and is built in the form of a cross. Its greatest length is 107 feet, the transverse is 75, and the width 41—and well deserves to be called a *church*, rather than a chapel. We have heard, that this noble structure has been raised principally by the munificence of one individual, whose charities are well known, far and near, to many, and whose memory will be in benediction for ages to come. His recompence, we devoutly pray and trust, will be in "the everlasting dwellings." Yet we cannot but add—*servus in cælum redeat!*

The increase of Catholics in Liverpool has not been less than that in Manchester. The following table, taken from the "bills of mortality for the parish of Liverpool and its vicinity," will give us the number of Catholic and Protestant baptisms there. The first bill, in which the Catholic baptisms are inserted, was issued in 1789. They are taken from the Chapel Registers.

| Total of |           |              |            |
|----------|-----------|--------------|------------|
| A. D.    | Baptisms. | Protestants. | Catholics. |
| 1789     | Uncertain | Uncertain    | 263        |
| 1806     | 3831      | 3247         | 584        |
| 1810     | 4001      | 3237         | 764        |
| 1815     | 4068      | 3267         | 801        |
| 1820     | 4718      | 3697         | 1021       |
| 1821     | 4629      | 3529         | 1100       |
| 1827     | 6587      | 5033         | 1554       |
| 1828     | 6857      | 5067         | 1790       |
| 1829     | 6912      | 5152         | 1760       |
| 1830     |           |              | 2115*      |

Now, if the number of Catholic baptisms in 1830, be multiplied by 25, we shall have a Catholic population, in Liverpool, of 52,875! The census of 1831 makes the whole population of the parish of Liverpool, together with that of Everton, Kirkdale, West Derby, and Harrington, amount to 203,577; so that the Catholic, is to the Protestant population, as 1 to 4; if we take 25 as the multiplier of the number of baptisms; but if 30, the usual number, as 1 to 3!

#### MANCHESTER.

**OPENING OF ST. PATRICK'S CHURCH.**—On Wednesday, Feb. 29, the New Catholic Church of St. Patricks, in Livery Street, St. George-fields was opened for divine service. High mass, accompanied by the solemn notes usual on such occasions, was sung by the Right Rev. Dr. Penswick, Bishop of Eutropum, Vicar apostolic of the Northern district: the Rev. James

\* In this number are included the baptisms at St. Patrick's chapel, which, though it be in the town, is not within the parish of Liverpool.

Crooke officiated as Deacon, the Rev. Henry Gillow as sub-deacon, assisted by the Rev. George Keasley who presided over the ceremonies. The other clergymen who formed the procession were the Rev. Richard Thompson, V. G. the Rev. Thomas Sherburne, Kirkham, the Rev. John Briggs of Chester, the Rev. Rich. Towers, President of Ampleforth College, the Rev. William Turner, of St. Augustin's, Granby Row: the Rev. George Gibson of St. Patrick's, Liverpool; the Rev. John Jones, Chaplain to Lord Newburgh, Hassop: the Rev. Walter Maddocks, chaplain to Sir John Gerard: the Rev. John Maddocks of Bradford: the Rev. James Fisher of Duckinfield: Rev. John Billington of Mulberry-street: the Rev. James Sharples of Blackburn: Rev. Philip Orrell of Pleasington Priory: the Rev. Henry Brewer of Brownedge: the Rev. Joseph Smith of Brindle: the Rev. J. Rysbeck of Croft: the Rev. Joseph Walmesley of Lytham: the Rev. W. Hoole of Scarisbrick: the Rev. J. Haggarty of Wigan: the Rev. John Hall of Macclesfield: the Rev. J. Jeffries of Cheadle, Staffordshire: the Rev. Henry Walmsley of Rochdale: the Rev. John Smith St. Patricks: the Rev. J. Fauvel of Glossop: the Rev. Henry Greenhalgh: the Rev. Richard Gillow, Fernyhaugh: the Rev. William Keely of Stockport: and the Rev. Ignatius Xavier Mascaranhas from Calcutta; the Rev. Thomas Keely of Huddersfield: the Rev. P. Greenough of Standish.

There were also present the Rev. T. M. M' Donnell of Birmingham: Rev. Robert Tate of Sheffield: the Rev. Thomas Parker of Rook Street Chapel: the Rev. Daniel Hearne, of St. Patrick's Church: the Rev. Henry Newsham of Barton: the Rev. Francis Urquhart of the order of St. Dominic from Dublin.

A great concourse of people began to collect at a very early hour in the morning: the doors were opened at a quarter before ten, and the church was immediately filled almost to suffocation. It is a very neat edifice, in the Grecian style, built in the form of a Cross, with a spacious and well constructed gallery. The seats are admirably arranged, both in the gallery and body of the church, affording great convenience for seeing and hearing the service. The service commenced at eleven o'clock. The procession entered the church, passing across the upper part of the building to the sanctuary, which is spacious and elegant, affording room for the dignified discharge of those ceremonies, which accompany the public service of the Catholic Church on such occasions, and which render it so impressive. The Bishop in his pontifical robes, (the chasuble being of cloth of gold) wearing his mitre and holding the crozier, having entered within the sanctuary, mass commenced.

In the north transept, a temporary gallery had been erected for the music, vocal and instrumental.

The mass was Mozart's No. 12, the whole of which was performed. Mozart's Mass, No. 12, is one of the finest compositions of that great master, abounding in that solemnity, gravity, tenderness, and devotion, which breathe in all his sacred compositions.

The Rev. John Rigby, who was advertised as being to preach the sermon, and who is not in a good state of health, having ascended the pulpit, and given his text from 2 Chronicles vii. 15., had not proceeded more than a few sentences, and that with much difficulty, when he found himself unequal to the exertion, which such a task required, and was obliged to desist.

In the afternoon, a party of 76 gentlemen dined together at the large room at Hayward's Hotel; Mr. Gibson in the chair.

**THE SAINTS.**—Under one of their denominations, we know not which, these persons had a meeting at Manchester, on Wednesday, March 7, to testify the purity of their Christian principles, by insulting and calumniating their neighbours. The Boroughreeve, the first magistrate of the town, deemed it consistent with his official station to take the chair. Some Catholics attended, and, among them, Mr. Cleary, who, we are informed, is a Catholic schoolmaster. Mr. Cleary several times attempted to reply to the calumnies of the noly men, who were fifteen in number, but he was twice ordered into

custody by the chairman, and obliged to desist. He, however, challenged the whole party, or any one, to a public discussion, which the lovers of truth thought it wise to decline, and abruptly broke up. The collection at the door amounted, according to one account, to 5s., according to another, to 3s. 9d. *Tempora mutantur.* We understand, that Mr. Cleary intends to publish a pamphlet to expose the iniquities of the saintly vagabonds.

**LIVERPOOL.**—We rejoice to learn that on St. Patrick's day, the first stone of a new Chapel was laid, and immediately after, the first stone of a School-room, to be attached to St. Patrick's Chapel. We learn from the Liverpool Journal, that the Committee for building the Chapel, have already received £3,539, towards the expenses.

Of a Ball lately given in that town, for the benefit of a Catholic Charity, the Journal writes, "the net proceeds of the ball, including donations, it is expected will exceed £400. The largest sum received on any former occasion was £140."

**LEEDS.**—**NEW CATHOLIC CHAPEL.**—This beautiful edifice, which is built in the gothic style of the 14th century, is now nearly completed. Its site is upon an eminence, and it is calculated to accommodate about 700 persons. It is principally lighted by a lantern tower, reflecting a "dim religious

light" on the interior of the edifice. Much, however, remains to be done in the ornamental parts of the structure, which are intended to correspond with the architecture. The foundation stone was laid on the 1st of March 1831. It is dedicated to St. Patrick. The friends of the late venerable Albert Underhill, who for thirty years was pastor of Lady-lane Chapel, will be glad to learn, that in this chapel a tablet is erected to his memory. We are sorry to learn that this Chapel, like so many others, is under heavy embarrassments..

**KEMMERTON RECTORY.**—Bishop Goodman died on the 19th Jan. 1655; and an office copy of his will, in the possession of G. W. Counsel, Esq. dated Jan. 17th 1655, which was proved in the Prerogative Court of Canterbury, Feb. 16th same year, contains the following remarkable passage; "I do here profess, that, as I have lived, so do I die, most constant in all the articles of our Christian faith, and in all the doctrines of God's holy Catholic and Apostolic Church, *whereof I do acknowledge the Church of Rome to be the Mother Church; and I do verily believe that no other Church hath any salvation in it, but only so far as it concurs with the faith of the Church of Rome.*"—The deed whereby the advowson was granted to the Corporation of Gloucester is dated in 1638, and provides, that on a vacancy of the Rectory,

the avoidance is to be made known to the Wardens of the Hospital of Ruthin, and the Aldermen of that borough, to the intent that some of the blood of Goodman may be presented; and if none of the family offer, then it goes to the son of the Mayor or senior Alderman.

**THE FAST DAY.**—This day was observed by eating bacon at dinner, instead of other meat, which was, however, plentifully devoured at supper. A grocer, in Birmingham, declares, that he never before sold so much bacon in one day; the buyers observing, that they bought it in order to keep the fast. The clergy of the establishment made it an occasion to inveigh against Catholics and Dissenters, and this to propitiate the God of charity!

#### IRELAND.

**TITHES.**—The question of tithes seems practically settled in Ireland, and those, who view with indifference the periodical starvation of thousands of the poor, are sometimes in a fury, and sometimes in tears, at the possibility, that some of the Protestant clergy, who have been the principal cause of the miseries of Ireland, may be obliged to part with their carriages and horses, in order to live honestly. The British Parliament has appointed committees to investigate the question of tithes; and to observe both the reality and the appearance of impartiality, excluded Catholics from each of the committees, which comprise our most fu-

rious enemies, and, among more than twenty witnesses examined, but one Catholic. That Catholic, however, was the celebrated Bishop of Kildare. We subjoin the remarks of the Morning Chronicle upon the first examination of this distinguished prelate. "A very lively sensation was produced in certain political circles, by the examination of Doctor Doyle before the tithe committee, on Saturday. Unwilling to incur the hazard of any partial misrepresentation of his evidence, we forbear repeating the statement of its purport current in the clubs; but we may say, that the answers of this accomplished divine were delivered in language the most decisive and uncompromising, characterised throughout by a vigour, energy, and comprehensiveness of thought, calculated to give great authority to his opinions. Truths more bold, or in a shape more imposing, have seldom been uttered before a British House of Commons. It is none of Doctor Doyle's fault if the legislature should act upon any imperfect or erroneous conception of the state of feeling in Ireland upon this great subject. He is to be examined again to-morrow."

**IRISH COLLEGE, PARIS.**—The appeal of the Trustees of the Irish College in Paris, against the award of the Commissioners for paying to British subjects the amount due to them, by virtue of the Treaty of Paris, May 30, 1814, in compensation for their "property unduly

confiscated by the French authorities, as well as for the total or partial loss of their debts or other property, unduly detained under sequestration since 1792," which award of the Commissioners had decided on rejecting the claims of the Irish College, on the ground, that the property devoted to the purposes of education in the aforesaid College, came under the operation of the law against superstitious uses, came to a hearing before the Privy Council, on the 25th of February. The cause of the Irish College was advocated by Mr. Quin and Mr. O'Connell. The decision of the cause was deferred till the Monday following, when the Master of the Rolls confirmed the award of the Commissioners, and left the Trustees of the College without resource. We understand that the sum intercepted by government, and withdrawn from the education of the Irish Catholic Clergy, by this decree, amounts to £50,000. The English Catholic Clergy, as our readers may remember, were defrauded of £120,000.

A correspondent writes thus, in anticipation of a more honest award: "We sincerely hope, that this may be more successful than the appeal of the Colleges of Douay and St. Omers. The times are more favourable for doing justice to the Catholics; and it behoves oppression to be cautious. It may be asked, how can it be expected, that the Catholics of Ireland will

pay tithes and assessments voluntarily to a clergy they disown, while the government appropriates to its own use, the pittance of Catholic property vested abroad for education, when education was denied them at home, and which accidentally fell under the controul of the Commissioners.

#### TUAM CATHOLIC CATHEDRAL.

Of this superb building, the correspondent of an Irish provincial journal, writes thus; "Its appearance is truly magnificent. The character of the building is Gothic, ornamented with a mixture of a more florid style, so blended and softened, as not to overpower but to add grace and beauty to the original design. A chaste and classical chisel has traced in conceptions, nothing inferior to ancient efforts in that department of art—the sublime Arch—the rich Castellations—the graceful Mineret—the Embrasure—the Cornice—the Spire—the Buttress—the Parapet, &c. &c. A Tower ornamented by appropriate Buttresses elevates itself in front, as it were the giant-guardian of the sacred place. From the entrance of the Tower to the grand Oriel Window, you measure 173 feet—the Nave is 33 feet wide—the lateral Aisles 17 each, besides the Transepts measuring 137 by 33; the walls rise over a chiseled base to the height of 44 feet. Six square Towers—one at each angle, harmonised into an octagon by Castellations, strike the eye at once

as a prominent feature in the architectural beauty of the Edifice. The front Tower is not yet finished: according to proper calculation of Spires and Steeple—it will ascend to an elevation of 190 feet. We entered the Church by an ornamented Gothic door in this Tower—the sun was bursting in a flood of glory from the East, infused in all its strength through the grand Oriel Window immediately opposite the entrance, disposing light and shade in beautiful minglings through columns—Arches—Transepts—the Chancel and the Aisles. This window stands 42 by 18 feet in width; the roof is in a state of great forwardness."

#### MARRIAGES.

On the 4th of March, at Summer-hill, by the Most Rev. Doctor Murray, John Sampson, Esq. oldest son of Denis Sampson, Esq. of St. Stephen's green, to Fanny Louisa, third daughter of the late Michael Henley, Esq. of La Mancha, county Dublin.

On the same day, in Townsend street, by the Rev. Mr. Whelan, Mr. Philip Brady, of Talbot-street, to the very amiable Miss Agnes Kelley, sister-in-law to James Rooney, Esq.

On the 28th of February, by the Rt. Rev. Dr. Cantwell, R. C. Bishop of Meath, Mr. Terence Molloy, of Ballard, near Tulla-

more, to Miss Guinness, eldest daughter of Mr. Samuel Guinness, of Spring-garden.

February 14, at the Catholic chapel, Appleton, by the Rev. J. Sharples, and afterwards at the Parish Church, Preston, Mr. Wm. Sharples, merchant, of Liverpool, to Miss Eccles, of Bold.

#### OBITUARY.

*Rome, February 14.*—Death has been busy here in high places. Not long ago we witnessed the funerals of Cardinal Nasalli and Cardinal delle Marmora, of Monsignor Testa, Father Scandellari and Abate Giovanni Sala, of the Dataria.

We have now to add the deaths of three more Cardinals, who have rapidly followed each other to the grave, in the short space of eight days. These are their Eminences Cardinal Gazzola, Cardinal Mazio, and Cardinal Guerrieri Gonzaga.

**BONAVENTURA GAZZOLA** was born at Piacenza, in 1744. He became a friar of the Minor Observants of the Franciscan Order. Equally distinguished for his learning, ability, and piety, he successively filled the chief offices of his order; and was for many years a strenuous labourer in several of the ecclesiastical congregations in Rome. Pius VII. appointed him Bishop of Cervia, and in 1820, translated him to the See of Montefiascone and Corneto. He was

made Cardinal by Pope Leo XII. on the 3rd of May, 1824. Except when business called him to Rome, this distinguished ecclesiastic resided constantly in his diocese, where he died mature in years, and rich in merits and good works, on the 29th of January, 1832.

**RAFAELLE MAZIO** was born at Rome, in 1765, was educated in the Roman College, and distinguished himself by the great progress which he made in all the elegancies of polite and classical literature, and especially by the purity of his Latin style. In this accomplishment he rivalled Monsignor Testa, and Monsignor Gasperini. He accompanied Cardinal Consalvi in his legation to Paris, in his visit to London in 1815, and to the Congress of Vienna. In like manner he attended Cardinal Spina to the Congress at Leybach in 1821. For many years Monsignor Mazio was Secretary of the Consistory, and Secretary of Latin Letters. On the promotion of Monsignor Turiozzi to the Cardinalship, he was made Assessore del S. Offizio, and continued in that office till his health declined in 1829. In reward of his merits, Pope Pius VIII. made him Cardinal, at the same time with Cardinal Weld, on the 15th of March, 1830. He died at Rome, on the 4th of February.

**CESARE GUERRIERI GONZAGA** was born at Mantua, 2nd of March, 1749. His Eminence has devoted

a long life to the service of the Holy See, chiefly in the secular and financial departments of the government, distinguished on all occasions by good sense, activity and moderation. He had been several years treasurer, when on the 27th of September, 1819, he was elevated to the Cardinalitial dignity by Pope Pius VII. By Pope Leo XII. he was made Secretary of Memorials. His Eminence was only Cardinal deacon; and never received any higher Holy Orders. He had retired to rest apparently in his usual health, but was found dead in his bed on the 6th of February.

By the recent deaths of so many Cardinals, while only Monsignor Sala and Monsignor Lambruschini have, by his present Holiness, been raised to the purple, the Sacred College is reduced below its usual numbers. There are now but forty-nine Cardinals, and twenty-one *Cappelli vacanti*. Of the surviving Cardinals, five are above eighty years of age, and fourteen others above seventy. Cardinal Naro and Cardinal Caprano are, we regret to say, in a very bad state of health.

At Turnham Green, near Hammersmith, in her 76th year, Mrs. Elizabeth Moore, a lady much respected for her extensive and unostentatious charities. She was interred in the Catholic Chapel, Moorfields, on the 3rd of March.

On the 25th of February, at Hazlewood-hall, near Tadcaster, awfully sudden, the Rev. William Chew, domestic chaplain to the Hon. Sir Edward Vavasour, Bart. of Hazelwood. He was conversing with great cheerfulness with the Dowager Lady Stourton, when he fell down and instantly expired. He had burst a small blood vessel near the heart.

On Friday morning, the 2nd of March, at Port Saint Marnock, of consumption, aged 20 years, Luke Plunkett, second son of Luke Plunkett, Esq. of Portmarnock, county of Dublin.

At Killorgan, county Kerry, of fever, the Rev. Mr. Barrett, Catholic Curate.

On Tuesday, March the 6th, the Rev. Edmond O'Shaughnessy, R. C. Curate of Clondagad, county Clare.

On Thursday morning, the 10th of January, at Newcastle-upon-Tyne, aged 68, Mr. Nicholas Giles, architect, much and deservedly respected.

On Monday, February the 6th, at the Chapel-house, St. Chad's, Birmingham, Mr. G. Mascall, aged 82.

Early in March, at Northampton, Mrs. Nevil, relict of Cosmas Nevil, Esq. of Holt, Leicestershire.

R. I. P.



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**THE COMMITTEES ON IRISH TITHES.**

The clergyman “takes advantage of a famine—brings up, as it were, the rear of divine vengeance, and becomes, in his own person, the last great scourge of the husbandman.”—GRATTAN.

How unreasonable are the Irish! Do they not know that absolute happiness and absolute misery are non-entities? that all happiness and all misery are merely the result of comparison? Thus, if a man have the head-ache, he is not to be pitied when his neighbour has the tooth ache. The man, who has the gout, is comfortable, because another has the stone; the latter is comfortable because a third has both; and this third is supremely blessed, because, next door, they are visited by the Cholera Morbus. If this principle be applied to the case of the Irish people, it will certainly be a source of the sweetest consolation. The generation is not passed away, that was familiar with the pitch cap, and the triangle, and the other memorials of 98, when the evening’s amusement, after you were charged with wine, was, to “go a sniping,” or, if like the dreadful conspirators of the wooden sword, lately arrested in London, you preferred that species of manual exercise, you would practise upon any straggler, that should cross your path in your evening ride. But even they had improved on the fate of their forefathers. Mr. M. Carey of Philadelphia published, in 1823, a second edition of his *VINDICIÆ HIBERNICÆ, OR IRELAND VINDICATED*, the materials of which work are principally furnished by the enemies of the people, and therefore are incontrovertible evidence against themselves. We regret much that this most useful work is so little known in Eng-

land; as it would communicate to the just, and generous, and honourable portion of the British nation adequate motives to blush for the abominations of their fathers, and to clamour, more loudly than Irishmen themselves, that justice may be instantly administered to that long oppressed people, and that some species of atonement may be, however tardily, performed, for the iniquities of other days.

We shall present our readers with a few extracts taken from Moryson, Leland, Cox and others; which are quoted to illustrate the deplorable results of the persecutions, massacres, and oppression of every description, which characterized the reign of the "good Queen Bess."

"Because I have often made mention formerly, of *our destroying the rebels corn, and using all means to famish them*, let me now by two or three examples, shew the miserable estate to which they were thereby reduced.

"Some old women about the Newry used to make a fire in the fields, and divers little children, driving out the cattle in the cold mornings, and coming thither to warm themselves, *were by these women surprised, killed, and eaten*; which was at last discovered by a great girl, breaking from them by the strength of her body; and captain Trevor sending out soldiers to know the truth, *they found the childrens' skulls and bones*, and apprehended the old women, who were executed for the fact. No spectacle was more frequent in the ditches of towns, and especially in wasted countries, than to see *multitudes of these poor people dead, with their mouths all coloured green by eating nettles, docks, and all things they could rend up above ground.*" \*

"The miseries, which the wretched Irish endured from the vicinity of the royal forces, which prevented them from seeking any means of subsistence, were afflicting to the humanity even of their enemies. *Thousands perished by famine; and every road and district was encumbered by their unburied carcasses. The hideous resources, sought for allaying the rage of hunger, were more terrible even than such desolation.*" †

"They performed that service effectually; and brought the rebels to so low a condition, that they *saw three children eating the entrails of their dead mother*, upon whose flesh they had fed twenty days, and roasted it by a slow fire; and it was manifest, that *some older people*

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\* Moryson—apud Curry, I. 49.

† Leland, II. 487.

*had been in that starving condition, that they murdered and eat children for a long time together, and were at last discovered and executed for that barbarity. In short, the famine of Jerusalem did not exceed that amongst the rebels of Ireland."* \*

"And as for the great companies of soldiers, gallowglasses, kerne, and the common people, who followed this rebellion, the numbers of them are infinite, *whose bloods the earth drank up, and whose carcasses the fowls of the air and the ravening beasts of the field did consume and devour.* After this followed an extreme famine: and such whom the sword did not destroy, the same did consume and eat out; very few or none remaining alive, excepting such as were fled over into England: and yet the store in the towns was far spent, and they in distress, albeit nothing like in comparison to them who lived at large; for *they were not only driven to eat horses, dogs, and dead carrions; but also did devour the carcasses of dead men,* whereof there be sundry examples; namely, one in the county of Cork, where, *when a malefactor was executed to death, and his body left upon the gallows, certain poor people secretly came, cut him down, and did eat him;* likewise in the bay of Smeere-weeke, or St. Marieweke, the place, which was first seasoned with this rebellion, there happened to be a ship to be there lost, through foul weather, and all the men, being drowned, were there cast on land.†

"The common people, who had a long time lived on limpets, ore-wads, and such shell-fish as they could find, and which were now spent; *as soon as they saw these bodies, they took them up, and most greedily did eat and devour them: and not long after, death and famine did eat and consume them.* The land itself, which, before those wars, was populous, well inhabited, and rich in all the good blessings of God, being plenteous of corne, full of cattell, well stored with fish and sundrie other good commodities; *is now become waste and barren, yielding no fruits, the pastures no cattell, the fields no corne, the aire no birds, the seas, (though full of fish,) yet to them yielding nothing.* Finallie, every waie the curse of God was so great, and *the land so barren both of man and beast,* that whosoever did travell from the one end to the other of all Munster, even from Waterford to the head of Smeere-weeke, which is *about six score miles, he would not meet anie man, woman, or child, saving in towns and cities; nor yet see anie beast, but the very wolves, the foxes, and other like ravening beasts;* many of them laie dead, being famished, and the residue gone elsewhere." †

"Such horrible and lamentable spectacles there are to beholde, as

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\* Cox, 449.

† Hollinshed, VI. 459.

the burninge of villages, the ruyn of churches, the *wastings of suche as have been good townes and castells: yea, the view of the bones and sculles of the ded subjectes, who, partelie by murder, partelie by famyn, have died in the feelds, as, in troth, hardelie any Christian with drie eies could beholde.*" \*

"1567. Never sawe I a more waste and desolate lande, no, not in the confynes of other countries, where actual warre hath contynuallie ben kepte by the greatest princes of Christendomme, and there herd I *suche lamentable cryes and dolefull complayntes, made by that small remayne of poor people which yet are left.*" †

"Moryson, having stated that the submissions of the Irish were at length received, informs his reader, that it took place 'partly out of human commiseration, having, with our own eyes, daily seen the lamentable state of the country, where we found every where men dead of famine.' He adds, 'we have been credibly informed, that in the space of a few months, there were above three thousand starved in Tyrone.' " ‡

Spenser, the poet, who had been eye witness of these horrors, gives the following advice. Having proposed, that twenty days should be allowed to the "rebels" to come in, he continues:

"Afterwards, I would have none received, but left to their fortune and miserable end: my reason is, for that those, which will afterwards remaine without, are stout and obstinate rebels, such as will never be made dutiful and obedient, nor brought to labour or civill conversation, having once tasted that licentious life, and being acquainted with spoyle and outrages, will ever after be ready for the like occasions, so as there is no hope of their amendment or recovery, and therefore needfull to be cut off.

"The end will, (I assure me,) bee very short, and much sooner than it can be in so great a trouble, as it seemeth, hoped for, although there should none of them fall by the sword, nor bee slain by the sword; yet thus being *kept from manurance*, and their cattle from running abroad, by this hard restraint, *they would quietly consume themselves, and devoure one another*; the prooffe whereof I saw sufficiently in these late warres of Munster; for *notwithstanding that the same was a most rich and plentiful countrey*, full of corn and cattle, that you

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\* Sydney, I. 24.

† Ibid.

‡ Moryson—apud Curry. I. 50.

would have thought they should have been able to stand long, yet, in one yeare and a halfe, they were brought to such wretchednesse, as that any stony heart would have rued the same. Out of every corner of the woods and glynnes they came creeping forth upon their hands, for their legges could not beare them; they looked like anatomies of death; they spake like ghosts crying out of their graves; they did eate the dead carrions, happy where they could find them, yea, and one another soone after, insomuch as the very carcasses they spared not to scrape out of their graves; and if they found a plot of water-cresses or shamrocks, there they flocked as to a feast for the time; yet not able long to continue therewithall; that in short space there were none almost left, and a most populous and plentiful country SUDDAINLY LEFT VOYDE OF MAN AND BEAST." \*

We shall quote another extract, to shew that in later times the ascendancy had not forgotten the lessons which their fathers had taught them.

"About the years 1652 and 1653, the plague and famine had so swept away whole countries, that a man might travel twenty or thirty miles, and not see a living creature, either man, beast, or bird; they being either all dead, or had quit those desolate places; our soldiers would tell stories of the place where they saw a smoak; it was so rare to see either smoak by day, or fire, or candle by night. And, when we did meet with two or three poor cabins, none but very aged men, with women and children, and those, with the prophet, might have complained, ('we are become as a bottle in the smoak, our skin is black like an oven, because of the terrible famine;') *I have seen those miserable creatures plucking stinking carrion out of a ditch, black and rotten, and been credibly informed, that they digged corpse out of the grave to eat:* but the most tragical story I ever heard, was from an officer commanding a party of horse, who, *hunting for tories in a dark night, discovered a light, which they supposed to be a fire, which the tories usually made in those waste countries, to dress their provisions, and warm themselves; but drawing near, they found it a ruined cabin, and, besetting it round, some did alight, and peeping at the window, where they saw a great fire of wood, and a company of miserable old women and children sitting round about it, and betwixt them and the fire, a dead corpse lay broiling, which, as the fire roasted, they cut off collops, and eat.*"\* (C. 5. pp. 127. &c.)

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\* Spenser, 165.

† Laurence, 86.

This was not long after the date of that, which was called "the Irish massacre," 1641, to which we may refer on some future occasion. If the "massacre" itself were not altogether a fable, it was certainly well avenged. The following extract from a very popular pamphlet,\* will convey a specimen of the spirit of the ascendancy of that day.

"J begge upon my hands and knees, that the Expedition against them may be undertaken while the hearts and hands of our Souldiery are hot, to whom I will be bold to say briefly: Happy is he that shall reward them as they have served us: and Cursed be he that shall doe that work of the Lord negligently! *Cursed be he that holdeth back his Sword from blood !!! yea, Cursed be he that maketh not his Sword starke drunk with Irish blood !!!* that doth not recompence them double for their hellish treachery to the English! *that maketh them, not heaps upon heaps!! and their country a dwelling place for Dragons, an Astonishment to all Nations!!* Let not that eye look for pity, nor that hand be spared, that pities or spares them! and *let him be accursed that curseth them not bitterly!!!!*" (P. 436.)

Our readers will surely have pictured to themselves something of an idea of the state of Ireland in former times, and perhaps our Irish readers have already blushed at their discontent with the happiness, which they enjoy at present. More especially ought they to feel ashamed of their hostility to the clergy of the establishment: for, although these men seem to have, least of all, partaken of the improvement generated by the progress of events,—some of them speaking of the shedding of Catholic blood, as of a vernal shower refreshing a heated atmosphere, and giving life and fertility to a parched and sterile soil; others protesting, that the cry of "Hell or Connaught" would leave the serfs an alternative, which should be denied them; and the organ of them all pronouncing the wanton massacre at Newtownbarry a "salutary blood letting," which would "be long remembered, with advantage, by the surviving patients,"—yet, we much question, whether, at the present day, an equal number of their bishops would figure in a scene, such as we are about to describe.

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\* THE SIMPLE COBLER OF AGGAVAM.—Carey states, that "this work was received with such approbation, that it passed through several editions"

In 1627, in the reign of Charles I. the Irish, as the English, Catholics were the objects of the most sanguinary and atrocious code of laws. Yet, in the distress of their king, they made an offer to raise an army in his defence; but stipulated that they should be tolerated in the exercise of their religion, and should be restored to some few other trifling rights of British subjects.\* This, their proposal, was resisted by the bishops of the political church, whose names are subscribed to the following document. (P. 45.)

“The religion of the Papists is *superstitious and idolatrous*; their faith and doctrine *enormous and heretical*; their church, in respect to both, *apostatical*. To give them, therefore, a toleration, or to consent, that they may freely exercise their religion, and profess their faith and doctrine, is a *grievous sin*, and that in two respects; for, first, it is to make ourselves accessary not only to their *superstitious idolatries and heresies*, and, in a word, to all the *abominations of Popery*, but also, (which is a consequent upon the former,) to the *perdition of the seduced people, which perish in the deluge of the Catholic apostacy*; secondly, to grant them a toleration in respect of any money to be given or contribution to be made by them, is to *set religion to sale, and, with it, the souls of the people, whom Christ hath redeemed with his blood*. And, as it is a great sin, so it is also a matter of most dangerous consequence, the consideration whereof we commit to the wise and judicious, beseeching the God of Truth to make them, who are in authority, zealous of God’s glory, and of the advancement of true religion; zealous, resolute, and courageous against *all Popery, superstition, and idolatry*.

|                        |                          |
|------------------------|--------------------------|
| James Armachanus,      | Andrew Alacdens,         |
| Mal. Casellen,         | Tho. Kilmore and Ardagh, |
| Anthony Medensis,      | Theo. Dromore,           |
| Tho. Fern and Leghlin, | Mic. Waterford and Lis-  |
| Robert Dunensis,       | more,                    |
| Richard Corke,         | Fra. Limerick.” †        |

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\* “The toleration they desired,” according to Curry, “was no more than some respite from the oppressions and extortions of the ecclesiastical courts; and to have all proceedings against them in those courts for religion, suspended; to be released from those exorbitant sums which they were obliged to pay for their christenings and marriages; and particularly to have the extravagant surplice fees of the clergy, and the extraordinary warrants for levying them, abolished.”

† Rushworth, II. 22.

We are aware that Luther, Calvin, and the other early Reformers, both in word and deed, advocated persecution; but a more formal declaration in its favour, and one, which more involves all fellow believers with the authors, has not perhaps been given to the Christian world. Yet the ministers of the same sect have, ever since, been faithful to the model here set before them. When the Boa Constrictor twines himself around the Tiger or Buffalo, and, at the proper stage of the work of death, breaks first one bone, then another, it is melancholy to hear the dismal groan from the wretched victim, which accompanies each fracture. Such has been the accompaniment from the body alluded to, whenever a fresh link has been struck off from the chain of persecution. Their monotonous cry has always been sent forth, "the Church is in danger." "Oh! give us full license to oppress, to plunder, and to massacre: we have no other basis, on which to stand. If we cannot persecute we must fall."

Whether or not a prediction, so complimentary to themselves, shall be verified, is a question which we do not consider it worth while to argue. The time is come, or nearly arrived, when it may be put to the test. Catholics and Dissenters have been in a great degree emancipated from their former thralldom, and they are beginning to make good use of their freedom. It was always said, by the advocates of existing monopoly, that, when emancipation should be granted, the Catholics would proceed to ulterior objects. Upon this objection, many rested their opposition to that measure. But what was this but directing their attention to ulterior objects? What was it but to tell them, that emancipation in itself, was a mere name?—that real practical grievances existed, which could not be redressed until that measure should pass, but to the redress of which they would surely proceed, as soon as they should be placed in a condition to do so?

Assuredly this reasoning was correct. Emancipation alone was a mere sound, *vox et præterea nihil*. And if Catholics, in the tempest of agitation, have occasionally declared, that they would be satisfied with that measure, it was not surely to be inferred, that they would quietly endure those oppressions, the removal of which was the grand ob-



ject of all their labours in the exertions to attain it. No, emancipation was necessary in order to enable the people to rescue themselves from the multitudinous grievances, which were the creatures of an artificial ascendancy. Emancipation was in fact, but the corner stone of the great fabric of Religion, which the O'Connells, the Sheils, the Burkes, the Lamberts, the Blackneys, &c. assisted by their virtuous Protestant fellow labourers, are now erecting in Ireland.

Among the numerous evils, which have resulted to the people of Ireland, from the barbarous system, under which they have been suffered to vegetate, none has been found more intolerable than tithes. We speak, of course, of standing permanent evils. For in reality the administration, not of justice, but of law, the orange amusements, and the yeomanry gambols, are still more serious, inasmuch as life is the most precious of earthly possessions. Tithes, however, form a part of the system, they form a yoke under which the poor Catholic perpetually, and without intermission, is condemned to groan.

We shall not enter, at present, into an argument upon the origin, the nature, or the destination of tithes. We shall content ourselves with observing upon their pressure upon the people. This is two-fold. The people cannot longer endure them, in the first place, in consequence of the wanton injustice of the application : in the second, in consequence of the oppressive nature of the collection of them. The parsons rely upon the principle, *that the labourer is worthy of his hire* ; and in practice, they deduce this consequence, *that he is worthy of another man's hire* ! Hire implies, that you labour in consideration for your pay. But what labour do the people receive from the parsons ? How, in fact, are these men at all known to the people ? We answer plainly : Only as their oppressors and their plunderers. In many parishes of Ireland, it is notorious there is neither church nor Protestant ; in very many, the latter amount to a few families, and in all, events seem, under the blessing of Heaven, to be rapidly advancing the time, "when," to use the words of Moore, "this Church without a Religion shall have left them a Church without a Laity, and when one who inquires, 'Where is the Protestant People of Ireland ?' may receive

nearly the same answer as that Inspecting Colonel, who, on asking, 'Where is the Donegall Light Troop?' was answered by a solitary voice, 'Here I am, your Honour!'" \*

The monstrous injustice of compelling a Catholic people to pay a Protestant clergy, glaring as it is in itself, is illustrated by the conduct of the British government towards Canada.† When this province was added to the British dominions, it was entirely Catholic, and the tithes were paid to the Catholic clergy. A law was therefore passed, enacting, that any Protestant, who should settle there, should be exempt from the burden of tithes. This was just: but let us ask, in the words of the eloquent Sheil, if that, which is unjust on the St. Laurence, is just on the banks of the Shannon? Are the rules of right and wrong subject to the variations of geography? We must be allowed to adopt the sentiments of the learned, philosophic and patriotic Bishop of Kildare and Leighlin, and express our hope, that the hatred of the people of Ireland to tithes will be as lasting as their love of justice.

In a former article, animadverting upon the system of tithes in England, we observed, that the evils of that system were not mitigated by the mode of collection, and we stated an instance of partiality, very galling to the Catholics of Oscott and the neighbourhood. It is in Ireland, however, where the odious system displays its "*unblushing honours*" with the most offensive ostentation. We are somewhat reluctant to illustrate our position by a few examples; for, gross as are the following cases of exaction, we apprehend,

\* Memoirs of Captain Rock, 3rd. edition, p. 257.

† "Every religion is tolerated in the fullest sense of the word, and no disqualifications are imposed on any persons, on account of their religious opinions. The Roman Catholic religion is that of the great majority of the inhabitants, and by the Quebec Bill of 1774, the ecclesiastics of that persuasion, are empowered by law to recover all the dues which, previous to that period, they were accustomed to receive, as well as tithes—that is, from the Roman Catholic inhabitants; *but they cannot exact tithes, or dues, from Protestants, or of lands held by Protestants*, although formerly such lands might have been subjected to dues and tithes, for the support of the Roman Catholic Church."—WELD. Capt. Rock, p. 302.

that every Irish reader will laugh at us for stating them, whereas he could present us with numerous instances of far greater severity. However, we shall adduce them, as they are bad enough to induce every feeling and virtuous man to labour for the destruction of a system, of which they form an illustration. The first is taken from the *Catholic Journal* into which it was copied from the *Waterford Chronicle*.

“ A poor man, named Pat Bryan, lives in Haggard, in the mountains of Glanmore, having a poor hovel, he built himself on half an acre of ground; the land about him is let for 10s. an acre; he has been ill for a long time, supported by the charities of the parish, having four children and a poor wife. A day or two ago, he was called on for the tithes—there were rectorial tithes, corporation tithes, and vicarial tithes. Having nothing to pay them, the collectors took from off him the only blanket he had.

“ But it would be well if it ended here—hear the sequel :—

“ The zealous parish priest of Slieverue, the Rev. J. Fitzpatrick, and his coadjutor, the Rev. Mr. Foran, were collecting yesterday, a subscription to purchase a coffin, and shroud—for what? to bury the corpse of the man who died on the night of the day, that he was stripped of his blanket!!!”—*WATERFORD CHRONICLE*.

The next is from the *Waterford Chronicle* of December last, and is contained in a communication from a correspondent.

“ Catherine Carrol is a poor woman, living at Ballytruckle, on the Kil St. Laurence road, in a wretched cabin, and until this year, she was never called on to pay incumbent money. The hand of affliction was upon this poor creature; her son lay in bed sick—it proved his death bed—if bed may be called, the wretched wad of straw upon which he lay. A daughter, too, was lying down ill of a severe cold, with lumps in her throat. The collector called to demand the tax. The wretched woman had not the means of paying it. What was to be done? The whole house did not contain a sufficient distraint; but—let me restrain my indignation, while I tell it—the poor woman had just taken advantage of her children's illness—of their confinement to bed—to take off the only shirt and shift they possessed, to have them washed, and she had them unfortunately upon a bush at the door, drying at that moment. The eye of an ecclesiastical tax-gatherer, is comprehensive—

it takes in every thing. He saw the prize, and at one fell swoop, carried off the shirt of the boy! the shift of the girl!! the trowsers of the poor man!!! his stockings!!!! a waistcoat belonging to another child!!!! and an apron belonging to another daughter!!!!!! All, all, all, Sir, went to make nectar of the wine of a pampered ecclesiastic. But I have not done. 'The boy died yesterday, and on the bed of death, although this worse than Turkish act occurred on Friday week, this unhappy child knew not the comfort of a shirt, owing to the ruthless system of the church establishment. His little corpse is now lying naked. The poverty of the parents is excessive.'

The following is extracted from a speech of Mr. Blakeney, Member for the county Carlow, delivered on the 1st of March. The speech is not fully reported in the English papers, but the spirited proprietor of the *Dublin Freeman's Journal*, and we believe the same remark applies to the proprietors of the *Register and the Pilot*, supplies the deficiency to his Irish and to his Catholic readers in England, by means of a special reporter, to whom we are indebted for the following.

"Mr. Blakeney said, I rise to support the prayer of those petitions, but more particularly that from the parish of Gowran. It has the signatures of 300 respectable persons, who humbly pray for the total abolition of tithes. Gowran is a village in the centre of the parish, where the clergyman resides. He was one of the parsons first visited by the hurlers of that neighbourhood, when they applied generally for a reduction of tithes. Their address was much in those words. 'We are miserably circumstanced. Tithes and taxes rob us of the means of support for our families. We cannot clothe our children. We toil as hard, and live as poor as negroes. Wet potatoes are our food, and if we had enough of that same, what matter; but even those you take from us, and it often leaves our children hungry. We expect you will now consider us.' Such were the words generally spoken by the hurlers, and, I lament to say, there was much truth in the statement. On the following day, troops and police assembled at Gowran—the parson distrained for his tithe, and met no opposition. Gowran is distant about eight miles from Carrickshock, where the police suffered. It is a station for a chief of police. He had with him, at this period, a small force—twelve or fifteen in number, and had instructions a short time before this unfortunate affair, to accompany a clergyman in the neighbourhood whilst distraining for tithe in a parish contiguous. This reverend gentleman,

although aware of the massacre at Carrickshock, on the day preceding, pressed most earnestly for the attendance of the police, and that to take distress in a part of the country, where he knew considerable excitement prevailed. The chief, with much discretion, refused his assistance, feeling that after so recent a misfortune, his men could not divest themselves of strong feelings, and the consequence of a collision with the farmers at such a moment, would most probably be attended with most disastrous results. In a small parish of Powerstown, two miles distant, the poor parishioners were much aggrieved, and as I hold several statements of those grievances, verified on oath, I shall take leave, with permission of the house, to read the particulars of two of those affidavits:—

County of Kilkenny, to wit.

} Edward Kearney, of Tournnehaw,  
in the parish of Powerstown, in the  
said County, of which parish the

Rev. Thomas Vigors, is rector or incumbent, came before me this day, and voluntarily maketh oath, on the Holy Evangelists, that he was processed some time back, for the amount of a promissary note, which had been passed to the Rev. Thomas Vigors sforesaid for tithes, and of the amount of which note there remained but two-pence due, when deponent was processed; that on account of said two-pence, and the expense incurred by the recovery thereof, he had been twice processed. The ordinary price of a process is one shilling, and that in those expenses he has not included the labour and trouble of his personal attendance.

Sworn before me, this 15th day of June 1831,

his

WALTER BLACKNEY.

Edward ✕ Kearney,  
mark.

County of Kilkenny, to wit.

} Thomas Hely, of Tournnehaw, in  
the parish of Powerstown, in the  
said county, of which parish the Rev.

Thomas Vigors, is rector or incumbent, came before me this day, and voluntarily maketh oath, on the Holy Evangelists, that about one year back, this defendant paid to Mr. Richard Burtchaul, tithe-proctor, or receiver of tithes, to the said Thomas Vigors, the sum of four pounds nine shillings and sixpence, being one year's tithe, due by this deponent, to the said Thomas Vigors, which this deponent considered to be the sum really due by him to said Thomas Vigors. Deponent saith, that in some time afterwards, and much to his surprise, he was served with a process, at the suit of said Vigors, for the sum of sixpence, being a balance claimed to be due for said year's tithe, and for the costs of

said process, this deponent was charged, and made to pay the sum of one shilling, which deponent considers to be a great act of grievance, and more particularly, as he holds only fourteen acres of very middling ground in said parish.

Sworn before me this 15th day of June, 1831.

Thomas Hely.

WALTER BLACKNEY.

On this part of the subject, we invite the attention of the reader to some observations of Sir R. Musgrave. The extract, which we subjoin, embraces other topics also, but to them we shall have occasion subsequently to advert.

“ In considering those resolutions, the house labours under great disadvantages, for the report is premature. It had been sent in before the entire of the evidence had been heard. He did not wish to cast the least reflection on the gentlemen who gave the evidence, affixed to that report, but with very few exceptions they must, of course, be prejudiced in favour of the established church. The committee had to decide between the Catholic people, and the established clergy, and yet after having heard only part of the evidence, they had determined to reward the clergy, and to punish the people. The evidence before the house did, indeed, furnish some account of the origin, the nature, and the extent of the combination. But it did not supply the information above all things necessary. It did not fully supply the causes of that combination. It did not detail the cases of individual hardship, which exasperated the people. It did not shew how the tithe amounted to nine-pence, where the rent was only one shilling per acre. This evidence did not shew how the Catholic labourer, was obliged to carry on his back potatoes for four miles to the next market town, in order to pay the proctor; or how, after having thus encroached on his store of food in autumn, he was in summer obliged to have recourse to pawn-brokers, in order to purchase food at a dearer rate. This evidence did not shew how the proctor levied an arrear of tithe, from the Catholic widow, from whom the landlord had demanded no rent for thirty years, on account of her poverty, and because she supported a female lunatic relative—the proctor thus adding his infliction to the evils of poverty, and insanity. And yet such cases as these were detailed in the subsequent evidence, before the committee, but which had not yet been furnished to this house; and such cases as these led to the combination. There is one part of the evidence already furnished to the house, which must strike every person. It is the general custom in Ireland, not to demand tithes from the Catholic clergy, the Protestant rector, no doubt, recollecting that the

Catholic clergy had formerly, by the strong hand of power, been deprived of their benefices. Moreover, the rector often sees the Catholic priest obliged, from the want of a decent residence, to move about from one farm-house to another; and, therefore, when the priest did take some land, the rector generally allowed him to hold it tithe free. But in the parish of Graigue, where the combination commenced, the rector impounded the priest's horse, and sold him—the parishioners went in crowds to view the priest's horse in pound. One may easily imagine, what were the feelings of these Catholics, when they attended the sale of the horse, on which their pastor had visited them, in sickness and in distress. No resistance was made by the assembled multitude—there was no riot; but, from that moment they never paid tithes."

We are very well aware, that the real workings of the system are much more oppressive than might be supposed from the preceding quotations. And, now, let us ask, can it be supposed, that a nation will submit long to so unnatural a state of things? It is impossible. We often hear of the very amiable character of the Protestant clergy. We are often told that they are invaluable members of society, that, as resident gentry, they are very popular with their Catholic parishioners, and that their popularity is diminished only, by the unreasonable and factious declamations, of the real pastors of the people, the Catholic clergy. We will not flatly deny all this; but we shall take the liberty of quoting it, as one of the most extraordinary moral phenomena, of which the world has witnessed an example. It is perhaps founded upon the same principles, with the philosophy of the Jew.

*Shy.* Signior Antonio many a time and oft,

In the Rialto you have rated me

About my monies, and my usances;

Still have I borne it with a patient shrug;

For sufferance is the badge of all our tribe:

You call me—misbeliever, cut-throat dog,

And spit upon my Jewish gaberdine,

And all for use of that which is mine own.

Well then, it now appears, you need my help:

Go to then; you come to me, and you say,

Shylock, we would have monies; You say so;

You, that did void your rheum upon my beard,  
 And foot me, as you spurn a stranger cur  
 Over your threshold; monies is your suit.  
 What should I say to you? Should I not say,  
 Hath a dog money? Is it possible,  
 A cur can lend three thousand ducats? Or,  
 Shall I bend low, and in a bondsman's key,  
 With 'bated breath, and whispering humbleness,  
 Say this,—— ——  
 Fair Sir, you spit on me on Wednesday last;  
 You spurn'd me such a day; another time  
 You call'd me—dog; and for these courtesies  
 I'll lend you thus much monies.

*Merchant of Venice.*

It would seem, indeed, from the history of that patient people, that they have acted long on this principle. At length however, nature, which, as the philosophic poet tells us, though often restrained, will ever re-appear, has dictated to a portion of the people, that injustice and oppression ought to have some limit. They have in vain looked to government for such limitation, and they have been driven to the necessity of imposing it themselves. Accordingly they have, at different times, refused to pay the unjust, and exorbitant demands of a hostile, and rapacious clergy: but their resistance has generally been ineffectual. The tithes have been gathered at the point of the bayonet, and the heroes of Talavera, of Vittoria, and Waterloo have crowned the glories of their victorious career by a splendid victory over the houseless, shirtless, brogueless peasantry of Skibbereen.

All this seemed well.—Another affair, in which, indeed, the military took no part, for they are not disposed to murder where there is no resistance, occurred at Newtownbarry, where twenty-two unoffending individuals were immolated to the ecclesiastical Moloch. Scenes like these excited no extraordinary sensation. The people, indeed, were destroyed, but then their spiritual fathers were fed and paid. A little "salutary blood-letting" had taken place, and all was right. But another, and an awful, day was at hand. At Knocktopher, the same operation was about to be performed. One



of the peasantry was shot, but, in falling, he exclaimed to his companions, "Boys, I am gone, but remember Newtownbarry!" In an instant, twelve of the police were sacrificed to the vengeance of an infuriated people. Hence, it would appear, that this odious impost could not be levied without violence, and that the "blood-letting" might not be, like the Irishman's reciprocity, "all on one side."

General lamentation ensued. It will be remembered, that in the earlier part of the same year, the people, to the amount of more than 100,000, were in a state of starvation; that great numbers of them actually died, the victims of famine and consequent pestilence; and that several of the Catholic clergy became, as was to be expected, martyrs to their charity. And yet, to an application for relief from government, a deaf ear was turned. But now, that the established clergy became, in a few instances, reduced to the hard necessity of parting with their carriages and their horses of pleasure, and to banish themselves to the bleak, inhospitable, and barren wilds of Bath and Cheltenham, it instantly became necessary to provide for their relief. Accordingly, committees have been appointed, in both Houses of Parliament, to investigate the subject, and to devise schemes of amelioration.

These committees consist of the following individuals. That in the Lords comprises:

|                           |               |
|---------------------------|---------------|
| Archbishop of Canterbury, | Earl Caledon, |
| ——— Armagh,               | —— Rosslyn,   |
| Bishop of London,         | —— Gosford,   |
| ——— Killaloe,             | —— Harrowby,  |
| Duke of Wellington,       | Lord Durham,  |
| Marquis of Lansdowne,     | —— Dacre,     |
| ——— Downshire,            | —— Plunkett,  |
| ——— Clanrickarde,         | —— Wynford,   |
| Earl Grey,                | —— Chaworth,  |
| —— Carlisle               | —— Cloncurry, |

The committee of the House of Commons comprises the following names:

Mr. Stanley,  
 Sir R. Peel,  
 Lord Duncannon,  
 Sir J. Newport,  
 Mr. Goulburn,  
 — Brownlow,  
 — Carew,  
 — V. Fitzgerald,  
 — Estcourt,  
 — Penrhyn,  
 — Crampton,

Mr. Sadler,  
 Lord Ebrington,  
 Sir J. Byng,  
 Mr. Lefroy,  
 — J. Grattan,  
 — Littleton,  
 — Leader,  
 — Baldwin,  
 Sir T. Baring,  
 — R. Musgrave.

It cannot but be remarked by the reader, who is at all acquainted with the names above recorded, that good care has been taken to provide the parsons with zealous champions; whereas, a Catholic people are not represented in either house by a single Catholic member. At this it would be foolish, it would argue consummate ignorance of the past, to express surprise: indeed, the poet tells us we should be surprised at nothing.

To wonder not is the only art I know,  
 To make men happy and to keep them so.\*

But, in opposition to his principle, we have been unable to read, without astonishment, the assurance of the government, that all this was done *to avoid all imputation of partiality !!!* Surely here is reciprocity "all on one side."

But, in order to place their impartiality beyond all doubt, the committees, as we stated in our last No., having examined numerous witnesses, parsons, proctors, police officers, &c. &c. have examined but one Catholic. We make no complaint of this. That Catholic, as we then observed, was the Bishop of Kildare, and we believe, that his Lordship's evidence will be found to outweigh all that has been given against the people. Accordingly, to maintain to the

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\* Nil admirari prope res est una, Numici,  
 Solaque, quæ possit facere et servare beatum.

*Hor. Ep. lib. 1, ep. 6.*

end the impartiality, by which the beginning was distinguished, the committee of the Commons has printed a portion of the evidence, but not one word of the Bishop's; they have made their report on that portion, and the House has proceeded to legislate on that portion. It was in vain, that Mr. Brownlow urged the ministers to postpone the decision until the whole evidence should be before them. They were not to be diverted from their purpose by his sound and manly argumentation, by the impassioned eloquence of Sheil, the indignant denunciations of one Grattan, or the honest acknowledgement of the other, that the committee, of which he was himself a member, could not be expected to give satisfaction to the people. All was in vain. "Ireland," said Mr. Stanley, "was to be taught a lesson." And what is this lesson? That the people may starve, but that the parsons must be rich.

Accordingly, an act is passing, and, before this No. shall be in the hands of our readers, will have passed the House, providing, that the clergy shall be paid the arrears of the tithes of last year from the public purse; that those arrears shall be levied from an impoverished people by the government itself; that tithes shall no longer be collected under that name, but that the parson shall have a claim upon the land itself. Thus the people are to be relieved, by giving the parson a greater portion of the property of the country than he had before. The people will be relieved by an addition to their burdens, as impartiality has been manifested by the exclusion of Catholics from the two committees. Who shall, after this, pretend to detect a paradox in Hesiod's celebrated line.

Fools! not to know, that half exceeds the whole.\*

How deeply do we regret, that, in the divisions which have taken place on this subject, we have not seen the name of a single English Catholic. We dare not insert the expression, which has been made of the feelings of Irishmen upon the

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\* Νηπιοι ουδ ισασιν οσον πλεον ηωισο παντος.

subject. We should be very sorry to become the medium of dissension between two classes of brethren.

If, however, the English Catholic members have been supine, bodies of English Protestants have been by no means indifferent to the contemplated injustice. The Political Union of Birmingham has petitioned against it, and contrasted the reluctance of Parliament to relieve the 100,000, starving tithe payers, with its alacrity to relieve tithe-receivers, from the hard necessity of selling their carriages, and rustivating at Cheltenham. The petition of the Northern Union, after stating, that according to the present system, "the Sacramental Chalice may be said to have been filled with blood, almost as often as it has been filled with wine," concludes thus:

"That, being persuaded that the public feeling of no part of his Majesty's dominions will go along with the government in this attempt: recollecting that Scotland redeemed herself from that infliction, which is now sought to be perpetuated in the case of Ireland, by a resistance which all the power of England was never able to subdue: knowing that this resistance is still most justly regarded by the Scottish people, as the most glorious circumstance recorded in their public annals: considering the unexampled wretchedness of Ireland, as resulting solely from one continued series of convulsive struggles, for the self same object, whilst bound for two centuries in adamantine fetters, and enduring, as it were, the beak and talons of this vulture in her liver:—remembering all these things, and having, besides, abundant reason to be convinced, that even in England, the system of tithes, if not indeed the whole fabric of the Church establishment, contains within itself an explosive principle, which a much less spark might fire, your petitioners earnestly solicit your honourable house, to countenance no course, by whatsoever minister proposed, but one of conciliation and redress, upon this dangerous and vital question, which never can be settled in the way which seems to be proposed, and in which one single further instance of erroneous policy may, as they respectfully submit, prove adequate, not only to subvert an administration, but possibly also to destroy the state."

This article has grown upon us, so that, though we have much to add, we must content ourselves with stating our conviction, that the measures proposed, will be entirely unsuccessful in Ireland, and that shortly the whole tithe system will be abolished even in England.

[We intend, in our next, to offer some remarks on the new plan of National Education in Ireland. The following essay has an important bearing upon the subject, and is well calculated to remove the prejudices which the enemies of Religion are endeavouring to excite in the public mind. We have received the permission of the able and learned author to insert it in the pages of the Magazine. But as it is too long for insertion in one No. we commence it here, intending to conclude it in our next.—EDRS.]

## ESSAY

ON THE DISCIPLINE OF THE CHURCH OF ROME, RESPECTING THE GENERAL PERUSAL OF THE SCRIPTURES, IN THE VULGAR TONGUE, BY THE LAITY.—BY CHARLES BUTLER, ESQ.

This essay comprises, with some additions, the whole of a first, and extracts from a second and third letter, addressed to Thomas Stonor, Esq. and published in the Gentleman's Magazine, for the month of December, 1813, and the months of February and September, in the following year. Several replies to them appeared in different numbers of the same valuable repository. To those, the writer, being perfectly satisfied with the ground, on which they left the question, made no replication.

As they are now offered to the reader, the substance of these letters may be found to contain some accounts :

I.—Of the ancient discipline of the church of Rome, respecting the general perusal of the Scriptures by the laity. II.—Some account of the change made in the ancient discipline, in consequence of the troubles occasioned by the Waldenses and Albigenses. III.—Some account of the actual state of the discipline of the church of Rome in this respect. IV.—A short statement of some respectable Protestant writers, on the unrestricted perusal of the Scriptures. V.—Some observations on the notion, entertained by several Protestants, of its being considered by the Roman Catholics, to be unlawful to print a translation of the Scriptures, in a vulgar tongue, without notes. VI.—Some facts, which shew the earnest wish of the church of Rome, to promote the circulation of the Scriptures, both in the original languages, and in

translations. VII.—Some facts, which shew the groundlessness of the charge brought against the Church of Rome, that she did not allow translations of the Bible, into vulgar tongues, to be printed, till she was forced to it, against her will, by the Protestant translations. VIII.—Some account of the English Roman Catholic versions of the Bible. IX.—Some observations on the harsh expressions, charged on the notes to the Rhemish version of the Bible, and the edition of it by Dr. Challoner. X.—A suggestion of the rules, which should be observed in polemic controversy. XI.—And of a rule, particularly to be observed in controversies with Roman Catholics.—These observations having been drawn up originally in the nature of a letter, it is hoped, that the frequent introduction in them of the pronoun of the first person will be excused.

## I.

The early discipline of the Church of Rome in respect to the perusal of the scripture, by the general body of the laity, has varied. On this head, I cannot do better than extract the following passages from a letter of Fenelon to the Bishop of Arras, (*Oeuvres Spirituels de Fenelon*, 8vo. tom. 4. p. 241.) a translation of which, by the Rev. E. Peach, the pastor of the Roman Catholic Chapel at Birmingham, printed for Andrews, Orange Street, Red Lion Square, has recently appeared. "I think," says the illustrious prelate, "that much trouble has been taken, in our times, very unnecessarily, to prove what is incontestable, that, in the first ages of the church, the laity read the holy scriptures. It is clear as daylight, that all people read the Bible and liturgy in their languages: that, as a part of good education, children were made to read them; that, in their sermons, the ministers of the church regularly explained to their flock, whole books of the sacred volumes; that the sacred text of the scriptures was very familiar to the people; that the clergy exhorted the people to read them; that the clergy blamed the people for not reading them, and considered the neglect of the perusal of them as a source of heresy and immorality. But, in all this," continues the illustrious prelate, "the church uses

a wise economy; adapting the general practice to the circumstances and wants of individuals. It did not, however, think that a person could not be a Christian, or not be well instructed in his religion, without perusing the sacred writings. Whole countries of barbarians, innumerable multitudes of the faithful were rich (to use the words of St. Paul) in words and science, though they had not read the sacred writings. To listen to the pastors of the church, who explain the scriptures to the faithful, and distribute among them such parts as are suited to their wants, is to read the scriptures."

Thus far I have translated literally the words of Fenelon. In confirmation of what is said by him, that a considerable proportion of the faithful derived their knowledge of the gospel, not from a perusal of the scriptures themselves, but from the explanation of them by their pastors, I beg leave to refer you to what my learned friend, the Lord Bishop of Peterborough, in his "*Illustrations of his Hypothesis on the Origin and Composition of the three first Canonical Gospels*," has observed on the very small number of manuscript copies of the gospels, which were possessed by the early Christians.

## II.

Fenelon then proceeds to notice *the change of the discipline of the church, in the point I have mentioned, in consequence of the troubles occasioned by the Waldenses and Albigensis*. "It should seem," he says, "that the Waldenses and Albigensis obliged the church to have recourse to her strict authority, in refusing the perusal of the sacred scriptures to all persons, who were not disposed to read it to their advantage. I do not, however, undertake to assert, that this prohibition was then issued by the church for the first time. But, certainly, the indocility and spirit of revolt, which then appeared among the laity, the neglect of the pastors to explain the scriptures, and the contempt, which the people began then to shew for their instructions, made it manifest, that it had become unsafe to permit the people at large to read the sacred text; and, consequently, made it necessary

for the church to withhold from the laity the perusal of it without the permission of their pastors."

The venerable prelate next proceeds to state the principal councils, synods, and episcopal ordinances, by which the general perusal of the scriptures, by the laity, was restricted. In a further part of his letter, he enumerates several passages, both of the Old and New Testament, which are likely to be understood in a wrong sense, by the ignorant or ill-disposed, and to be wrested by them, as he terms it after St. Paul, to their own perdition. "Hence," Fenelon concludes, that "the church acted wisely in withholding the sacred text from the rash criticism of the vulgar." He says, that, "before the people read the gospel, they should be instructed respecting it; that they should be prepared for it by degrees, so that, when they come to read it, they should be qualified to understand it; and thus be full of its spirit, before they are intrusted with its letter. The perusal of it should only be permitted to the simple, the docile, and the humble; to those who wish to nourish themselves with its divine truths in silence. It should never be committed to those, who merely seek to satisfy their curiosity, to dispute, to dogmatize, or to criticise. In a word, it should be given to those only, who, receiving it from the hands of the church, seek for nothing in it, but the sense of the church." This is, and ever has been, the doctrine of the church. "Her discipline in this article," says Fenelon, in another part of his letter, "has sometimes varied, her doctrine has ever been the same."

### III.

I shall proceed to state *the actual dispositions of the Church of Rome on this important point of her discipline.*

For this purpose, I beg leave to copy what Mr. Alban Butler says, in his sixth letter on Mr. Archibald Bower's History of the Popes: "The people," (these are his words) "daily hear the scriptures read and expounded to them, by their pastors, and in good books. Even children have excellent abridgments of the sacred history, adapted, in the



most easy and familiar manner, to their capacity, put into their hands. The divine books themselves are open to all, who understand Latin, or any other of the learned languages, in every Catholic country; and every one may read them, in the vulgar language, if he first ask the advice of his confessor, who will only instruct him in what spirit, he is to read them."

## IV.

From what I have said, it seems evident, that the limitation, which the Roman Catholic Church allows the general body of the laity to peruse the scriptures in a vulgar tongue, has not a very extensive operation; and I must observe, that *some eminent Protestants so far agree with the Roman Catholic Church, on this head, as to think that the indiscriminate perusal of the Scripture by the laity, is attended with bad consequences, and should therefore have some limitation.*

1.—For proof of this, I particularly refer you to the treatise of Dr. Hare, a late Bishop of Chichester, "On the difficulties and discouragements which attend the study of the Scriptures, in the way of private judgment, in order to shew, that since such a study of the Scriptures is men's indispensable duty, it concerns all christian societies to remove, (as much as possible,) those discouragements."

2.—In respect to the Protestant practice of putting the Scriptures into the hands of children, in their tender years, Mr. Benjamin Martin, in his preface to his "Introduction to the English tongue" laments and censures the "putting of the sacred book into the hands of every bawling school-mistress, and of thoughtless children, to be torn, trampled upon, and made the early object of their aversion, by being their most tedious task, and their punishment." He seem inclined to ascribe the growth of irreligion, and the contempt of holy things to this source.

3.—Mr. Edmund Burke thus expresses himself, in his "Speech on the Act of Uniformity:"—"The Scripture," he says, "is no one summary of christian doctrine, regularly digested, in which a man could not mistake his way; it is a most venerable, but most multifarious collection of the records of the divine economy; a collection of an infinite variety

of cosmogony, theology, history, prophecy, psalmody, morality, apologue, allegory, legislation, ethics, carried through different books, by different authors, at different ages, for different ends and purposes.

"It is necessary to sort out, what is intended for example; what only as a narrative; what to be understood literally; what figuratively; where one precept is to be controlled or modified by another; what is used directly, and what only as an argument ad hominem; what is temporary, and what of perpetual obligation; what appropriated to one state, and to one set of men, and what the general duty of all Christians. If we do not get some security for this, we not only permit, but we actually pay for, all the dangerous fanaticism, which can be produced to corrupt our people, and to derange the public worship of the country. We owe the best we can, (not infallibility, but prudence,) to the subjects; first, sound doctrine, then, ability to use it." *Speech on the Act of Uniformity: Works of the Right Honourable Edmund Burke*, (vol. v. p. 335.)

4.—I request the reader's attention, in the next place, to that numerous portion of the Protestant subscribers to the Bible Societies, which contends, that the Bibles distributed, should be accompanied with the Common Prayer Book, "*as a safeguard*," to use the expression of the Bishop of Peterborough, (whose learning justly places him at the head of these gentlemen,) "*against the misinterpretation of the Bible*." Surely the Protestant, who, by a general adoption of safeguards against the misinterpretation of the Scriptures, must admit such misinterpretation to be probable, cannot quarrel with the Roman Catholic, for his cautionary preventives of it.

## V.

This leads me to mention a strange opinion, which prevails much among Protestants—that *it is contrary to the general principles of the Catholic religion, to publish the Bible, in a vulgar tongue, without notes*.

To be convinced of the erroneousness of this opinion, it is only necessary to walk into the shops of the French booksellers in London, where several French Roman Catholic

versions of the New Testament, without any notes, are constantly on sale. I beg leave, however, to refer the reader to the edition of Le Long's *Bibliotheca Sacra*, published by Boehmer at Leipsic, in two volumes, 8vo. 1709. In the second volume of the work, c. v. sect. 2. p. 36, he will find an article, with the title, "*Biblia Gallica a Catholicis edita*," and will see by it, that, before that work was printed, there had been in the French language, nine original versions of the whole Bible; that many editions of these versions are in octavo, or the lesser sizes; that there had been twelve original versions of the New Testament; that there had been several editions of most of these versions; that almost all these editions are in octavo, or a smaller size; and that there had not been fewer than two hundred editions of different parts of the Old and New Testament, particularly the four gospels, and the psalms, from one or other of these versions. Which of these editions are, or are not accompanied by notes, I cannot say; but from their size, it is most evident, that by far the greater part of them have none. I must add, that all these editions, were anterior to the year 1709. Now, reading of no kind was, before that year, so common as it has since been. There is consequently no reason to suppose, that the versions subsequent to that period, have been proportionately fewer, than those which preceded it. An equal number of versions, and editions had not, before that time, been printed in England.

I must add, that *no Syriac, no Armenian, no Æthiopic, no Arabic version of the Bible, has any notes*; yet those are the vulgar tongues of large portions of the world.

I beg, however, not to be misunderstood:—while I mention the multitude of Roman Catholic Bibles, and versions of Bibles, without notes, I admit most unequivocally, that it is the acknowledged right of our Church, and her Pastors, to direct, when, where, and what notes should accompany them. But I must think, that the various instances, in which I shew, that they have been published without notes, prove incontrovertibly, how unjustly we are charged with admitting it, as a principle of our religion, that the versions of the Bible into a vulgar tongue, should not be published without them.

## VI.

I shall now cite<sup>1</sup> a few miscellaneous facts, to shew how much the church of Rome has, at all times, desired to promote the general circulation of the sacred writings, both in the original language, and in translations from it.

1.—To begin with the practice of the church in the middle ages.—I refer you to the second part of Dr. Hody's "*Historia Scholastica Textus Versionumque Græcæ et Vulgatæ.*" It is impossible to peruse it, without acknowledging it to prove, beyond controversy, that there never was a time, even in the darkest ages, when the study of the Scriptures, and that too in their original languages, was not cultivated and encouraged by the Roman Catholic Clergy. In our own country, the works of the venerable Bede, of holy Robert of Lincoln, and of Roger Bacon, shew, how much biblical learning was cultivated, and encouraged in those days.

2.—Every candid scholar must surely own it to be principally owing to the labours of the Monks of the middle ages, that we are now in possession of the sacred writings. This will appear clear to every one, who peruses the 10th chapter of Mr. Lingard's invaluable *Antiquities of the Anglo-Saxon Church*, and the 4th chapter of the 3rd book of Dr. Henry's *History of Britain*. Gerhardus Tyschen, professor of philosophy, and oriental literature, in the united universities of Butzow and Rostock, in his "*Tentamen de variis Codicum Hebræorum Veteris Testamenti MSS. Rostochii, 1772.*" expresses himself in terms of astonishment at the labours of the monks in the transcription of the sacred writings, and in the singular felicity of their execution. "I am sensible," he says, "that it is the general opinion, that the study of the fine arts was buried during the middle ages. It is, however, certain, that, while literature was crushed every where else, she found a refuge in monasteries." He particularly mentions, how much the inhabitants of those pious abodes studied the Hebrew language: and how many of them were employed in transcribing Hebrew manuscripts. He says, that calligraphy arrived, in them, at its summit of excellence: the beauty of their transcriptions, he remarks, is such, as could not have been attained unless they possessed some

art of fixing the forms of written letters, to which we are strangers.

3.—The typographical art was no sooner discovered than the *Catholic presses* were employed in printing, in every size, from the folio to the twenty-fourth, the Old and New Testament, or particular parts of them, in the Hebrew and Greek originals, and the Latin translations.

4.—Every Roman Catholic acknowledges, with readiness, the transcendent merit of the London Polyglott; and every candid Protestant should admit, with equal readiness, that the London Polyglott was preceded by the Catholic Polyglotts of Complutum, Antwerp, and Paris; and that, without them, the London Polyglott would not have existed. The Roman Catholics justly applaud the invaluable labours of Dr. Kennicott: the Protestants should equally applaud, what Dr. Kennicott always took a pleasure in mentioning, that the Catholics employed themselves as actively and disinterestedly, in his service, as his Protestant auxiliaries. And I think you will permit my mentioning, in this place, that the Doctor always spoke, in particular terms of respect and gratitude, of the exertions of Mr. Alban Butler, the author of the *Lives of the Saints*. A new and elegant edition of the work, with beautiful engravings, has lately, by the exertions of Mr. Murphy, of Howland Street, made its appearance, and contains numerous relations, which prove the great biblical exertions of the secular and regular clergy, during the middle ages. When it is observed, that, in those days, the Bible was not in the hands of every poor person, as it is in these happy times; it should not be forgotten, that, in those days, an hundred pounds of our money would not purchase a single transcription of it.

5.—Many examples shew, that, when any nation has been converted or recalled to the Catholic religion, the Church of Rome has been careful to supply it with a translation of the scriptures, in its vernacular language. The numberless translations of the whole scriptures, or of different parts of them, into *the Latin*, which was once the language of the Western Empire, are well known. So early as the fourth century, St. Augustine observed, that “the number of those, who had translated the scriptures from the He-

brew, into the Greek, might be computed ; but that the number of those, who had translated the Greek into the Latin, could not ; for, that, immediately on the introduction of Christianity, if a person got possession of a Greek manuscript, and thought he had any knowledge of the two languages, he set about translating the scriptures.

6.—The Peshito, or Sincere Version of the Four Gospels into Syriac, was certainly made before the fourth, and there are circumstances, which render it probable, that it was made at the end of the first, or the beginning of the second century. In 1552, the Maronite Christians having, under the direction of Ignatius, their patriarch, sent Moses of Marden to Pope Julius the Third, to acknowledge the supremacy of the See of Rome, and to be received into his communion, the Emperor Ferdinand caused a new edition of this work to be printed, at his own expense, at Vienna, and transmitted to Syria.

7.—In 1548, there appearing to be an opening for the introduction of Christianity into Æthiopia, Pope Paul the Third caused an *Æthiopic* version of the New Testament to be published at Rome, for the use of the new *Æthiopic* Christians.

8.—An *Arabic* version of the whole Bible was published at Rome, in 1591 ; and, in 1671, the congregation at Rome, de propagandâ fide, published, for the use of the Arabic Christians in communion with her, an Arabic version of the whole Bible, in three volumes folio. under the direction of Sergius Risius, Bishop of Damascus. We are informed by *Abbas Nazarias*, in his *Diarium Eruditum*, that it was the labour of forty-six years. With the same beneficent view, an Arabic version of the four gospels was printed in 1591, at the Medicæan press, at Rome.

9.—The extreme difficulty of acquiring even a slight knowledge of the *Chinese* language, the small number of those who can but imperfectly read it, and the immense expense attending the printing of the smallest work in it, prevented the Catholic missionaries from publishing any version of the Scriptures in that language. It was, however, their wish to do it, when such a version should be generally useful, and when the means of printing and publishing it, should

be in their power. With this view, the Jesuits prepared a harmony of the four gospels, in the Chinese language. It is preserved in the British Museum. The British and Foreign Bible Society mentions this circumstance in the first report of their proceedings, and commends the elegance of the version.

It is observable, that, at the revocation of the Edict of Nantes, fifty thousand copies of a French translation of the New Testament, were distributed among the converted Protestants, by the order of Lewis XIV. I beg leave to add, that, having lived long in France, and being intimately acquainted with the literary, and devotional habits of that people, I am perfectly satisfied, that the Bible was as much read, as much explained, and as much understood by the people at large, in France, as it is in England. I will however, admit, it was not read at so early an age in France, as it is by the English Protestants. But, (*absit invidia verbo*,) I will presume to say, that, taking a Protestant boy of the age of ten years, who has read the Bible, in the manner in which it is usually read before that age in England, and a Catholic boy of the same age, who has been taught the French catechism, and particularly Fleury's Historical Catechism, in the manner in which they are usually taught in France, I am quite confident, that the latter will be found to have quite as full, and as clear a knowledge of the history, the morality, and the religion of the Old and New Testament, as the former.

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#### CORRESPONDENCE

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#### WORTHIES OF DOUAY COLLEGE.

(CONCLUDED FROM PAGE 60.)

How often, Mr. Editor, has it been proclaimed from the pulpit, and repeated by the press, that, "the grossest ignorance prevails in the Catholic Body!" And how long have credulous hearers and readers, firmly believed, that

such was really the case ; especially when assured, as they repeatedly have been, by the apostles of the Reformation Society, that all their journeys, and all their labours, were mainly directed to “ enlighten their benighted Catholic Brethren ! ” Yet, somehow or other, these zealots have uniformly forgotten to tell their hearers and readers, whence arose this *pretended* ignorance, and what were the means adopted, and by whom, to spread this ignorance over Catholic intellect.—Was this forgetfulness, merely accidental, or was it deliberate on their parts ? It was evidently very convenient to forget, and such forgetfulness was well calculated to confirm and raise prejudices against us ; and therefore we may fairly conclude, that it was any thing, rather than accidental. The real fact, Mr. Editor is, and to their shame and utter confusion be it told, that under the protestant Elizabeth, and under the ministry of the protestant Lord Burleigh, whom the protestant Dr. Nares has bespattered with his fulsome praises, through three most ponderous quarto volumes, protestant laws were enacted, which made it penal, and, of course, in their eye, criminal, for a Catholic to learn any thing beyond what the nursery taught him, or to open a school, or to attend a Catholic school, if he could find such a thing in the land, or to seek for one out of the country ! no doubt for the *benevolent* purpose, first of depriving the Catholic flock of their faithful shepherds, and then of devouring, or transferring to the protestant fold, the Catholic sheep. But more of this, perhaps, on some future occasion ; and if I now allude to the circumstance, it is only in order to explain the difficulties encountered in making out the promised list of “ Douay Writers ; ” and to account for the imperfection and incompleteness, that may be found in it. For, in consequence of the above penal enactments, every Catholic writer, who published any work, even *in defence* of himself, or his religious principles, was liable to be apprehended, and brought before a court of justice, and if found to be a priest, to be tried for his life. Thus, when Mr. Manning published his “ England’s conversion and reformation compared ; ” and when Bishop Challoner ventured to answer, in his preface to the “ Catholic Christian Instructed,” the slanders and misrepresentations of Dr. Middleton, both



they and their printers were threatened with warrants, and all were obliged to abscond, till the storm had passed over. Hence, few or no Catholic writers affixed their names to their works, for nearly 200 years; and hence, too, arises, frequently, the extreme difficulty of discovering the names of the authors. Down to the beginning of the last century, Dodd has been of great use in making out the list: yet his is also defective. I cannot, therefore, say, that the name of every Alumnus of Alma Mater, who wrote in defence of Catholic faith and principles, will be found in the following list. It is more than probable, that several are omitted; nor shall I swell the list with the names of other writers, who were educated at other colleges, or religious houses, on the continent, as my present purpose is, to confine myself to those writers, who studied, or taught at Douay College, or assisted Dr. Allen in the first foundation of it.

I shall only add, at present, that all their writings, with few exceptions, are of a religious description, and are directed to give correct ideas of, and to defend the faith and principles of the Catholic Church from the attacks of her adversaries; and I am satisfied, that, whoever will examine them with an unprejudiced and candid mind, will find them replete with sound argument and genuine piety; while those of their adversaries, not unfrequently, abound with the grossest misrepresentations, and ignorance of our real doctrines.

## DOUAY WRITERS.

| DIED.                              | DIED.                                  |
|------------------------------------|----------------------------------------|
| 1. Car. Allen, D. D. Oct. 16, 1594 | 12. Humph. Woodward, S.J. MS.          |
| 2. Morgan Philips, 1570            | Nov. 30, 1587                          |
| 3. T. Harding, D. D. Sep. 16, 1572 | 13. John Bridgewater, D. D. 1594       |
| 4. T. Dorman, D. D. about 1577     | 14. J. Hart, B. D. S. J. July 17, 1594 |
| 5. R. Bristow, D. D. Oct. 18, 1581 | 15. Wm. Reynolds, D. D.                |
| 6. Alex. Briant, Dec. 1, 1581      | Aug. 24, 1594                          |
| 7. E. Campian, S. J. Dec. 1, 1581  | 16. J. Marshall, D. D. Apr. 3, 1597    |
| 8. Ralph Sherwin, Dec. 1, 1581     | 17. Thos. Stapleton, D. D.             |
| 9. Gregory Martin, Oct. 28, 1582   | Oct. 12, 1598                          |
| 10. William Hart, Mar. 15, 1584    | 18. R. Turner, D. D. Nov. 24, 1599     |
| 11. Edw. Rushton, June 29, 1586    | 19. Greg. Sayer, O. S. B. Oct. 1602    |

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|---------------------------------|---------------|--------------------------------|---------------|
| 20. William Harris,             | 1602          | 53. Walter Coleman, O. S. F.   | about 1644    |
| 21. J. Sanderson, D. D.         | 1602          | 54. George Musket,             | 1645          |
| 22. Wm. Watson, Nov. 29,        | 1603          | 55. Ant. Champney, D. D.       |               |
| 23. Hum. Ely, D.D. Mar. 15,     | 1604          | 56. William Hyde, D. D. MS.    |               |
| 24. R. Huddleston, O.S.B.       | 1604          |                                | Dec. 22, 1651 |
| 25. Richard Hall, D. D.         | 1604          | 57. William Smith, D. D. & Bp. |               |
| 26. Richard Haydock,            | 1605          |                                | Mar. 18, 1655 |
| 27. Philip Woodward, B.D.       | 1610          | 58. And. White, S.J. Sep. 27,  | 1655          |
| 28. Ralph Buckland,             | 1611          | 59. Edw. Daniel, D. D. Sep.    | 1657          |
| 29. Richard White, L. L. D.     | 1612          | 60. Thomas Read, D. D.         |               |
| 30. Richard Stephens, D.D.      | 1612          | 61. James Price.               |               |
| 31. Geo. Blackwell, Jan. 12,    | 1613          | 62. Henry Tubervil,            | 1657          |
| 32. John Pitts, Oct. 17,        | 1616          | 63. Henry Holden, D.D. abt.    | 1665          |
| 33. William Richmont.           |               | 64. Richard Lassels, Sep.      | 1668          |
| 34. Mich. Christopherson,       | 1617          | 65. Wm. Clifford, Apr. 30,     | 1670          |
| 35. John Redman, Sep. 29,       | 1617          | 66. Anthony Errington,         | 1672          |
| 36. Jn. Stephenson, S. J.       |               | 67. Thomas Carr, Oct. 31,      | 1674          |
|                                 | Mar. 23, 1624 | 68. Robert Clark, Carthusian.  |               |
| 37. William Bishop, D. D. & Bp. |               | 69. Thomas White, July 6,      | 1676          |
|                                 | Apr. 16, 1624 | 70. Geo. Leyburn, D. D.        |               |
| 38. Henry Holland, Sep. 28,     | 1625          |                                | Dec. 29, 1677 |
| 39. William Smith,              | 1625          | 71. Rich. White, MS. Jan. 12,  | 1687          |
| 40. Tho. Worthington, about     | 1626          | 72. John Warner, S. J. abt.    | 1688          |
| 41. William Giffard, Arch-bp.   |               | 73. — Raverscroft, about       | 1700          |
|                                 | Apr. 11, 1629 | 74. Jn. Leyburn, Bp. June 9,   | 1702          |
| 42. Sylv. Norris, D. D. S. J.   | 1630          | 75. Nicholas Leyburn, about    | 1703          |
| 43. Wm. Wormington.             |               | 76. J. Betham, D.D. Apr. 20,   | 1709          |
| 44. Edward Mayhew, O. S. B.     |               | 77. Robert Short, M.D. Dec.    | 1709          |
| 45. John Gennings, O. S. F.     |               | 78. Edw. Lutton, June 30,      | 1713          |
| 46. Edward Weston, about        | 1633          | 79. Silvester Jenks, Dec. 15,  | 1714          |
| 47. Rd. Broughton, Jan. 17,     | 1634          | 80. N. Lovel, about            | 1716          |
| 48. John Colleton, Oct. 28,     | 1635          | 81. Thomas Hall, D.D. abt.     | 1719          |
| 49. Arthur Pitt, about          | 1635          | 82. Antony Errington.          |               |
| 50. Wm. Rushworth,              | 1637          | 83. J. Knaresborough Nov. 9,   | 1724          |
| 51. Edm. Stratford, D.D. abt.   | 1640          | 84. Geo. Witham,* D. D. & Bp.  |               |
| 52. Matt. Kellison, D. D.       |               |                                | Apr. 16, 1725 |
|                                 | Jan. 21, 1641 |                                |               |

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\* Bishop Witham wrote many works. 1.—*Discursus brevis de præviis ad fidem Christianam, et methodo eam inveniendi.* 2.—*Methodi Catholicæ Vindiciæ.* 3.—*A Catholick Thesis—He who denies all in-*

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| <p>85. Thos. Witham, D. D.<br/>Dec. 28, 1727</p> <p>86. Chris. Tootell,<br/>1727</p> <p>87. Robert Lane, (Bowes)<br/>Dec. 15, 1735</p> <p>88. Wm. Crathorn, Mar. 11, 1739</p> <p>89. Thos. Strickland, D.D. &amp; Bp.<br/>Jan. 3, 1740</p> <p>90. Hugh Tootell, (Dodd)<br/>Feb. 27, 1743</p> <p>91. Thos. Cornforth, Aug. 5, 1748</p> <p>92. Laur. Mayes, Aug. 23, 1749</p> <p>93. E. Dicconson, Bp. Apr. 24, 1752</p> <p>94. Thos. Stapyton, Feb. 3, 1784</p> <p>95. Simon Berington, Apr. 16, 1755</p> <p>96. Thos. Berington, Dec. 20, 1755</p> <p>97. J. Talbot Stoner, D. D. &amp; Bp.<br/>Mar. 29, 1756</p> <p>98. Benj. Petre, Bp. Dec. 22, 1758</p> <p>99. Chas. Fell, D.D. Oct. 22, 1763</p> <p>100. Charles Shimmell,<br/>1764</p> <p>101. Rob. Typper, Jan. 24, 1766</p> <p>102. Jos. Holden, D. D.<br/>Mar. 18, 1767</p> | <p>103. Geo. Bishop, Aug. 16, 1768</p> <p>104. Wm. Maire, Bp. July 26, 1769</p> <p>105. W. Green, D.D. Dec. 1, 1770</p> <p>106. Alban Butler, May 15, 1773</p> <p>107. Ralph Hodshon,<br/>1773</p> <p>108. Ph. Perry, D.D. Sep. 4, 1774</p> <p>109. John Hornihold, Bp.<br/>Dec. 26, 1779</p> <p>110. Wil. Walton, D.D. &amp; Bp.<br/>Feb. 26, 1780</p> <p>111. R. Challoner, D. D. &amp; Bp.<br/>Jan. 12, 1781</p> <p>112. Jas. Slaughter, Jun. 12, 1781</p> <p>113. Turberville Needham,<br/>Dec. 30, 1781</p> <p>114. Joseph Bolton, Dec. 16, 1783</p> <p>115. Chas. Howard,<br/>10th Duke of<br/>Norfolk, Aug. 31, 1786</p> <p>116. Matt. Gibson, Bp.<br/>May 19, 1790</p> <p>117. Jos. Strickland, D. D.<br/>Aug. 23, 1790</p> <p>118. Jas. Johnson, Nov. 9, 1790</p> |
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*fallibility in knowing what Christ taught, can have no Christian Faith,*  
 4.—*Explanatio versus, Rupti sunt fontes abyssi magni.*—Gen. vii, 11 & 12. 5.—An answer to Dr. Tillotson's discourse against Transubstantiation. 6.—*Dubia quædam proposita viris doctis circa methodum tractandi cum Protestantibus, ut viis moderatis et pacificis ad ecclesiæ Catholicæ reducantur unitatem.* 7.—*Conferentia de delectu opinionum in materia morali.* 8.—A weekly exercise for the use of a good Christian. 9.—Prudential directions. 10.—Panzani's Memoirs, translated from the Italian. All these works are extant in MS. but owing to the penal laws, and the peculiar circumstances of his time, (1715) Bishop Witham, I believe, published none of them. Owing to the same causes probably, Bishop Dicconson, who lived in Lancashire in 1745, Mr. Bishop, Mr. Slaughter, and others, never published what they wrote; and many others never wrote any thing, being fully occupied by their missionary duties; and being also unwilling to expose themselves, unnecessarily, to persecution on account of their priestly character.

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| <p>119. Chas. Cordell, Jan. 26, 1791<br/>         120. Wm. Warrillow, S. J.<br/>         121. Arthur Vaughan, July 17, 1792<br/>         122. John Cotes, July 8, 1794<br/>         123. Chris. Stonor, D. D.<br/>             Feb. 12, 1795<br/>         124. T. Talbot, Bp. Feb. 24, 1795<br/>         125. John Serjeant, Aug. 31, 1795<br/>         126. Rowland Davies,<br/>             Mar. 16, 1797<br/>         127. Simon Bordley, Nov. 3, 1799<br/>         128. John Nassau, Jan. 4, 1807<br/>         129. Thos. Eyre, May 8, 1810<br/>         130. John Barrow, Feb. 4, 1811<br/>         131. John Greg, June 23, 1811<br/>         132. Rob. Bannister, May 17, 1812<br/>         133. Jas. Appleton, Mar. 2, 1813<br/>         134. T. Rigby, D.D. Jan. 24, 1815<br/>         135. Thomas Gabb, Apr. 16, 1817<br/>         136. Jn. Rigby, D.D. Jun. 10, 1817<br/>         137. Edw. Daniel, Apr. 13, 1819<br/>         138. Thomas Potts, Dec. 5, 1819<br/>         139. Edw. Beaumont, Aug. 1, 1820<br/>         140. Wm. Gibson, Bp. June 2, 1821<br/>         141. Jos. Hodgeon, Nov. 30, 1821<br/>         142. John Daniel, Oct. 3, 1823<br/>         143. Thos. White, Apr. 9, 1826<br/>         144. John Milner, D.D. &amp; Bp.<br/>             Apr. 19, 1826</p> | <p>145. Wm. Poynter, D. D. &amp; Bp.<br/>             Nov. 26, 1827<br/>         146. Jos. Berington, Dec. 1, 1827<br/>         147. Arthur Clifford,<br/>         148. Peter Newby, about 1829</p> <p style="text-align: center;"><b>LIVING WRITERS.</b></p> <p>149. James Archer, D. D.<br/>         150. Charles Butler *<br/>         151. Arthur James Plunkett, Earl<br/>             of Fingal<br/>         152. William, Lord Stourton<br/>         153. Henry Rutter<br/>         154. John Fletcher, D. D.<br/>         155. William Coombes, D. D.<br/>         156. Benedict Rayment<br/>         157. John Jones<br/>         158. Thos. Penswick, D.D. &amp; Bp.<br/>         159. Robt. Gradwell, D.D. &amp; Bp.<br/>         160. John Lingard, D. D.<br/>         161. James Wheeler<br/>         162. Richard Thompson<br/>         163. John Bell<br/>         164. Edward Peach<br/>         165. George Leo Haydock<br/>         166. Thomas Gillow<br/>         167. Edward Kenyon<br/>         168. Dan. O'Connell<br/>         169. Thomas Richmond.</p> |
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However deficient, Mr. Editor, the above list of Douay writers may be, from the causes above alluded to, it is quite sufficient to convince every unprejudiced mind, that it cannot be justly said of the Catholic Clergy, that they are ignorant of their religion, or, are unable to defend its principles,

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\* We have been favoured with a catalogue of the various works of this learned gentleman; and with a request, that it may be inserted in the Magazine. We have great pleasure in complying with that request.—EDRS.

from every attack made upon them. For though the number of those, who wrote in its defence, bear but a small proportion to those, who did not write; it must not be forgotten, that, while at College, all pursued the same course of classical, philosophical, and theological studies; that this course lasted ten or twelve years;—that all were obliged to attend the same schools, and none, who were not ill, were ever exempt from this attendance;—that all underwent frequent and rigorous examinations; and all, after these examinations, were presented to the Bishop by the Archdeacon, as persons proper to be ordained, and to be employed in the ministry. If then the Catholic Clergy, cannot be justly accused of ignorance themselves, may it not be fairly presumed that their flocks are fully instructed by them, in all their religious duties, and that the charge of ignorance, with which we are so often upbraided, from the press and the pulpit, is founded in the deep-rooted prejudices and ignorance of our adversaries? But let those, who accuse the Catholics of ignorance, only witness themselves the instructions, that Catholic congregations receive from their pastors, and then, if their prejudices will suffer them to be impartial, we shall hear no more of “the grossest ignorance, that reigns through the Catholic body.” *Magna est veritas, et prevalebit.*

Since I began this article, Mr. Editor, I have been favoured with a list of the Presidents of Douay College, copied from the Douay Diary; and as it is much more correct and circumstantial than that inserted in your No. for December, I trust it will not be unacceptable to your readers.

C.

## COLLEGII ANGLO-DUACENI PRÆSIDES.

1586—Gulielmus Alanus 5 Maii Duaci, prima Anglorum ob fidem exulum Collegii jecit fundamenta. Hinc conjuratione iniquorum pulsus cum suis, Martii 22, 1578, Rhemis humanissime recipitur. Collegium ibi summa tranquillitate permansit quindecim annis. Creatur Cardinalis 7 Aug. 1587. Successorem inauguravit 31 Oct. 1588. Romæ obiit 16 Oct. 1594, ætatis 62.

1588—Richardus Barret Præses 31 Oct. cum magistris et scholaribus Duacum, ubi perpauci ædium suarum custodes semper fuerant relictæ, rediit, 23 Junii, 1593, obiit 20 Maii, 1599.

1599—Thomas Worthington Præses designatur 1 Julii, studio et operâ Roberti Parsons, S. J. Tandem instantia Cleri deposito officio 15 Maii, 1613, obiit in Anglia 1626.

1613—Mattheus Kellison Magister Regens 10 Junii, Præses vero 14 Nov. obiit 21 Januarii, 1641, ætatis 81.

1641—Georgius [Musket Præses nominatur 22 Januarii; è carcere Duacum appulit 14 Nov. obiit 14 Dec. 1645, ætatis 63.

1646—Gulielmus Hyde, Præses 21 Julii. Obiit 22 Dec. 1651, ætatis 54.

1652—Georgius Leyburn, Præses 24 Junii. Præpositura se abdicavit, 24 Junii, 1670. Obiit 29 Dec. 1677, ætatis 84.

1670—Joannes Leyburn Præses 25 Junii. Officio cessit 1675. Episcopus Adramitensis 9 Sep. 1685. Obiit in Angliâ, anni 1703, ætatis 83.

1676—Franciscus Gage Præses 23 Januarii. Obiit 2 Junii, 1682.

1682—Jacobus Smith Præses 28 Aug. Præsidatum reliquit Junii (13 Martii) 1688. Episcopus Callipolitanus (23 Maii) 1688. Obiit 20 Maii 1711.

1688—Edwardus Paston Præses 29 Junii. Obiit 21 Julii, 1714, ætatis 74.

1714—Robertus Witham Præses, obiit 29 Maii, 1738.

1738—Gulielmus Thornburgh, Præses, Junii. Obiit 4 Martii, 1750.

1750—Gulielmus Green, Præses 3 Junii; suum munus deponens, 22 Aug. 1770, obiit 1 Dec. 1770, ætatis 74.

1770—Henricus Tichborne Blount Præses 22 Aug. Officium libere resignavit, 30 Maii, 1781, obiit Martii 29, 1810.

1781—Gulielmus Gibson Præses 31 Maii. Honori Præsidis renunciavit, 12 Junii, 1790. Episcopus Acanthensis, obiit 2 Junii, 1821.

1790—Edwardus Kitchen Præses 30 Julii. Sed territus onere officii, ac propterea infirma ac minus tutâ valetudine afflictus rediit in Angliam, 3 Oct. ejusdem anni. Obiit 3 Januarii 1793.

1792—Joannes Daniel Præses 16 Feb. Omnes quotquot erant tum superiores tum Scholares, publico insanientis Galliæ edicto, vi translati sunt ad arcem Dourolensen (en Picardie) 16 Oct. 1793; ubi varia passi sunt. 27 Nov. 1794, reducti sunt ad Collegium Hibernorum Duaci, ibique arcte inclusi sunt. 25 Feb. 1795, Duaco Angliam versus profecti, et in dies a se optatum patrium littus oppulsi, venerunt Londinum, profugus Præses unâ cum suis, 3 Martii, 1795. Obiit Oct. 3, 1823,

## LIST OF THE WORKS OF MR. CHARLES BUTLER.

1.—Essay on Houses of Industry.

2.—Essay on the Legality of Impressing Seamen. (2nd edition)

3.—Letter on the authorship of Junius. (2nd edition.)

4.—Mr. Hargrave and Mr. Butler's joint edition of Coke on Littleton, now re-printed for the 7th time.

5.—*Horæ Juridicæ Subsecivæ*, (3rd edition,)

6.—Edition of M. Fearne's Essay on Contingent Remainders, and Executory Devises, now re-printed for the 7th time.

7.—*Horæ Biblicæ* : Part 1st, containing an historical, and literary account, of the original texts, early versions, and the most important printed editions of the Old and New Testament, or the sacred books of the Jews and Christians.—Part 2d, containing an historical and literary account of the Koran, Zend-Avesta, Vedas, Kings and Edda, or the Books accounted sacred by the Mahometan, Persees, Hindus, Chinese, and the Scandinavian nations : (5th edition,) with dissertations on the authenticity of the verse of the three Heavenly witnesses; or 1 John, ch. 5. v. 7; and on the general Council, said to have been held by the Jews, at Agéda in Hungary, in the Year 1650.

8.—Succinct History of the Geographical, and Political Revolutions of the German Empire, from 800 to 1815; (3rd edition,) with a dissertation on French, German, and English nobility.

9.—Lives of Fenelon, Bossuet, Boudon, Abbet de Rancé, Thomas of Kempis, the Chancellor L'Hopital, the Chancellor D'Aguesseau, Erasmus, Grotius, and the Rev. Alban Butler.—An account taken from the *Juridicæ Subsecivæ* of the Civil and Canon Law is inserted at the end of the Life of the Chancellor D'Aguesseau.

10.—Historical and Literary Account of the Formularies, Confessions of Faith, and Symbolic Books of the Roman Catholic, Greek, and Principal Protestant Churches : (2nd edition,) with dissertations on the Religious Orders of the Church of Rome;—on the reading of the Bible in the common tongue :—and on the attempts to re-unite Christians.

11.—Historical Memoirs of the Church of France : (2nd edition.)

12.—Historical Memoirs of the English, Irish, and Scottish Roman Catholics, since the Reformation, with a succinct account of the principal events in the Ecclesiastical History of England, antecedent to that period. (4 vols. 3rd edition.)

13.—Memoir of the Bills passed for the relief of the English, Irish, and Scottish Catholics, in 1829.

14.—Letter on Ancient and Modern Music, and the Gregorian Chant.

15.—Continuation of the Rev. Alban Butler's Lives of the Saints, to the end of the Pontificate of Pius VII.

16.—*Reminiscences*, (2 Volumes, 4th edition.) The 1st Volume contains the Letter on Junius, the Letter on Music, and an Inaugural

Oration pronounced by Mr. Butler at the opening of the London Institution, in 1815.

17.—The Book of the Roman Catholic Church, and Defence of it; —each in the 2nd edition. Reply to the Bishop of London's observations on a passage in the Book of the Church. (3rd edition.)

18.—Answer to the Objections made to the King's sanctioning the Bills for the Relief of his Roman Catholic subjects, in consequence of his Coronation Oath. And, an Essay to prove the undivided allegiance of his Majesty's Roman Catholic subjects,—notwithstanding their acknowledgment of the Pope's spiritual supremacy.

The Book of the Roman Catholic Church and the Defences of it were written in reply to Dr. Southey's Book of the Church. The Doctor's work gave rise to an interesting controversy: some account of it is given by Mr. Butler in the 2nd volume of the Reminiscences, page 41.

In the course of the attempts made to obtain Catholic Emancipation, Mr. Butler was the author of some other publications, not requiring a particular mention in this place.

The *Horæ Biblicæ*, Book of the Roman Catholic Church, and the Continuation of Mr. Alban Butler's *Lives of the Saints*, have been translated into French.

On closing the Southey Controversy, Mr. Butler addressed to all who had been engaged in it, the words pronounced by the priest in Complin:

Noctem quietam, et finem perfectum  
Concedat nobis Dominus Deus omnipotens.

The same words he now addresses to all his readers.

C. B.

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## MEMOIR OF THE RIGHT REV. DR. KELLY, THE LATE BISHOP OF WATERFORD AND LISMORE.

SIR,—In common with many of your readers, I was much pleased with the brief account of the life and virtues of the venerable Challoner, which appeared in some late numbers of the Magazine. It is the will of providence to raise up from time to time, extraordinary characters of this description for his own wise purposes. The Catholic Churches of



England and Ireland, may justly glory in the number of Prelates who have shed a lustre on religion by their truly Apostolic virtues, and transmitted the deposit of faith from age to age, by their writings, instruction, and example. To Dr. Challoner and various other ornaments of the ministry, the English Catholics owe an eternal debt of gratitude; and, at this side of the water, we have a long and illustrious list of departed Prelates, whose memories will be embalmed in the recollections of posterity. I am induced to select one from the catalogue, with whose life I am rather familiarly acquainted,—the Rt. Rev. Dr. Kelly the late Bishop of Waterford and Lismore. A brief memoir of his useful career, may be the means of attracting similar notices of other deceased Prelates to your valuable pages.

The good of religion is always promoted by the bright example of its professors. It should be ever therefore our grateful duty to record their merits, and their virtues, not only in justice to religion itself, but for the encouragement, and instruction of our brethren in faith. Independently of this consideration, the good Bishop of Waterford had a peculiar claim on the gratitude of English Catholics. To minister to their spiritual wants, amid a dearth of Pastors, he supplied the English mission with many valuable subjects from his diocesan college. This I am confident, will ensure the following sketch, a place in the pages of an English Catholic Magazine.

The Right Rev. Dr. Patrick Kelly, was the second son of a respectable citizen of Kilkenny, and was born on April 11th, 1779. In his earliest youth, he exhibited indubitable marks of that talent, by which he was afterwards so distinguished, and as his inclinations prompted him to embrace an Ecclesiastical life, he was sent to the R. C. Academy of that City, which was then conducted by the Rev. Messrs. Magrath, and Fitzgerald.\*

Here his piety and talent were so conspicuous, that his Prelate, to mark his sense of both, determined to send him to St. Patrick's College, at Lisbon, whither he proceeded in

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\* Now President of Carlow College.

September, 1797. Having finished his Ecclesiastical course with great credit, he was ordained at the early age of twenty two, by a dispensation from Rome, and immediately promoted to the Chair of Theology, in the Irish college. He was at the same time offered the Honorary Degree of Dr. of Divinity, which however he declined. From these facts we may easily conceive, what a high idea of his abilities was entertained by his superiors. His whole character in after life, confirmed the accuracy of their judgment.

After three years spent in this capacity, the delicate state of his health forced him to return to his native country, in 1804. His Bishop, Dr. Lanigan, whose name is so justly associated with the epithet of *pious*, requested him to select any mission he pleased in his entire diocese. He accordingly spent three years as Curate, (I believe) of Inistioge, where the poor people to this day, speak of him in terms of gratitude and affection. He was then appointed Professor of Philosophy, in St. John's Seminary, Kilkenny, and after some time, was thence removed to St. Kyran's, Birchfield, the Diocesan College, of which he became President, and where he also taught Theology. Being likewise appointed Master of Conferences, he continued here for several years, and was always honoured with the confidence, esteem and friendship of his Bishop.

Before the election of Dr. Doyle, to the See of Carlow, it is said that the President of Birchfield, was appointed *und voce* by the Chapter, but Dr. Marum, then Bishop of Kilkenny, refused to part with him, saying, he was too valuable an acquisition to his own Diocese, to be given up to another

However, a portion of the infant Church of North America, being in want of a Pastor, Dr. Kelly was selected; and regardless of the ties of family and country, as well as the bright prospects which opened to him, in his native diocese, he accepted the arduous charge, and was consecrated the Bishop of Richmond in Virginia, on St. Bartholomew's day, 1820. He hastened to his diocese with the zeal of an Apostle, and during his stay in America, laboured both night and day, and more severely than the lowest of his Curates, for the good of his flock. That frightful contagion, the yellow fever, soon broke out in his diocese, and whilst others fled

with horror from the bed of pestilence, he never shrunk from his duty, but proved himself to be the true shepherd, who knew how to lay down, even his life for his flock. He was incessant in his attendance on the bed of sickness, and like another St. Charles, administered the last rites of religion to his departing children, himself inhaling the pestilence of death. By the providence of God, he was saved from that dreadful scourge, but the toil he underwent during its continuance, was slowly undermining his constitution.

In consideration of his declining health, and great merits, his Holiness translated him to the Sees of Waterford and Lismore, some time vacant by the death of Dr. Robert Walsh. He arrived in Ireland, on the 12th of July, 1822. Here he commenced his labours, as if for the first time, and they were continued without intermission, until three or four days before his lamented death. Indeed the fatigue he endured in the discharge of his episcopal duty, is almost incredible. He made the visitation of his whole diocese every year. He caused several decayed chapels to be thrown down, and edifices more worthy of the majesty of God, to be erected. In various part of his diocese, he had cemeteries enclosed, and blessed them for the interment of the dead. Thus the solemn service of the church, was secured to the departed Catholic, and the feelings of his surviving friends were spared the pain and mortification, to which they would have been otherwise exposed. He was particularly careful, that every Chapel in his diocese, should be provided with decent vestments, and of all the church colours, and furnished with every other necessary for the solemn, and befitting celebration of Divine Worship. He attended all conferences himself, and although on account of the great extent of his diocese, it was divided into three conference meetings, more than twenty miles asunder, he was never absent from either. His respect for the Priestly character was such, that he would go to any distance to the funeral, and month's memory of the humblest of his Clergy. He was often known to travel forty miles for that purpose. At his Cathedral in Waterford, he exhorted for an hour almost every Sunday, after his own mass, assisted regularly at vespers, and discharged the laborious duties of the confessional, as if he were but a simple

Curate. His public instructions had no affectation of eloquence, but were conceived in nervous and impressive language, bore evident marks of deep thought, and contained the nicest discriminations of human passion, and human character. Dr. Kelly discharged all his public duties most efficiently, and he read the service of the Church in a peculiarly solemn, accurate, and appropriate manner. The people of his diocese, had a great propensity to dedicate their children to the service of the Church. This inclination he warmly encouraged, and hence, during his Episcopacy, the Diocesan College of St. John, at Waterford, produced several talented, zealous, and useful Missionaries.

The Rev. Mr. Larkin, (now Professor of Logic, at Prior Park.) The Rev. Messrs. John Tobin, and John Heam, were sent to the English College at Rome. The Rev. Messrs. John and Edward Heam, Brothers, and the Rev. Charles Darcy, to the London district; the Rev. Daniel Heam, now of Manchester, and two Brothers, the Rev. Messrs William and Thomas Keily, to the Northern district. The Rev. John Backe, to Bristol, Rev. William Casey, to Bath, Rev. James Dunn, to Gosport, Rev. Patrick Portal, to Dover, and the Rev. John Casey to Wales. The Rev. Mr. Carbery also, who founded the first Mission at Bangor, since the Reformation, was a subject of Dr. Kelly. Nearly all those gentlemen are at present in England, and I have good reason to know, are blessed with the love and esteem of their respective congregations.

Having thus briefly glanced at the useful character of this distinguished man as a Prelate, it remains to shew, that as a good citizen, and a patriot, he is not less to be admired. He seemed to have been transported by Providence, for a short time, to America, in order, that having there witnessed the invaluable blessings of rational liberty, he might return to his native land, with a fixed determination to accomplish religious and civil freedom, by every means consistent with his duty. The plan he adopted for this purpose, was worthy of his master mind, and was executed with a rapidity, and precision, that would do honour to the first of statesmen. I allude of course, to his conduct at the General Election of 1826, in which Waterford immortalized its patriotism, by the dis-

comfiture of the haughty Beresfords. That odious family, so long the scourge of Ireland, received their death-blow in this contest—and that blow was planned and inflicted by the Patriotic Bishop of Waterford. It was admitted by all parties, that Mr. Villiers Stuart, would never have succeeded, but for the invaluable exertions of Dr. Kelly. At this important contest, pensions, places, money, threats, bribes and inducements of every description were employed, to pervert the humble freeholder, and to extort his unwilling suffrage for the candidate, whose principles he detested, because they were opposed to his religious and civil rights. The bribery oath was administered to each voter, and hence Dr. Kelly himself, during the election, attended the sick of the neighbouring parishes, for several miles round, in order that the spiritual guardians of his people might be with them in the hour of trial, to preserve them from the double crime of perjury against God, and treason to their native land.\*

The victory of Waterford, decided the cause of freedom in Ireland. The anti-catholic, and illiberal faction, were completely stunned by the defeat of the proud and powerful House of Curraghmore; whilst the people in various parts of Ireland, emulating the glorious example that was set before their eyes, rushed forward in the imposing attitude of freemen, and at Louth, Westmeath, Monaghan, and Clare, scouted from the hustings the enemies of their religion or country. Thus did Dr. Kelly, read for his countrymen an instructive lesson, and by teaching them to wield the few political weapons, which misrule and persecution had still left them, mainly contributed to accelerate the settlement of the great religious question, which had kept the Empire for so many years in a ferment, that is not yet subsided. He was one of the first Irish Prelates, who joined the Catholic Association, and when a census of the people was ordered by

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\* Before a subsequent Election, I knew him to travel forty-eight miles out of his road on one day, in order to procure from his private desk, the Title deeds of two freeholders, who were to register the following day for the liberal interest, and whose votes would otherwise have been lost.

that Body, he transmitted the most accurate returns from every Parish in his Diocese. To tithes, Church cess, Minister's money, and all the other frightful impositions of the law Church in this country, he was a most inveterate foe, and resisted the payment of them in his own person, by every legal means. Neither would he suffer his Diocesan College to satisfy any of those demands, as he considered it a refinement of cruelty, and contrary to the first principles of moral justice, that a poor Catholic establishment, or Catholic Bishop, should be taxed to minister to the luxury of those who were well paid by his flock, for spiritual instruction never delivered nor received, and which was solely imparted by him, and the Clergymen educated in that College. The consequence was, that after a few disgraceful seizures at St. John's, at one of which, a piece of bacon, and some utensils from the kitchen, (!) and at another, some musty tomes from the College Library, were ignobly captured by the myrmidons of the Parson, the notorious indecency of the claim, was obliged to yield to the farce of public ridicule, and public reprobation.

Dr. Kelly continued his useful labours, in the service of his religion and country, until a severe cold, which was caught at the grave of a parishioner, where he was reading the burial service of the Church, brought on an inflammation, and after a few days illness terminated his useful life, on the 8th of October, 1829, in the fiftieth year of his age, and the ninth of his Episcopacy. When apprized of his great danger by the Physicians, so far from being alarmed at the suddenness of the notice, he sent for two of his Clergymen, and having arranged with them all his temporal affairs, desired that he might no longer be disturbed by any thing connected with this world, as the brief remnant of his existence was to be spent in communing with Heaven, and in earnest preparation for his approaching departure. He met the rapid stroke of death, with that calmness and fortitude which the good christian alone can exhibit, and in the peaceful serenity of his decline "like that of the setting sun, gave an assurance that he will rise again in glory."

He was followed to the tomb by thousands of his sorrowing flock, who felt that the grave never closed on a better

Pastor, or an honest Irishman than Dr. Patrick Kelly, the Christian Patriot Bishop. A beautiful monument from the talented chisel of Mr. Carew, of London, a Waterford artist, has been already erected to his memory in his Cathedral, by the Clergy and Laity of his Diocese.

Dr. Kelly was a man of great muscular strength, tall, finely made, and well proportioned, but rather of a full habit of body in the latter period of his life. Though afflicted with palsy in the head for many years, he was almost incredibly patient of fatigue, and was frequently known since he came to Waterford, to ride upwards of thirty miles before breakfast. To physical powers of this description, were added a mind, strong, vigorous and acute. He was an excellent Theologian, and well versed in Mathematics, and Moral Philosophy—a man of deeds, not words; who said little, but effected much, and who has consequently left behind him a name, that will be imperishable in the annals of his country.

M. H.

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## CATHOLIC MARTYRS.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—I send you the following attempt at a more perfect Catalogue than has hitherto appeared, of those individuals, who suffered for their steady adherence to the ancient faith, during the persecuting reigns of Henry VIII. and of Elizabeth, prior to the year 1577,—the period at which Dr. Challoner commences his “Memoirs of Missionary Priests.” Defective as this catalogue undoubtedly is, it may nevertheless prove of service to some one, inclined to investigate a subject, intimately connected with the history of British Catholics. The principal authorities, upon which it has been formed, are in most cases given, that the reader may judge of the degree of credence to which it is entitled. Dodd is incorrect in his list of those who were executed for rising in defence of monastic institutions. The Abbots and Priors, there named, were brought to trial upon indictments

unconnected with that charge. Even Dr. Mackerel himself, so often cited by Protestant writers, as a leader in the "rising" was tried and condemned, for denying the King's supremacy.

Yours &c.

W. Y.

John Houghton, Priest, O. S. Bruno, Prior of the Charter-house, London. Tyburn, 4th May, 1535.—The narrative of Maurice Chauncey.

Robert Lawrence, Priest, O. S. Bruno, Prior of Beau-vallé, Nottinghamshire. Tyburn, 4th May, 1535.—M. Chauncey, J. Stow, and Strype. N. B. Dodd, calls him Prior of Axholme.

Augustine Webster, Priest, O. S. Bruno, Prior of Axholme, Lincolnshire. Tyburn, 4th May, 1535.—M. Chauncey, J. Stow, and Hollinhead. N. B. Dodd, and some late writers, make him Prior of Beau-vallé.

Richard Reynolds, Priest, O. S. Bridget, D. D. and Monk of Sion House. Tyburn, 4th May 1535.—M. Chauncey, Card. Pole's Works, Dr. Sanders, and Strype.

John Hall or Haille, Priest, Vicar of Isleworth. Tyburn, 4th May, 1535. Dr. Sanders, J. Stow, and Newcourt's Repertorium.

Humphry Middlemore, Priest, O. S. Bruno, Monk of the Charter-house, London. Tyburn 19th June, 1535.—M. Chauncey, Card. Pole, in *Defensio Ecclæ. Unit.* J. Stow, &c.

William Exmew, Priest, O. S. Bruno, Monk of the Charter-house, London. Tyburn, 19th June, 1535.—Same authorities.

Sebastian Neudigate, Priest, O. S. Bruno, Monk of the Charter-house, London. Tyburn, 19th June, 1535.—Same authorities.

John Fisher, Cardinal, and Bishop of Rochester. Tower-Hill, 22d June, 1535.

Thomas More, Knight, late Chancellor of England. Tower Hill, 6th July, 1535.

Thomas Reading, Priest. London, 1535.—Dr. Sanders, de Visib. Monarch.

Robert Sault, Parish Priest. 1535.—Catalog. Martyr.

John Bere, Parish Priest. 1535.—Dr. Sanders de Visib. Monarch.

John Davies, Priest. 1535.—Catalog. Martyr.

Thomas Greenway or Greenwood, Priest. 1535.—Catalog. Martyr.

Walter Parsons, Parish Priest. 1535.—Catalog. Martyr.

William Trafford, Priest, O. S. Bernard, Abbot of Sawley, York-



shire. Lancaster, 10th March, 1537.—J. Stow, Dugd. Monast. by Stevens, and West's, Hist. of Furness.

——— Astbese, Priest, O. S. Bernard, Monk of Gerveaux. Lancaster, 10th March, 1537.—J. Stow, &c.

John Paslew, Priest, O. S. Bernard, Abbot of Whalley, Lancashire. Whalley, 12th March, 1537.—J. Stow, Whittaker's Whalley, West's Hist. of the Abbey of Furness, &c.

John Eastgate, Priest, O. S. Bernard, Monk of the Abbey of Whalley. Lancaster, 12th March 1537.—J. Stow, and Whittaker's Whalley.

William Haddocke, Priest, O. S. Bernard, Monk of the Abbey of Whalley. Padiham Green or Eases, 13th March, 1537.—Same authorities.

John Rochester, Priest, O. S. Bruno, Monk of the Charter-house, London. York, 1537.—M. Chauncey, Arnold Haventius, Letter of Instruction to "The Kyng's High Secretarie, by Jasper Tyloll."

James Warnert or Nannert, Priest, O. S. Bruno, Monk of the Charter-house, London. York, 1537.—M. Chauncey, Dr. Sanders, &c.

William Thirke, Priest, O. S. Bernard, Abbot of Fountains in Yorkshire. Tyburn, June, 1537.—MS. in Cotton Library, Hollingshead, A. Wood's Facts, Strype, &c.

Adam Sudburie or Sedberg, Priest, O. S. Bernard, Abbot of Jerveaux. Tyburn, June, 1537.—Hollingshead, Burnett's History of Reformation, and B. Willis's Mitred Parliam. Abbey.

The Abbot of Rivers, O. S. Bernard. Tyburn, June, 1537.—J. Stow, Hollingshead, &c.

William Wolde, Priest, O. S. Augustine, Prior of Burlington or Bredington, Yorkshire. Tyburn, June, 1537.—A Document in the British Museum, B. Willis's Mitred Abbeys, &c. N. B.—In Webb's *History of the Abbey of Furness*, there is a remark upon the deaths of these persecuted religious, in which an admission is unwittingly made, of the novelty of the reformed opinions. "However some pity may seem proper to these persons, as ignorantly zealous, and grieved to behold the destruction of the *Old Religion*, before they had received a competent instruction in the *New*."

Anthony Brockbey, Brorby, or Brocke, Priest, O. S. Francis. London, 19th July, 1537.—Dr. Sanders, A. Wood's Athn. Oxon. Dr. Boucher's Hist. Eccl. de Martyr, F. M.

Thomas Cort, Priest, O. S. Francis. Died in prison, from hunger and hard usage.—Dr. Sanders, de Schis. Ang. Antiquities of Eng. Franciscans, &c.

Thomas Belcham, Priest, O. S. Francis. Died in Newgate, about

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a month after the death of the two preceeding, in 1537.—D. Sanders, Mason in *Cataloga Scrip. Frat. Min.*

Robert Hobbs, Priest, O. S. Bernard, Abbot of the Cistercian Monastery at Woburn. Woburn, 1537.—Documents in the British Museum, J. Stow, Burnett's *Hist. of Reform.* &c.

The Prior of Woburn, Priest, O. S. Bernard. Woburn, 1537.—J. Stow, and Burnett's *Hist. of Reform.*

The Vicar of Puddington, Priest. Woburn, 1537.—J. Stow, &c.

Ten Monks of the Charter-house, London. Of these, three were Priests, viz. Richard Bird, Thomas Johnson, and Thomas Green, one was a Deacon, John Davy, and six were lay brothers, William Greenwood, Thomas Scryven, Robert Salt, Walter Peerson, Thomas Reding, and William Horne. As it was judged impolitic to put them publicly to death; they were taken in May, 1537, to Newgate, and confined close prisoners, with their hands tied behind them to the walls of their dungeon, and left to perish privately: they all died in a short time, except William Horne, who lived to be taken some years after, from Prison to Tyburn, where he was cruelly executed.—M. Chauncey, Arnold Havelius, An ancient MS. and Thomas Bedyll's letter to Cromwell.

John Stone, O. S. Augustine. Canterbury, 1537.—Dr. Sanders, An ancient MS. and Catalogue at the end of English Martyrology.

John Forest, Priest, O. S. Francis, Minister Provincial of his order, and confessor to Queen Catherine. Smithfield, 22d May, 1538.—Sunday Documents in the British Museum, Dr. Sanders, A. Wood's *Athe. Oxon.* &c. N. B.—Mr. Dodd, in his *Ch. Hist.* has scarcely done justice to the memory of this learned and holy man.

Anthony Browne, O. S. Francis.—For this case, the reader is referred to a letter preserved in the Cotton MSS. and published by Mr. Ellis, in in his first series of *Original Letters.*

Thirty-two Franciscan Observant Friars.—The members of this order continuing to preach and write against the assumption of the title of *Supreme Head of the Church* by the King, his Majesty became implacably bent upon their utter destruction. The sufferings, which he caused these poor men to endure, as related by several writers, were dreadful in the extreme; many died in the various prisons, of whom no records have been preserved. Among the sufferers were the thirty two Observants, who had been the preceding year removed from the prisons in London, and had been sent coupled with heavy chains, into other goals at a distance from the capital, where they experienced such severe treatment, that not one of them survived this year. Their deaths are registered in the Franciscan Martyrology, as having occurred about the first of July.

— Croft, Priest, — Collins, Priest, — Holland, Layman. Are described by some authors, as having suffered together at Tyburn, in 1538, for denying the King's Supremacy, Stow however, and other analysts, state that they were implicated in some plot. Stow also relates that John Allen, Priest, and an Irish gentleman of the Garret family, were hanged at Tyburn, at the commencement of this year.

Griffith Clark, Priest, Vicar of Wandsworth. St. Thomas Waterings in Southwark, 8th July, 1539. His Chaplain and servant, suffered at the same time and place, as did also N. Waire, a Friar.—J. Stow, Dr. Workington, and Bridgwater.

Adrian Fortescue, Knight of St. John of Jerusalem. July 10th, 1539, together with Sir Thomas Dingley, a knight of the same order.—J. Stow.

John Travers, Priest, D. D. London, 30th. July, 1539.—Catalog. Martyr.

Hugh Farringdon, Priest, O. S. Benedict, Abbot of Reading. Reading, 14th Nov. 1539.—Strype, Cotes' Reading, &c. &c.

John Rugg, Priest, O. S. B. Monk of Reading. Reading, 14th Nov. 1539.—J. Stow.

William Onion, Priest, O. S. B. Monk of Reading. Reading, 14th Nov. 1539.—J. Stow.

Richard Whiting, Priest, O. S. Benedict, Abbot of Glastonbury. Tor-hill, 22d Nov. 1539.—Collinson's Hist. of Somerset, &c. &c.

John Thorn, Priest, O. S. B. Treasurer of Glastonbury Abbey. Tor-hill, 22d Nov. 1539.—J. Stow, and Goodwin's Annl.

Roger James, Priest, O. S. B. Under Treasurer of Glastonbury Abbey. Tor-hill, 22d Nov. 1539.—Same authorities.

John Beche or Beach, O. S. B. Abbot of St. John Baptist, at Colchester, Essex. Colchester, 1st Dec. 1539.—J. Stow, Stephen's Monast. B. Willis, Mitred Abbeys.

John Harris, Parish Priest. Tyburn, 1539.—Dr. Sanders di Vis. Monarch.

Thomas Abel, Priest, D. D. domestic chaplain to Queen Catherine. Smithfield, 30th July, 1540.—Bouchier, D. Pitts, A. Woods Ath. Oxon. and J. Stow.

Edward Powel, Priest, D. D. and Prebendary of Wells. Smithfield, 30th July, 1540.—J. Stow, Lib. Epist. Univer. Oxon. Epist. Strype, Dr. Pitts, &c.

Richard Featherstone, Priest, D. D. Chaplain to and manager for Queen Catharine in the cause of the Divorce, and Tutor to the Princess Mary. Smithfield, 30th July, 1540.—J. Stow, and sundry other writers.

Edmund Bromholme, Priest, chaplain to Lord Lisle. Tyburn, 4th August, 1540. J. Stow.

Robert Bird, Gentleman. Tyburn, 4th August, 1540.—J. Stow.

Laurence Cook, Prior of Doncaster. Tyburn, 4th August, 1540.—J. Stow.

Giles Horn, Gentleman. Tyburn, August 4th, 1540.—J. Stow.

Clement Phillips, Gentleman. Tyburn, 4th August, 1540.—J. Stow.

Darby Genning. Tyburn, 4th August, 1540.—J. Stow. N. B.—

Wm. Horne, the Charter-house Monk, was executed at the same time. Stow makes him a distinct person from Giles Horn.

William Peterson, Priest. Calais, 10th August, 1540.—J. Stow.

William Richardson, Priest of the Church of St. Mary, Calais. Calais, 4th August, 1540.

Margaret Plantagenet, Countess of Salisbury, and mother of Cardinal Pole. Tower, 1541.—Epist. R. Poli. Herald's Office, Coke 4 Instit. Rymer's Fed. Lord Herbert, &c.

David Genson, Knight of St. John of Jerusalem. St. Thomas Waterings, 1st July, 1541.—J. Stow.

John Ireland, Parish Priest. 1543.—Dr. Sanders.

Thomas Rych, Gentleman. Tyburn, 1543.—Dr. Sanders.

John Risby. Tyburn, 1543.—Dr. Sanders.

John Larke, Priest, Rector of Chelsea. Tyburn, 7th March, 1544.—Hollingshead, Mewcourt's Report.

German Gardiner, Gentleman. Tyburn, 7th March, 1544.—J. Stow, &c.

——— Ashby, Layman. Tyburn, 7th March, 1544.—J. Stow.

——— Singleton, Priest. Tyburn, 7th March, 1544.—J. Stow.

John Story, Gentleman, D. L. June 1st, Tyburn, 1571.—Dr. Sanders. Dr. Bridgewater's Concert. Eccl. Cath. J. Stow. A. Wood's Ath. Oxon. and a tract in Lord Summer's collection.

Thomas Woodhouse, Priest. Tyburn, 19th June, 1573. Dr. Bridgewater. Dr. Sanders. and J. Stow. Several writers notice Nicholas Heath, last Prior of a monastery of Cluny Monks, at Nottingham; attainted and convicted of high treason for denying the King's Spiritual Supremacy, but I can find nothing relative to his execution.

## BISHOPS GOODMAN AND CHEYNEY.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—In page 220 of your last No. you give an interesting extract from the Will of *Dr. Godfrey Goodman*, [Bishop of Gloucester, who departed this life on the 19th of January, 1655, aged 72, and was buried in St. Margaret's Church, Westminster. That he died a Catholic, and was attended in his last moments by the pious and learned F. Davenport, O. S. F. cannot be doubted by those, who have read the Bishop's life in Wood's *Athenæ Oxonienses*.\* *Dr. Milner*, in that immortal work, "The End of Religious Controversy," (p. 79, Part 1, Edit. 2.) asserts, that a *Predecessor of Goodman*, in the See of Gloucester, viz. *Dr. Richard Cheyney*, had also the grace of dying a Catholic. Probably, the assertion was grounded on the authority of *Goodman* himself, who, in his MS. Review of the Court of King James I., preserved in the Bodleian Library, expresses surprise, that Camden, in his *Annales Elizabethæ*, should describe "Richard Cheyney as *Luthero addictissimus*, whereas he was a Papist, and bred up his servants Papists, as he had been informed by one of them, with whom he had spoken—adding, moreover, that the Bishop was suspended for Popery, and died so suspended, and never would make any recantation."† But I fear, that this evidence in favour of Cheyney's conversion is far from being conclusive. For, in the first place, *Dr. Richardson*, in his valuable edition of Godwin "*de Præsulibus Angliæ*," brings the authority of *Strype* and *Collier* to shew, that the Bishop was suspended for *contumacy*, no uncommon charge in those days—and, that he was under the sentence of suspension for three weeks only, viz. from the 20th of April, 1571, until the 12th of May, when he was formally absolved.

In the second place, *P. Edmund Campian*, who had re-

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\* See the Narrative in the *Athenæ Oxon.* under the article MILES SMITH.

† See this reported in the *Athenæ Oxon.* under the article JAMES BROOKES.

ceived the order of Deacon from this Protestant Bishop, and possessed his confidence and friendship, addressed him a few months later, viz. Nov. 1, 1571, a very argumentative and pathetic letter,\* beginning thus, "*Non me nunc, ut olim, juvenilis impetus,*" and, in which, he conjures the venerable old man to take pity on his soul, to abandon Heresy, and to embrace the Catholic Faith.

In the third place. The Bishop died late in 1578, or, according to some, on April 25, 1579, and was buried nearly opposite his throne in Gloucester Cathedral. Had he *professed* himself a Catholic, we can hardly suppose, that such an event could have escaped the knowledge of *F. Robert Persons*. Now, in page 243 of his "*Reviewe of Ten Publicke Disputations,*" printed as late as the year 1604, he mentions "the eloquent Epistle in Latin, which his bosom friend and companion, F. Edmund Campian, had addressed to Dr. Cheyney, by whom, *unhappily, he had been made Deacon;*" but he expressly affirms, that this Bishop turned from Zuinglianism, "*and became a Lutheran, and so lyved and died in the late Queene's dayes.*"

These reasons, I humbly submit, may justify a suspicion and apprehension, that Dr. Cheyney's end was not such, as Catholics could desire.

With much respect, I remain,

Your humble servant,

CATHOLICUS.

[The article, to which our intelligent correspondent refers, was extracted from the Gloucester Journal, and ought to have been so headed.—EDRS.]

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FOR THE CATHOLIC MAGAZINE.

## THE MODESTY OF THE REFORMATION SOCIETY.

"*Improborum improba soboles,*"—says Phædrus. *Like father like son.* It is indelibly stamped on the page of his-

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\* Probably this beautiful letter was written from Douay College, where Campian had arrived from England, a few months before.

tory, that the "Reformers" of the sixteenth century, were not noted for modesty; and it is but reasonable to look for a family likeness in their children. It is justly inferred, also, that, as they had no pretence to *ordinary mission*, and being found *without miracles*, without modesty and other virtues, could not claim *extraordinary mission*, they were not SENT at all by Heaven. And "how shall they preach unless they be sent?" Rom. x. 15. Luther's arrogance and want of modesty, have often been displayed. He writes thus, touching the holy Eucharist.—"Were all the Papists melted down into one mass, they would not be able to maintain the *literal sense* with the strength that I do." (Ep. ad. Hosp.) "If a council did ordain to permit *both kinds*, in spite of the council we would take but one, or take neither, or one or the other; and we would curse those who should take both in virtue of their ordinance." (Form. Miss. T. xi. 384. 386.) He writes to King Henry VIII. "For these thousand years, the Scripture has never been so well explained, nor better understood, than it is at this time by me." In accordance with such lessons, we find modern "Reformers," equally excelling in modesty, especially when raising their voices against the Church of Rome, hoary by its antiquity, the mother of converted nations, which is invested with the characteristics of truth,—*unity, sanctity, catholicity, and apostolicity*,—which "he who runs may read;" and of which with truth might be said, at the time of the "Reformation," "blot out the Church in communion with the see of Rome, from the map of Christianity, and you exile the christian world." Let us turn to a modern "Reformer," Rev. N. Armstrong, who, a short time since figured away in a *bear garden* in Bristol. "The curse of the Lord hangs upon Europe, on account of Popery. If the Lord be in Heaven, and the Bible be his book, the Church of Rome must bring down his curse on every nation. There is no more agreement between the Church of Rome and the Church of Christ, than between Satan and God. The Church of Rome has imitated every action, which Satan ever accomplished in the world." So far Mr. Armstrong; and the paper on which I write, fain would blush for him. The Rev. W. Dalton, in his "*Candid Examination*," emulates his contemporaries,

and predecessors, in their infuriate attacks on the Church of Christ. Take a few specimens. "The Church of Rome, (p. 50.) is a *murderess* of souls." "The Bishop of Rome and his bride," (p. 49.) pour the drugs of poisonous doctrine into the "golden cup, full of the abominations and filthiness of her fornication." The Church of Rome, (p. 135.) is guilty of awful usurpation and proud boasting, and she must suffer the vengeance of God. I believe the Church of Rome, (p. 285.) to be guilty of idolatry, and if she continue in this state, she must have her portion with idolaters in the world to come, Rev. xxii. 15. "When a Romish Priest tells us, that under the external appearance of a wafer, are contained the body and blood of Christ, we regard him, (p. 231.) as a man of shallow intellect, or as something much worse." So says the *modest* Mr. Dalton, against the Cyrils, Ambroses, Gregories, Augustines, Chrysostoms, against the uninterrupted tradition from the beginning, (as could readily be shown,) vouching for the Real Presence and Transubstantiation. Let the promoters of the "Reformation," deeply reflect on that declaration of the Almighty, by the Prophet Jeremias, (c. xxiii.) "I am against them—I have not sent them, yet they have run."

J. A.

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### LITERARY CHASE.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

DEAR SIR,—If you can find room for a few off-hand remarks from "a constant reader," you will do a service to me, and may perhaps give pleasure to some of your other friends. I am, you must know, a sort of literary Nimrod: a well contested controversy, especially if it be no great matter, how the matter ends, and if the *argumentum baculinum* be not too freely applied, is as cheering to me as a hard run with horses, hounds and horn is to Mr. Lambton, the veteran of the English chase. How exhilarating it is to ride over acres of paper instead of land—to start game from a dusty book, or bad old arguments, instead of a cover of whins—to



leap over enthymemata, and syllogisms, categories and predicaments, instead of five-barred gates—to find yourself in an *ignoratio elenchi*, instead of a blind ditch—with your feet within the fender, instead of the stirrups, and your body safely seated in an arm chair, instead of being at the mercy of a mettlesome hunter. Now, Mr. Editor, on two occasions lately I had strong hopes of a good run over your ground: the first, however, ended in a drawn battle: the second is, it seems, to be “no go” at all. But let me explain the why and the wherefore of my disappointments.

Some time ago, H. Y. desirous of affording your friends some literary sport, and certainly in a spirit of great good humour, joined with becoming gravity, *uti par est*, threw off in good style, started game, and cried out “catch him who can.” Now, thought I, the time is come: and as I may say of my physical vigour, and of my Rosinante, as Milo of old said of his arms, “*at hi jam mortui sunt*,” I was content to take a position, which would command a good view of the sport. A field of Nimrods soon appeared, and being jolly and resolute churchmen, they threw away canon law for the time being, (*dulce est desipere in loco*) and were off, *cum clamore et strepitu armorum*, et *cum magnâ festinatione*, though one of the party loudly complained of the light (it was a charming day,) being painful to his eyes. But what a scene ensued! Instead of giving chase to the fox, the whole posse attacked H. Y., who had started him: instead of crying out “Tally-ho,” they cried out “Scepticism,” a word not half so liquid as the old term, and quite unintelligible to Nimrods. “Hold,” exclaims R. S. Y., who came up soon after, “hunt your game, and never mind the finder—keep your eye on the fox, and never find fault with H. Y., for having started him.” One of the gentlemen excused himself for this infraction of the laws of the chase, by pleading the purity of his intention, and added that he had not come to hunt on his *own* account: another diverted his attack from H. Y. to R. S. Y., and declared that if he were at fault, he would never be a defaulter. But where was Reynard in the mean time? It is true that some chase was given: Y., a stout, and well-mounted sportsman, with plenty of ballast and good bottom, first applauded the efforts of R. S. Y., and then started in pursuit:

but he was more intent on discoursing how the game might be taken, than in pushing on in earnest. He was followed by a gentleman of grave and sedate calibre, who had the animus of killing Reynard as soon as he had broken cover. But time was lost: Reynard gained ground apace—he was halloed on by the fine, clear, sportsman-like voice of H. Y., and was soon “over the hills and far away.” It happened that the very gentleman, in whose cover the game was found, was leisurely returning from a long journey, and met Reynard a-head. The Rev. Dr. recognized him, for he had often seen him before, and though encumbered with a good deal of Italian lore, he raised a shout, turned him, gave him chase, and neither has been heard of since. Thus Mr. Editor, some excellent sport was lost by not keeping the game steadily in view, and the whole field was “thrown.”

My next disappointment was more provoking still. Philalethes Junior gave us another chance: he started his game on the very romantic domains of Mr. Digby, where there are “fabled streams, and haunted woods,” (sportsmen are fond of the picturesque,) and a noble country for a “glorious burst:” the game too promised well, for he was a well-known old fox called Garnet, well versed in all the windings and turnings of hill and vale. I was at my post again: “now,” thought I, “another excellent chance, and young sportsmen will be better acquainted this time with the laws of Nimrod.” But, O spes fallaces! Mr. Editor. The only gentleman who took the field was quite a stranger, and gave neither name nor address; and, instead of “being off and away,” he significantly raised his hand and said, “*Hic niger est, hunc tu Romane caveto;*” this is a fox of the wrong colour, and is full of mischief, “meaning not the game, but Philalethes Junior who had started him. Now what was this to the purpose? If Philalethes as well as Garnet be a fox, then we may have two runs instead of one. Do let the cautious gentleman give us the chance of some sport: let us have “a clear stage, and no favour.” In the name of all the established laws of Nimrod, I do hereby protest against the conduct of those gentlemen, who thus throw us “off scent:” if they will not give chase themselves, let them not raise useless and idle fears in the minds of others.

I have heard it asked, Mr. Editor, "what use can these discussions answer?" Put the question, *mutatis mutandis*, to a Meltonian, or to a Lambtonian, and what will they reply? "It is good sound exercise for the body." And is not a literary hunt good exercise for the mind? In the heat of the chase there may be some hard words, and a few falls: but a tumble rather stimulates than discourages the mettle of a staunch sportsman, and they who attack their fellows, in place of hunting the game, deserve a rub for their conduct.

Very truly yours,

NIMROD.

## INSTRUCTIONS AND REGULATIONS FOR THE FAST OF LENT, IN THE YEAR 1832.

ADDRESSED TO ALL THE FAITHFUL IN THE LONDON DISTRICT.

*The sorrow that is according to God, worketh penance steadfast unto salvation—2 COR. vii. 10.*

Dearly Beloved Brethren and Children in Jesus Christ,

By these words, the Spirit of God distinctly testifies, that the soul of true penance is a sincere sorrow for sin. Hence in this our affectionate exhortation to you, preparatory to the great penitential season near approaching, our first duty is to impress your minds with the necessity of a deep sorrow for the offences, which you have committed against His Divine Majesty; and with a fixed determination of never more offending him; either by relapsing into the sins you have heretofore committed, or by the commission of any other offences prohibited by his Divine Law.

You are, or ought to be, firmly convinced, that you cannot expect to be blessed with this necessary groundwork of penance, without the especial grace of God, through the merits of Jesus Christ your Lord: and that in order to obtain this special grace, you are bound to appeal to the Divine mercy, by humble and fervent prayer. During these days then, preceding the solemn penitential season of Lent, prostrate yourselves before the Throne of Grace, in ardent supplications, that your dear Lord will soften your hearts unto

sincere contrition, on which your penance, during the holy season of Lent, may be raised "stedfast unto salvation."

We cannot too deeply impress upon your minds this great truth, that penitential exercises, of whatever kind they might be, would, independently of this sorrow, be unavailable in the sight of God. Go then to your Father, who is in Heaven, in the spirit of the Prodigal Son, and cry out before him, *Father, I have sinned against heaven, and before thee: I am no more worthy to be called thy son.* And let the sense of your unworthiness move you in all humility, like the Publican in the Gospel, to strike your breast, saying, *O God be merciful to me a sinner.* Sincerely impressed with these penitential sentiments, enter on the duties commanded by the Church of Christ to be exercised during the days of Lent.

The instructions you have received from your youth, must have convinced you of your obligation, according to your age and circumstances, of fasting and abstinence during Lent. Be it declared to you, that from this obligation you cannot dispense yourselves. It may however, in very many instances, be expedient, that from this obligation you should be altogether, or partially, relieved. In order to this relief, you must not presume to be your own judges, but must apply for such relief to the judgment of your respective pastors; who, declaring to you, after having duly weighed your particular circumstances, to what extent the duty of fasting or abstinence is, or is not, obligatory upon you individually, you may, with all security, rely on your good pastor's determination. But how foreign from the obligations of Lent, are the sources of those corporeal weaknesses, which too often plead for the dispensation from fasting and abstinence during that holy season; namely, inordinate diversions, extended beyond the depth of night, in overheated, and therefore insalubrious places. These sources of excuse are unwarrantable, and must therefore be entirely closed; and your good pastors well know, that it is their duty to require, that they exist no longer. Trusting in your docility, and confiding that no unreasonable excuses will be alledged by you, in order to your relief from fasting and abstinence, we commit you cheerfully to the pious care of your zealous pastors.

We trust that you have a present recollection, that the Spouse of Christ, hath ever enforced as a primary duty of Lent, a more than ordinary observance of the virtue of charity to the poor and needy. Instead therefore of expending your substance in extravagance and luxury, unseemly at any time, and especially in the season of Lent, let this portion of your substance be given in alms. And do not deceive yourselves by the assertion or thought, that you would willingly give alms, if you were acquainted with objects worthy of your attention: for such objects are well known to your pastors, who are continually solicited for relief, by numberless afflicted individuals, well worthy of relief, whom, to their grief, they possess not the means of relieving. By these means, you will succour the truly deserving poor, and run no risk of being imposed upon by the idle and dissolute.

Determine, dearly beloved, to render yourselves, in this holy season, a truly acceptable people. If Almighty God views your acceptability, you may with humble confidence rely on the efficacy of your pious supplications, to avert from you, and those around you, the direful infliction by which a great portion of the world has of late been so awfully chastised; or, at all events, if he should in his justice visit you with this dread calamity, that you may be prepared to endure its virulence without injury to your immortal souls. We earnestly exhort you, dearly beloved children, during the whole of the ensuing Lent, most frequently, and even daily, if your occupations will permit, to be present at the celebration of the Holy Sacrifice of the Mass; and at each Mass, to appeal from the justice to the mercy of your God, that you may not be visited with the fatal malady now raging upon earth; and especially to the prejudice of your eternal salvation. And as an encouragement to your religious attention to this our exhortation, we require, that each Mass, to be said in this district, from Ash-Wednesday next ensuing inclusively, to Palm Sunday next exclusively, the celebrant add the Prayer, Secret and Postcommunion, from the Mass, "*In tempore Pestilentiae*;" and that at the end of the principal Mass, on each Tuesday in Lent, until Palm Sunday exclusively, be sung or said the Psalm "*Miserere*," with the prayer "*Deus qui nullum respicis, &c.*"

Although, dearly beloved brethren and children in Jesus Christ, you must be all truly impressed with this great truth, that the whole of the Lent is a season of fasting or abstinence, humiliation of soul, supplication for mercy, penitential sentiments, and mortifications of penance: yet as our beloved and gracious Sovereign has marked out to us one day during the Lent, namely the 21st day of the ensuing month of March, on which he calls upon all his subjects of the United Kingdom, to supplicate the Divine Majesty to remove from them that grievous disease, with which several places in the Kingdom are at that this time visited; we require, that on the same 21st day of March, the Mass in Tempore Pestilentiæ, shall be sung or said in each of our Chapels, in this our London district, as the principal Mass; and at the end of such Mass, shall be sung or said the Psalm "*Miserere*," with the Collect *Deus qui culpa offenderis, &c.*; and the prayer for the King and Royal Family. We confidently expect, that the congregations attached to our respective Chapels will, on the same 21st day of March, piously attend to the Divine Service we have appointed for that day; and listen with becoming docility and devotion, to the appropriate instructions given to them on that occasion, by their good and zealous pastors.

We feel gratified with the cheering hope, that your prayers for averting from you the calamity, so deeply to be deplored, will be the more acceptable before the Throne of Infinite Mercy, in consideration of the penitential spirit duly appropriated to the solemn season of Lent, in which they will, we trust, be most devoutly and most piously offered. Surely, dearly beloved brethren and children in Jesus Christ, we have abundant reason to praise Almighty God, for having blessed us with so good and gracious a King, as our present Beloved Sovereign, King William the Fourth; and for having adorned his Throne with a Beloved Consort; exhibiting to all his Majesty's subjects, the exemplary display of every moral virtue. We trust that you will not fail to glorify Almighty God, for these great blessings bestowed upon you; and that you will, with all humility, and especially during the whole of the ensuing solemn season, devoutly implore from your good Lord, the continuation of these blessings, by

granting unto His Majesty, and to his Royal Beloved Consort, length of days in peace, happiness, and prosperity. And for the security of these great blessings of peace, happiness, and prosperity, we call upon you, from the inmost recesses of our soul, to prove by your comportment, that under all possible circumstances, you are truly loyal subjects to your good and gracious King; and that you are resolutely determined to shew forth a continual exemplary obedience to the laws of your dear country, so that however the world may be in confusion, you may enjoy the consolations of peace with God, your neighbours, and yourselves.

Impressed as we are with the conviction, that blessings from Almighty God may humbly be expected, proportionate to your fidelity in the observance of all the penitential exercises, appropriated to the solemn season of Lent; we could have wished that, under actual circumstances, no relaxation were called for, in the Lent now approaching.

Having maturely and affectionately considered, however, the general state of all those subjected to our awful pastoral charge, we venture to grant to our beloved flock, during the ensuing Lent, the following allowances.

**I.**—Flesh Meat is allowed on all Sundays, Tuesdays, and Thursdays, for five weeks, beginning with the first Sunday, and ending on Palm Sunday inclusively. On Tuesdays and Thursdays, this allowance is granted for once only each day.

**II.**—Eggs are allowed on all days except Ash Wednesday, and the four last days of Holy Week; but on fasting days at dinner only.

**III.**—Cheese is allowed on all days excepting Ash Wednesday and Good Friday, but on all fasting days at dinner only. Eggs and Cheese when allowed at dinner, may be taken at other hours of the day, by those who are not obliged to fast.

May the blessing of Almighty God, Father, Son and Holy Ghost descend upon you, and remain with you always.—  
**AMEN.**

**JAMES**, Bishop of Usula, and Vicar Apostolic in the London District.

**ROBERT**, Bishop of Lydda, Coadjutor.

London, February 15th, 1832.

## MONTHLY INTELLIGENCE

## FOREIGN.

## ROME.

All is anxiety and gloom in the Capital of the Christian World. In past ages it was deemed right to invest the Supreme Pontiff, with a secular and independent sovereignty, the integrity of which appeared to be guaranteed by the other Christian Powers. The Ecclesiastical States, have however always constituted but an inferior power; which would necessarily be unable to contend with the great and powerful Nations of Europe, with whom it would be no less the duty, than the policy of the Pope, to cultivate a good and friendly understanding. But observe the spirit of modern revolution. It might be supposed that the chivalrous ardour of the friends of liberty would induce the powerful Nations to guard with jealous care the rights of the weaker, and to assume a hostile attitude then only, when others, equally, or more, powerful, were about to make arbitrary encroachments upon the general rights of mankind. The conduct of the French nation since "the glorious days" of July 1830, has, however, entirely belied every expectation of this nature, if any such have been entertained. While France has tamely witnessed the unequal

contest between Russia and Poland, though she, and the rest of the great powers, had guaranteed the independence of the latter, she hastily seized occasions to display the gallantry of her warriors, in attacks upon the Kingdom of Portugal, and the territories of the Pope. The seizure of Ancona, a base and perfidious measure, as basely and perfidiously carried into effect, aroused the attention of Europe, and, even in the British Parliament, it was acknowledged to require explanation. France has made a few abortive attempts, to divest this gross violation of the law of Nations, of its hostile character. It was, however, essentially and necessarily hostile, inasmuch as it was a descent upon the territories of a power, which had given her no invitation as a friend, any more than provocation as an enemy, for a measure of this description. These false assurances, indeed, were worthy of the disgraceful commencement, which has been uniformly followed by other steps of a character equally offensive, and equally unjustifiable. This will appear from the following note of Cardinal Bernetti, Secretary of State to his Holiness, addressed to the French Ambassador.

"The undersigned Cardinal Secretary of State, by a note of the



9th instant, has apprised your Excellency of the alarm spread through the Papal States, more especially at Ancona, by the presence of the French Troops in that City. This indeed requires no additional proof, but it receives farther confirmation from a recent fact,—the approach of the French Transport, *Le Rhône*, having on board 480 Soldiers, and several pieces of artillery, the disembarkation of which force, the undersigned has learned, has inspired the factious with audacity beyond measure. In their phrensy, they have mortally wounded a Serjeant of the Auxiliary Troops, mistaking him for an Officer of the Papal Army.

In the provinces the opinion is spreading that the French Troops, will by degrees enter upon the Marches, and this opinion revives the enthusiasm of the disaffected. The conduct of General Cubières is but too well calculated to encourage these hopes. In the contract which he has made for provisioning his troops, is the following article : 11.—‘The present contract shall embrace the detachments of French Troops, which shall occupy the neighbourhood of Ancona, to the extent of six leagues, and also any corps or division which may be stationed at Senegaglia, Jesi, Osimo, Loretto, Recanati, or the circumjacent villages.’

‘His Holiness has been exceedingly concerned at the knowledge of these facts, as well as of all others, which have transpired

since the 23rd of February. They are calculated to compromise the peace of his dominions, and to affect his own sovereignty and independence, and are, moreover, utterly inconsistent with the language, whether official or confidential, hitherto adopted by your Excellency.

‘Your Excellency declared, that, the French Troops would enter Ancona as friends; they have entered clandestinely, and as enemies; they have disarmed the troops of his Holiness, and made them prisoners of war; they have obliged the citadel to capitulate.

‘Your Excellency has often declared, that the sovereignty of the Pope should be scrupulously respected: yet the citadel occupied by the French Troops, has been fortified without the sanction of the legitimate sovereign, and the General has declared that all the expences of the army should be discharged by the papal government.

‘Your Excellency requested only the sanction of the holy father to the surrender of Ancona, as a depôt for the French Troops; yet General Cubières has contracted for provisions for those who may be stationed at Senegaglia, Jesi, Osimo, Loretto, Recanati, and the neighbouring villages. The French officers have, finally, refused to the troops of his Holiness a receipt for the effects left by them in the citadel.

‘His Holiness seeing that these facts do not correspond with pro-

mises; that nineteen days have passed since the protest addressed to the French government, without the receipt of any direct answer, feels himself under the necessity of demanding, as he has the right to know, what are the intentions of the French government; and the undersigned, in execution of the orders of his sovereign, makes this demand of your Excellency, with a request that an answer as prompt as possible may enable his Holiness to form those resolutions, and to adopt those measures, which circumstances shall render necessary."

The Pope has received, from certain chiefs of three Canadian tribes, a present, which, though trifling in itself, is of considerable interest as a specimen of the infant arts of these people; and as a token of their communion with the head of the Catholic Church. It consists of a stole, and a pair of sandals made of bugles, or hollow glass. These were accompanied by two letters, dated August 25th. The simplicity of the style is admirable, and we fear inimitable in a translation. The following is literal at least.

"FATHER,—Thy children, the Algonquins, and Nipslingans, respectfully salute thee, and send thee this stole. It will speak to thee;—and these will be its words. 'Whilst I wandered in the forest, the use of my shield, my arrow, and my bow were all I knew. The name even of the Great Being was unknown to me;—still, though I

knew him not, my soul believed in him.

"Thou, Christ's vicar on earth, father and guardian of the faithful, hast taught me to know him; thou didst send the Fathers of the black gown to instruct me, and didst say to them, 'Go, and seek the poor Indian, for he is my child,—fly to his help,—lead him to the house of prayer,—teach him that the Virgin Mary looks favourably from heaven on her Indian child,—bid him reverence her as his Mother,—feed him with the bread of heaven, the body of Jesus Christ,—throw open to him the gates of heavenly rest.'

"I listened to the Father of the black gown, that thou didst send to me, and this is my reply. 'Thou art, indeed, my Father; I will, henceforward, acknowledge no other. If the poor Indian should ever forget thee, and wander from the path, which thou hast pointed out to him, shew him this stole, and he will return to thee.' I petition heaven daily for thee,—give me, in return, thy blessing."

The second is from the Iroquois.

"Thy children, the Iroquois, salute thee, with the most profound respect. Admire the powerful influence of Religion! We were once divided into countless sects, with a countless variety of worship. We felt no love but for those of our own tribe, and hated and despised the rest of mankind. Peace was then a stranger to us;—the Algonquins were our enemies, they are now our brothers. Religion formed that union, and blessed us

with peace. We dwell in the same village ; we pray in the same church ; we hear the same heavenly Father, — the great God, whom we adore ; the same holy Mother, who anxiously watches over her children, — the Virgin Mary ; our Father here below, you, most holy Pontiff. We have the same teachers — the Fathers of the black gown, whom thou didst send to instruct us. We profess the same faith, which will conduct us to heaven.

“The language we address to thee, the stole we send thee is the same as that of our brothers, the Algonquins. Listen to their words and thou hearest us speak, for we have but one mind. Thou wilt see, most Holy Father, the gladness of soul, and the sincerity of heart, which dictate these expressions of respect and love. Thou wilt learn with joy, most holy Father, that our voices, twice a day, are lifted up to heaven, with all the fervour of our souls, in prayer for thee. For this we assemble in the house of worship. We cast ourselves at thy feet, we kiss them with respect, and beg thy holy benediction.”

The Hon. and Rev. Mr. Spencer has been seriously indisposed. He is to return immediately to England, to finish his studies we presume at Oscott.

#### MODENA.

On the 13th of March, between four and five o'clock in the morning, a shock of an earthquake was suddenly felt, and was presently succeeded by others less violent. No serious injury was sustained

here. But at Reggio, more than 500 chimneys were destroyed, walls were thrown down, houses were considerably damaged, and the roofs of several churches were opened. At Carpi, Correggio, and the neighbourhood, similar injury was sustained. The Duke of Modena has addressed a proclamation to his subjects, in which he attributes the visitation to the divine anger ; deploras the too general forgetfulness of Religion ; declares that if he has postponed the pardon of some engaged in the late revolt ; it has proceeded from regard to the good of his people, but offers a pardon to all, who shall give satisfactory proofs of their return to their duty.

We extract the following from the newspapers : “An earthquake has caused considerable damage in the village of Laxonigro, near Naples. The writer states, that it is a matter of consolation, that they have only to regret the loss of an old woman.”

#### FRANCE.

This unhappy country is indeed severely scourged. Besides the intestine divisions, and the fierce hatred to every thing sacred, to which she has been long a victim, she is now visited to a most severe degree, by the dreadful epidemic which has so frightfully ravaged the East. The revolutionary journals consider it “a most extraordinary and most inexplicable fact” that the cholera should have spared the surrounding provinces and suddenly alighted on Paris. Mid-lent

Thursday is usually at Paris a day of pleasure and amusement, and the last was faithfully observed. It was in the midst of these follies, as the handwriting on the wall disturbed the revellings of Baltassar, that the cholera made its appearance, and several of the votaries of pleasure were, on Friday morning, carried from a masked ball to the hospital of the Hôtel Dieu, where after four hours of agony, they expired. In four days it appears that 280 cases occurred, of which 100 ended fatally.

This was an occasion for the triumphs of religion. The archbishop of Paris, who had suffered so severely from the liberality of modern philosophy, and who had hitherto continued in retirement, made his appearance.—he offered his palace at Conflans as an hospital for the sufferers, or an asylum for the convalescent. "*C'est ainsi,*" writes the *Ami de la Religion*, "*que se venge un évêque;*" "This a bishop's revenge." The Curé of St. Germain's of Auxerre, whose house and Church had been made the scene of revolutionary sacrilege, and who had since that time lived in obscurity, also re-appeared amongst his people, ready to devote himself to their benefit. "*Voilà encore,*" are the words of the *Ami*, "*une des vengeances de la charité,*" "Another specimen of charity's revenge."

The Archbishop has personally visited the hospitals, administered consolation to the sufferers, and has enjoyed the satisfaction of learning that in almost all cases, they had

received the succours which Religion affords. The excellent Prelate has contributed 10,000 francs to the general fund, and independently of this, he has subscribed 1,000 in one case, 500 in others, 200 in others, to provide clothes for the convalescent, besides 100 and 200 in different hospitals, to remunerate the attendants.

The zeal of the Prelate has been seconded by that of the Clergy and Religious. The Superiors of St. Sulpice have made an offer of their Seminary for a hospital, and of their own services to assist the infected. Their example has been followed by the professors of the Sorbonne, and these venerable men have been indefatigable in the discharge of the duty which charity has imposed on them, and many have been completely overcome by the labours which they have undertaken. We must not omit, that they have only followed the example of the Clergy in London, whose indefatigable zeal and unceasing assiduity have extorted general admiration, and have given rise to the expression of general astonishment, that they who of all classes of ministers of Religion, are the worst paid, have been the most courageous, the most zealous, the most laborious.

The Sisters of Charity have, as usual, distinguished themselves on this trying occasion, and we are happy to observe that the *liberal* journals, which are barren of all commendation of the Clergy, have yet acknowledged the heroism of

these holy women, several of whom we are informed, have already died martyrs of charity.

And yet infidelity has been almost as indefatigable as Religion. Its apostles have pressed around the unfortunate candidates for admission into the hospitals, and have conjured them to refuse the consolations of Religion. They have even circulated among their dupes reports that physicians, attendants, visitors, all had occasioned the disorder, by contriving to poison the food of the city. Is it possible that Universal Philanthropy could invent a calumny so infernal, or that the general enlightenment of the day, could believe it? Many, however, have fallen victims to the popular fury, having been massacred on suspicion of this guilt.

It will not, after this, astonish our readers, to be informed, that the Board of Health has refused the offers of the archbishop's palace, and of the Seminary of St. Sulpice, for what reason, we have not accurately learned. We ought to add, that several other religious houses were offered for the occasion. The ministers did not indeed participate in the sentiments of the Board, but have accepted of some of these offers.

We published in the Magazine for March, a specimen of the improved morality introduced into France, by the modern philosophy. We have now to record two others :

A person named Cuton, employed in the Post Office at Narbonne, of high rank among the St.

Simonians, having for a considerable time endeavoured to corrupt the mind of a very young female, induced her on the 29th of March, to leave her home and walk with him along the coast. The next morning, their bodies were discovered. From papers found on Cuton, evidence appeared of an enormous crime, which was followed by the murder of his victim, and his own suicide.

The other we extract from the *Court Journal* :

"The case is this :—A newspaper entitled the *Tribune*, published, some days ago, certain reflections on Marshal Lobau, Commander of the Parisian National Guard, —which reflections, being taken in dudgeon by the friends of that officer, they waited upon the Editor of the *Tribune* in person, and put upon him certain verbal insults, which he replied to by merely offering "satisfaction" to the injured party—General Lobau. This "satisfaction," however, was deemed by no means sufficiently satisfactory; and it was insisted that the obnoxious *littérateur* should run the gauntlet through the whole Paris Guard—"Pioneers and all" —that he should in fact fight the whole *etat major* of the National Guard, —*seriatim* ! At first he objected to this mode of arrangement; a single gentleman, and he an author, against sixty-seven *militaires*, was awkward odds. His dilemma, however, has got wind, and now the affair stands thus :—a body of young men, equal in number to

"the sixty-seven," have volunteered to become, "assistant editors" of the *Tribune*, and under that amiable fiction, to fight the whole *etat major* abovenamed! This series of Duels commenced on Thursday week, and is "to be continued" at due intervals till further notice. The couple who went out on Thursday week, were, the Editor "in chief," and General Jaqueminot, each attended by two "temoins," as they call them in France; and the parties exchanged shots twice without success. So that, the chief delinquent having thus escaped, the fury of the *etat major* has of course, increased rather than subsided; and the other "sixty-six," on either side are probably at this moment drawn up in battle array, at the Bois de Boulogne, with all Paris for *temoins* of the Spectacle!"

#### DOMESTIC.

##### THE EARL OF SHREWSBURY.—

We observe, with much pleasure, that by a recent decision of the Committee of Privileges in the House of Lords, the Earl of Shrewsbury has been confirmed in all his Irish honours; and is now, as Earl of Waterford, Premier Earl of Ireland, and also Hereditary Lord High Steward of that kingdom, which distinguished office came into the Talbot family through the Lords Verdon, of Alton, in the fourteenth century. Whenever the Sovereign visits the Irish portion of his dominions, Lord Shrewsbury will now be entitled to discharge in

the household of the King, the same high functions in Ireland, which the Hereditary Lord High Steward of England performs on occasions of ceremony. The Earldom of Waterford and other Irish titles, have been, for many centuries in this illustrious House, and were originally conferred on the celebrated Earl of Shrewsbury, when Lord Lieutenant of Ireland in 1446.

PARLIAMENTARY. — *House of Lords, Tuesday, March 27.*—Lord King presented a petition from a parish in the county of Meath, Ireland, praying for a total abolition of tithes, and recommending the celibacy of the clergy. (A laugh.)

##### THE EARL OF SHREWSBURY.

The English Catholics are justly proud of this patriotic nobleman, and we trust they will be pleased that we present to them a full report of his Lordship's late speech on the Reform Bill. His Lordship intended to speak on the Newtownbarry massacre, and to have taken occasion to expose the nonsense, that has lately been delivered upon the subject of the oath taken by Catholic members. We know not the formalities of the House of Lords, but this we do know, that the Earl of Shrewsbury rose after every peer successively, but was not fortunate enough to obtain possession of the house. We regret this exceedingly, for though Catholics have *some* protectors in the other house, in the house of Lords, they have no one bold enough to tell "the whole truth," but the Earl of Shrewsbury. We trust his

Lordship will give to the public, his sentiments upon that horrid but shielded massacre. The following is extracted from the *Mirror of Parliament*.

“My Lords, it is foreign both to my inclination as well as my habits, to address your Lordships, but I am unwilling to allow this, the most important question that ever came before the House, to pass to the vote without troubling your Lordships with a few observations. Whether the Bill now before us be perfect in all its details, I will not pretend to determine, but in this respect I am quite willing to trust to the judgment of the Noble Earl at the head of his Majesty’s Government, as the most able, the most honest, and the most consistent politician of the age. That it will, when carried into effect, produce all the good that could be desired, I will not affirm, because they who have been the authors of all our calamities, they who have rejected the immense advantages we might otherwise have enjoyed, true to their system of yielding only to force, or if you will, to agitation, have taken good care that the climax of our difficulties should arrive before they would allow any remedy to be applied.

I was glad to hear the Noble Lord who addressed your Lordships last night from the cross-bench, and who, on a former occasion, had voted against the second reading, now declare that he is willing, in some degree at least, to yield to

agitation, and to go into Committee,—for I do think it of consequence, my Lords, to have it acknowledged by the Noble Lord that it is expedient to yield to agitation. As to the Noble and Gallant Duke opposite, and whose opinions must always be received with the utmost deference, I know not what his intentions are, but this I do know, that the Noble and Gallant Duke ought to be the last man to assert that it is either disgraceful or unbecoming to yield to agitation. The misfortune is, that agitation has been hitherto the sole remedy for public grievances. And if the Noble and Gallant Duke did well, and I am sure he did well in yielding to agitation in 1829,—so he will do well in yielding to agitation now, and so will every man do well in yielding that to agitation, which should long since have been conceded to justice: but it is wretched policy to wait till justice triumph through the irresistible clamour of the people. Agitation is undoubtedly an evil; it is a dangerous means of obtaining justice; and it is for this very reason that I desire to see the system altered, and henceforth the grievances of the country redressed through the quiet and orderly influence of a real and effectual representation of the people.

“My Lords, it appears to me that our constitution has never yet been but a beautiful theory, subject to perpetual contradiction in practice. I do not see, from our

history, that it has ever yet saved us from any of those evils incident to other States, or to other forms of government. We have been perpetually engaged in the most wasteful and unjust wars,—wars in which the interests of the country have had but little share, and which have left us with 800,000,000*l.* of debt. We have had tyranny, anarchy, civil war, rebellion, revolution. We have frequently felt commercial embarrassments to a degree unknown in other countries, with a poor, unemployed population, a population starving in the midst of plenty: and as to crime, my Lords, why it has multiplied of late years, both in atrocity and extent, beyond all precedent. We have seen, at times,—I do not speak of present times, I speak historically—the most profligate corruption reigning through every department of the State; with a Government,—and this will apply to all times,—always supporting itself upon patronage, keeping a whole army of occupation in both Houses of Parliament, and without which it could not have existed for a moment. We have seen this system continued, till the people, driven to desperation by the evils which it produced, rose with one accord, and determined to emancipate themselves from their thralldom. I trust, my Lords, that we shall now see—and in my opinion it will, be for the first time—that this Constitution, of which we have been always so fond of boasting, is at length worthy of

the praises bestowed upon it. This Bill will give it fair play, will develop it in all its parts, and, by establishing the independence of every branch, will give a freedom of action to the whole, which producing an energy and activity hitherto unknown in our deliberative assemblies, will for ever annihilate that deadening monopoly created by the oligarchy, (pardon me the expression, my Lords,) which has ruled in these countries for so many years; an oligarchy, which had usurped all the prerogatives of every order of the State, all the independence of the Legislature, and all the liberties of the country. My Lords, this system carried the seeds of dissolution within itself—its own folly and injustice have achieved its ruin; and the seat of power is no longer in this House. Your extravagance, your disregard to the interests of this country, your absolute tyranny over the people of Ireland, the bitter fruits of which you are now reaping, are all exposed in their true light, and we stand as a culprit before the people. Judgment is pronounced upon us; our only hope for pardon is, to sue for it in this act of justice. Pass this Bill, and all your former power is restored to you,—not the power you have too long possessed, to do mischief,—(and the miserable condition, in which the country now is, affords the most indisputable proof of the extent to which you have availed yourselves of this prerogative,)—but the power to do good, the



power to co-operate honourably and effectually with the Government and the people in the regeneration of this empire. But if we are to continue legislating for ourselves, seeking our own separate interests, and flinging the interests of the country to the winds, the sooner we cease from our legislative faculties the better. We must base our power and our privileges upon the good we do, not upon any extravagant ideas of the sacred and imperishable nature of our order. My Lords, we must right the people, or the people will right themselves, and the irritating contest in which we are now engaged will have its issue in some dreadful and general convulsion.

“My Lords, after the speech of the Right Reverend Prelate, who last night addressed the House in opposition to the Bill, I would address a few words to that portion of the House to which that Right Reverend Prelate belongs. My Lords, if the Clergy know anything of their own interests—and it is generally supposed that they do so—I am sure they ought to be the first to do their duty as becomes them to the country upon this occasion. Hitherto, my Lords, they have been too often allied to the worst enemies of the country,—they have too often lent themselves as the willing agents to every system of tyranny and persecution, of extravagance and spoliation, with which these realms have been afflicted, at the hands of an ambitious or waste-

ful Minister. But the time is now come, the opportunity is now arrived, in which it will be seen whether they are capable of appreciating the spirit of the times, and of endeavouring, as far as in them lays, to remedy those evils which they have had but too large a share in producing.

“I would also address a word to those Noble Lords who intend to vote for the Committee, but only with a view of getting the Bill into a snare in which they can the more readily despatch it. I do think they would do better to oppose it *in limine*, manfully to stand to their own opinions, to fight it in front, and to desist from the desultory warfare they are about to wage against it; for I do believe, my Lords, they are only enticing the Government into a snare from which they will not easily be extricated. My Lords, under present circumstances,—indeed, under all circumstances,—the Minister, be he who he may, must command a majority in this House, or he must resign. But under existing circumstances I cannot but view the alternative with dread, for the resignation of the Noble Earl at the head of his Majesty's Government would be the death-blow to all the well-earned fame of a long political life; and what is infinitely worse still, would, in my opinion, be the signal for anarchy and confusion. I will repeat, my Lords, that the Minister must command a majority in this House, not as heretofore, by means

of the Pension List—not by keeping up a disproportionate number of officers both in the army and the navy—not by an enormous Church patronage—not by translating Right Reverend Prelates from a poorer to a richer see—not by advancing Noble Lords from a lower to a higher degree in the Peerage—not by reinforcing this House with every man, who had voted for a certain number of years for the Minister in the other—not by means of sinecures and pensions, by giving large emoluments for small services,—but by honestly and steadily pursuing the interests of the country, and suffering themselves to be guided by public opinion, for public opinion, in general, will see right. If your Lordships will not allow the Minister to carry on the Government of the country upon such principles as these, why, what alternative is there but to fill this House with men of different notions? My Lords, the expression may be a strong one, but I feel strongly on the subject,—if the House of Commons be to be reformed, this House must be reformed also, or there will be constant collisions between the two, and no practical Government in the country.”

The Duke of Buckingham presumed to lecture his Lordship, and spoke of an *auto da fê*, and the Jesuits. Yet the Duke is the son of a Catholic mother, the brother of Catholic sisters, the brother-in-law of a Catholic Peer, and that Peer is the friend and patriot of

Jesuits.—“So much for Buckingham.”

On the other hand the able and honest Freeman’s Journal, contains the following observations.

“The regular battle was commenced by Lord Shrewsbury, in a splendid speech—splendid in style—splendid in matter—and splendid in manner. It is unquestionably the best speech that was spoken in the House of Lords, at least within the range of our memory. There have been more brilliant harangues—more tinselled fripperies—more sparkling periods—more sallies of wit—but never was so good a speech uttered within the walls of the House of Peers. It is full of the fine, manly, democratic sentiment, clothed in the most apposite phraseology—an admirable specimen of true oratory— if, as we think, the characteristics of real eloquence are boldness of idea, loftiness of thought, copiousness and apposite vigour of expression, and palpable integrity of motive, and usefulness of design. The blows which the noble Earl dealt out, with felicitous and deadly aim at the oligarchy and the church,—if, indeed they can be separated!—will not soon be forgotten. The London Tory Journals avow that no speech ever produced such a sensation in the House. Both sides were electrified by the battery of bold truths which it contains.”

The following Petition was presented to the House by his Lordship. We request our readers, to

peruse it. It is an able document, and well calculated to exhibit a view of the practical operation of the present system of government in Ireland.

“To the Right Honourable and Honourable the Lords Spiritual and temporal, in Parliament assembled, the humble Petition of the Undersigned,  
“Sheweth—

“That your Petitioner was appointed Parish Priest of the Union of Ballyclough and Kilbrin, in the Baronies of Duhallo, Orrery, and Kilmore, in the County of Cork, on the 10th of January, 1830.

“That the Parish of Kilbrin contains about 3,100 Roman Catholics, and 56 Protestants at most. That the Parish of Ballyclough, including the small Parish of Droumdouna, and the Prebend of Kilmaclinen, all under my Pastoral Jurisdiction, contains about 3,400 Roman Catholics, and 202 Protestants of the Established Church.

“That in the Parish of Kilbrin there is a substantial Parish Church, built about twenty years ago, while the thatched hovel, which was formerly used as a Chapel, by the Catholics, is now in ruins, and consequently the flock of your Petitioner have no other resource than to assemble for Divine Worship in the open air.

“That in the Parish of Ballyclough, a new Church was built, in 1829, at a cost of £1,100, as your Petitioner is informed, partly supplied by the Board of First Fruits, and partly levied upon the Parish-

ioners. That in the said Parish there is a very miserable thatched Chapel, wholly inadequate to the wants of the people, or the decent observance of Religious Worship; and that, as yet, there is no free school for Catholics, while the Protestants have a proselytizing school, hitherto supported, as your Petitioner is informed, by the Kildare Street Society.

“That half the Tithes of both Parishes belong to a Lay Impropriator, and resident Landholder.

“That in August last, the Parishioners agreed with the Lay Impropriator, and the Vicar, under the Tithe Composition Act, for £840. per annum, for the Parish of Ballyclough, and the small Parish of Droumdouna.

“That even this was considered a great relief, to a poor tenantry paying exorbitant rents.

“That the Vicar resides near the Parish Church of Ballyclough.

“That the Lay Impropriator let Half the Tithes of the Parish of Kilbrin, and of the adjoining small Parish of Castlemagner, about fifty years ago, as your Petitioner is informed, for the sum of £160 per annum, during the life of an individual, who is now advanced to a very great age, and whose death, in the ordinary course of nature, must shortly take place. That the said tithes in question, on the demise of the person, to whom they have been first let, as your Petitioner is informed, have passed into other hands, that is to say, the Legatees of the deceased. That

these Legatees, with the exception of one of them, sold their respective portions of the Tithe to two persons, one of whom purchased the one third, and the other, who was one of the Legatees, purchased as many shares as entitled him to the *two thirds* when added to his own portion as Legatee. That the said individual, whose claim extended, in the manner described, to the *two thirds* of said Tithes, finding it difficult, if not almost impossible, to collect them, about six or seven years ago, as your Petitioner is informed, deemed it advisable, in consequence of the ferment which then prevailed, to let them for the sum of £650 per annum to the person who had purchased the one third portion or share from the Legatees.

"That the said Tithes now amount annually to £1,200, as your Petitioner is informed, which must be paid, to the last farthing, by a half-famished, oppressed, and heart broken population, to a pitiless, litigious, and relentless Proctor.

"That, on the other hand, the Vicar of Kilbrin, who resides about a mile beyond the boundaries of the Parish, (being also Vicar or Rector of the neighbouring Parish of Lisparrol) receives annually the sum of £420, under the Tithes Composition Act, for the said Parish of Kilbrin, a sum, which, as your Petitioner is informed, he *avows* to be too great for the duties he has to perform.

"That in the years 1822 and 1823, Rookism prevailed exten-

sively throughout the Province of Munster. That Government erected Temporary Timber Barracks, for the Police, in several Parishes of the interior districts. That though built in a hurry, these Barracks were well roofed and slated. That one was erected in the Parish of Kilbrin.

"That, when tranquillity was restored, Government gave all the Barracks, throughout this country, to the several Gentlemen, on whose lands they were erected, till such time as they might be again required. That your Petitioner found the Barracks of Kilbrin converted into a proselytizing School, and a residence for the Schoolmaster. That your Petitioner believes that the said School was supported principally by the Kildare Street Society.

"That your Petitioner found a regular persecution carried on by the proprietor of the School; a resident Protestant gentleman of extensive landed property, against such poor Catholics as depended upon him. That this gentleman compelled the children of his Catholic labourers to attend his school; and that such as refused to obey him, in this respect, were at once ejected from their dwellings, bereft of all employment and support, and cast as so many burdens upon an already oppressed and impoverished community.

"That he himself, though bearing a military commission in his Majesty's service, and not invested with any spiritual character, gave lectures on the Scriptures. That

he moreover compelled, and still compels, his Catholic servants to attend the prayers and lectures he reads twice a day at his own house: that your Petitioner waited on him for the purpose of amicably arranging these matters; offered the most fair and liberal terms; engaged to send hundreds to his School, if he withdrew the spurious Scriptures used in them; and that your Petitioner proposed to substitute the Douay version, with notes and comments, for the purpose of having portions of it daily read to the children, by the Teacher, or by the Catholic Clergy.

"That these terms being refused, your Petitioner remonstrated with his Parishioners, and succeeded in withdrawing, from the school, all the Catholic Children, save two. That seeing the people became indignant, and fearing the consequences of a refusal, the Gentleman at length, consented to allot an Acre of Land, for the erection of a new Chapel, but subscribed nothing towards the building. That another Gentleman of the neighbourhood possessing about 2000 English Acres in the Parish, offered the site of a Chapel, with £100 towards defraying the expenses, *provided it were built upon his estate*; but the inconvenience of the situation totally precluded this, and, of course, the Parishioners were no better for this offer. This Gentleman had been frequently applied to, for a subscription; he, at length, was induced to offer the paltry sum of £10, which the poor Parishion-

ers very spiritedly refused to receive from an individual, possessing such an immense property in the Parish. That two other proprietors, one of whom is an absentee, being applied to for assistance, did not deign to send an answer.

"That another, a rich proprietor and resident in the Parish of Ballyclough, and Lay ImproPRIATOR of half the Tithes of both Parishes, upon a similar application being made, returned the following answer to your Petitioner.—June 29th 1831. "Sir, I received your letter requesting aid towards building a Roman Catholic Chapel in the Parish of Kilbrin.

"I agree perfectly with you that it is utterly impossible for peace, civilization, or order to prevail, without the aid and controul of Religion; but consider that the religious instruction, communicated in the Roman Catholic Chapels, is but ill calculated to effect so desirable an object, when that instruction is, partly, communicated in an unknown tongue, and the word of God, from which only true Religion can be taught, is never read, but, on the contrary, all communication with it is strictly prohibited. Whenever free access to that Divine Book, the Bible, is granted to the Roman Catholics, and recommended to them, by their Clergy, I shall consider it the bounden duty of all Christians to contribute to the erection of commodious places of Worship for them. I have the honour to be, Sir, your very obedient Servant."

That your Petitioner begs leave to state that the above answer is founded on extreme ignorance, and on a gross perversion of facts; in as much as that the instructions, properly so called, are all given in the Language of the people; the Mass only, which is the form and manner of offering sacrifice to Almighty God, being said in the Latin Language. That your Petitioner begs leave also to state that the Liturgy of the Mass, being chiefly composed of portions of the Sacred Writings, is translated *Verbatim* in their prayer books, for the benefit of such as can read; and that moreover the said Liturgy of the Mass, is translated, by your Petitioner, into Irish from time to time, for the advantage of those who are not acquainted with the English Language; so that the object and ceremonies of the Mass are fully explained; and generally well understood by those who cannot, as by those who can read, and also by those who only know the Irish Language. And here your Petitioner begs to observe, that if more Book-learning be not to be found amongst the poor of Ireland, the fault does not lie with those, who were, not long since, subjected to the most severe Legislative enactments against domestic Education, and who are still deprived of every ordinary means of Instruction.

“That your Petitioner begs leave, most pointedly and strenuously, to deny that free access to the Word of God is prohibited to the People of Ireland, there being no other re-

striction, in this particular, than that due care be taken that the authorized Versions of the Sacred Writings be used, (and of which there are many cheap Irish Editions, this fact alone disproving the assertion) instead of the spurious Copies, circulated by the Bible Societies. That your Petitioner is of opinion that such conduct, on the part of the Landed Proprietors of the Parishes, is eminently calculated to alienate the feelings of the people from their superiors, as well as from Government, which, as the fountain of all authority, they naturally condemn for leaving them in so destitute a condition; while the minds of the Parishioners are still further exasperated, by a most harrassing and vexatious persecution, which keeps them in constant dread of being driven to the alternative of either loosing their holdings, and being bereft of all means of support, or of sacrificing their consciences, by sending their children to a proselytizing School, and bringing them up in a Religion, in which they do not believe; but which they abhor in consequence of the cruelties, which accompanied and followed its Establishment, in this unfortunate Country.

“That under these circumstances, your Petitioner was compelled to undertake the erection of a place of Religious Worship, to serve also as a School, almost entirely out of his own scanty means, and those of his Parishioners, having only received (but for which he begs to express his gratitude) £10 from

the Vicar of Kilbrin, £5 from a Protestant Gentleman of landed property in the Parish, £1 from another Protestant Clergyman, together with the promise of £3 from another Protestant Proprietor.

"That with every exertion, your Petitioner could only raise the building a few feet from the ground, when his means were exhausted. That seeing the impossibility of the Parishioners attending Divine Service in the open air, during the inclemency of the winter, and receiving the exhortations and instructions which, as a Minister of Religion, your Petitioner was bound to communicate; and apprehensive of the consequences, especially in the very distressed situation of the Parishioners, (hundreds upon hundreds being without any fixed or regular employment, and most inadequate wages received by such as were at work; many being then employed upon a road, breaking the hardest species of stones, at the rate of *five-pence* per ton; while your Petitioner was compelled, without any probable chance of repayment, to become security for several poor families, to enable them to procure potatoes, and thus save them from starvation;) and your Petitioner, considering the danger to which the peace of the country would be exposed, during the [winter months, amongst a population abandoned almost to a state of nature, conceived the resolution of applying to Government for a grant of the Barrack above-mentioned, to serve both as a Cha-

pel and School-house, till more favourable circumstances enabled him to proceed with his building.

"That your Petitioner having applied, for this purpose, to a Member of your Honourable House, that individual conceiving it to be a hopeless case, from the circumstance of the Barrack being already in other hands; and, persuaded that the ear of Government was closed against such representations, thought it preferable to forward a subscription from England for the continuance of the Building. But this, unfortunately, did not enable your Petitioner to cover in the Chapel; and though your Petitioner has since made his case known to the Lord Lieutenant, having gone to Dublin for that purpose, at considerable expence and inconvenience, the Parishioners still remain without any place of religious worship, or even a School-room for the instruction of the children; whilst the Barrack is still continued as a proselytizing school, notwithstanding your Petitioner's appeal on that subject to the Irish Government.

That your Petitioner finds his Parishioners taxed and harrassed by Tithes and Cesses, to support an Establishment from which they receive nothing in return, they being at the same time compelled to pay to the last farthing, generally speaking very exorbitant rents to landlords, who not only refuse them every assistance towards the decent observance of their religion, but carry on an unremitting and persecuting warfare against them.

"That your Petitioner has been led to understand, that the cost of the Barrack above-mentioned fell principally upon a Catholic population, and therefore conceives it to be a very aggravated grievance, that this building, erected for the purpose of *preserving the peace* of the country, should now be converted into a proselytizing school, to the great annoyance and trouble of himself and his parishioners; for your Petitioner is sorry to observe that notwithstanding the justice and wisdom of Parliament have determined upon a discontinuance of the grants to the Kildare-street Society, the said school is still in existence. That had your Petitioner succeeded in his application for the Barrack, for the joint purposes of School and Chapel, he would not only have willingly kept it in repair, and paid a fair rent for the same, (the rent now paid for it is only £2. 2s. per annum, as your Petitioner is informed) but would readily have undertaken to preserve the peace of the district, without the aid of a single policeman, so completely would such a boon have attached the people to the Government.

"That your Petitioner has been thus minute in the statement of his grievances, and those of his people, with a view of enabling your Honourable House to judge of the painful situation in which his Parishioners are placed; a situation which your Petitioner believes to be common to too many districts in Ireland. That your Petitioner begs leave to bring it to the considera-

tion of your Honourable House, that, notwithstanding the heavy levies made upon them for Tithes, Church cesses, County cesses, and Rents, and the general distress of the people, from poverty and want of employment, that his Parishioners are ever ready, to the best of their ability, to maintain their own Clergy; from whom they are convinced they receive an adequate return, in the spiritual attendance and instruction afforded them.

"That your Petitioner cannot conclude without expressing his conviction, that were the Tithes, now levied upon the united parishes of Ballyclough and Kilbrin, applied to their original purposes, namely, the support of the poor, the repairs and embellishments of the Church, and the decent maintenance of the Clergy, that they would prove ample for such purposes; by which, great relief might be afforded to the sick and the indigent, as well as a great diminution take place in the levies on the people.

"That your Petitioner, however, humbly prays your Honourable House, taking all the circumstances of the case into consideration, and with due allowance for the rights of present interests, to enact a complete and entire abolition of all Tithes, together with every species of compulsory assessments for religious purposes; thereby relieving the country from a source of interminable dispute, vexatious and expensive litigation, grinding oppression, and unjust exactions: exac-



tions which are never paid without dissatisfaction, and frequently levied at the point of the bayonet, and enforced through the blood of the people.

That your Petitioner again entreats your Honourable House to put a speedy and effectual termination to a system, which condemns the most fertile land to comparative barrenness; which, being ever present, at all seasons, and at all times, in the homestead of the farmer, and in the scanty garden of the cottier, leaves no respite to the irritation which it provokes: a system too often producing a total derangement of social order, teaching the people how easily and successfully they can set the law at defiance; and proving to them, that a foreign Legislature is either incompetent, or unwilling, to redress their grievances: a system which, being unjust in its nature, and cruel and oppressive in its application, is the source of the most bitter animosities, the most deadly feuds, and the most atrocious crimes: a system which, while it could not be endured amongst a nation of barbarians, is yet capable of reducing a civilized people to barbarism.

"And your Petitioner will ever pray,

CORNELIUS SCULLY,  
Parish Priest."

HOUSE OF COMMONS.—We have no room for comment on the following characteristic extravaganzas of the Hon. Edward Petre.

C. M.—VOL. II. NO 16.

We shall, however, recur to the subject:—

"Mr. PETRE said that he could not but condemn the course which had been taken in opposition to this bill, which he thought so fair and reasonable, as to be entitled to every fair and proper support. He denied that the members of the Catholic religion were actuated by a wish to overthrow the church establishment in Ireland. He was a Catholic, and he felt bound by the oath he took, when coming into that house, to support the Protestant establishment. He considered the establishment of the Protestant Church as part and parcel of the government of the country: and, as a Catholic, he felt himself bound by the oath he had taken, when coming into that house, not to do any thing calculated to overthrow the Protestant Church (hear.) He was returned to that house by an almost exclusively Protestant constituency, and he considered that he would be guilty of the greatest ingratitude to them, if he could be capable of joining in the unjust and unreasonable resistance given to this bill. The hon. member then recurred to the oath taken by Catholic members in coming into the house, and contended that the conditions of that solemn obligation bound them to resist any attempt to overthrow the temporalities of the established Church. So far as he could understand the question, the present bill appeared to him a mild and lenient bill A combination

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existed against the rights of property in Ireland, and was it to be told to the government, that they were not to interfere and vindicate the law. It was not now a question as to the merit of any existing law; if the law was bad, that house was the proper place to have it amended. But he did not think that the people had a right to take the law into their own hands, and say they would not obey the law? He thought that it was the duty of every member of that house to support his Majesty's government in upholding the authority of the law, and vindicating its power. He had felt it to be his duty to use these words, for the purpose of repelling the imputations as unjust, that all the Catholic members of that house felt inimical to the established Church. If he had acted otherwise, he would be ungrateful to a Protestant constituency, who returned him to that house—and more than that, he would be ungrateful to a Protestant legislature, who relieved him from his civil disabilities, and rendered him eligible to a seat in that house. He had felt bound to say thus much, and he certainly was surprised at the unreasonable perseverance with which hon. members continued to oppose this measure. (hear).

“Mr. SHIEL said that the member for Ilchester was an English, and that he was an Irish Catholic. They were animals of a different genus, though they had been in the same cage. The member for Ilchester confided in the government

—he confided in the power and determination of his countrymen. The honourable gentleman was grateful to English Protestants for his enfranchisement—he might have extended his gratitude, and felt that he owed some thanks to the virtue and energy of the Irish millions, who knew and had proved that—“Who would be free, themselves must strike the blow.” Ireland, for her freedom, had to thank herself; and from what he had observed, he felt convinced, that it would be to herself that she would owe the removal of her remaining grievances. He had risen to protest against this bill, and against the construction of the Catholic oath given by an English Catholic, who had applied his political habits to his interpretation. The Catholic oath had been referred to. That oath bound a Catholic not to *subvert* (that was the word) the church, nor weaken the Protestant religion. Was the reduction of the revenues of the church equivalent to its subversion? (hear) There is in Scotland an established church—a cheap and useful institution, agreeable to the feelings, and not burthensome to the resources of the people. Will you lay the Irish church in ruins, by bringing it on a level with that establishment, whose simple front and plain fabric is built on the principles of apostolical architecture? As to weakening the Protestant religion, he trusted that it consisted in something better than vast episcopal territories, numerous sinecurism, bloated pluralities, of-

fensive rates, insulting cesses, pulpits occupied with cobwebs, altars encompassed with loneliness, and churches with clerks for a congregation. The creed of Irish Protestantism was to him matter of indifference; but the coffers of Irish Protestantism were a public and political concern; and so far from the religion being impaired by the diminution of its revenues, it would, on the contrary, be relieved from those obstacles which were opposed to its progress, by its pecuniary abuses in the national detestation.

**NEW CHAPELS.**—We are most happy to be able to congratulate our readers on the necessity for the constant augmentation of the number of Chapels. We wish we might offer our congratulations on the state of the funds of that purpose. We stated in our last, that at Leeds Rev. Mr. Oxley, and at Kidderminster, Rev. Mr. O'Conner were engaged in the laudable business of building and begging. We have now to add, that the Rev. F. C. Husenbeth is engaged in the same work, and requests each priest to procure from his congregation £1. as a subscription. This is modest and moderate. We hope he will meet no refusal; and we shall be happy to receive any contributions for that purpose. At Bilston, we hear that a Chapel is in contemplation, to accomodate many, who at present, crowd the Chapel at Wolverhampton. Rev. Mr. Tempest is also making considerable

progress in his building at Grantham; Rev. Mr. Willson is earnestly imploring one penny from each well-wisher to religion, to assist him in disengaging the Nottingham Chapel from its embarrassments. Rev. Mr. M'Donnell, of St. Peter's Chapel, Birmingham, would willingly solicit with Mr. Willson, a penny, or Mr. Husenbeth, a pound, for a similar purpose, but he fears it would be in vain.

Rev. J. Gascoyne, one of the Editors of the Magazine, has left Oscott for the mission at Oxborough, in Norfolk; patron, Sir ~~Edward~~ <sup>How</sup> Bedingfeld, Bart. Rev. Francis Martyn has declined the editorship, as interfering too much with his pastoral duties.

April 7, at Oscott, Rev. J. Moore was ordained priest, and Mr. Nickolds received minor orders.

Rev. Mr. Carbery was ordained priest at Prior Park, Mr. Swarbrick, Sub-deacon, and four ecclesiastical students received minor orders.

April 1.—The Rt. Rev. Dr. Walsh administered the sacrament of confirmation to one hundred persons at the Catholic Chapel, in Wolverhampton, on which occasion no less than sixty-three adult converts were confirmed.

**BATH.**—Portland Chapel, built some years since as a dissenting

meeting house, has been opened by Dr. Baines, as a second place of Catholic worship in that city. It is situated in the upper part of the town, near St. James's Square.

At a vestry meeting in Birmingham, on Easter Tuesday, the ratepayers wished to elect Rev. T. M. M'Donnell, and Mr. Haynes, a Catholic, Church-wardens. The former told them, in reply, that he would be happy to convert them all, but if they would not be converted, he and his friend could not meddle with their religion, as a Church-warden would be obliged to do.

We are happy to learn, that a colony of Trappists has found an asylum in the county Waterford.

#### MARRIED.

April 6, by special license, at the house of her uncle, Rev. P. Meagher, P. P. of Tipperary, Judith, eldest daughter of Mr. J. Meagher, of Annesfield, in that county, to Mr. William Ryan, of Roscrea.

#### OBITUARY.

At Mallow, County Cork, Rev. W. Jones, P. P. of that town. He was a most exemplary clergyman; and died with the sincere regret, as he had earned the respect, of all who knew him.

DEATH OF CLEMENTI.—On the 19th of March, this eminent composer and pia-

noforte player breathed his last, aged 81, at his cottage in the Vale of Evesham, Worcestershire. Clementi was born at Rome. He came to England in 1767, and published, in 1773, his celebrated *Opus II.*, which gave birth to a new era in sonata writing. It were an endless task to enumerate Clementi's compositions; but his *GRADUS AD PARNASSUM*, in two volumes, is second to no work of the kind that was ever written. Clementi was master of several languages, a very scientific man, and well versed in literature generally. He was a most amiable social companion, liberal and kind to his brother professors, and looked up to as the father and founder of the present school of pianoforte playing. He was buried in the vault of the Catholic Chapel in Moorfields.

April 5th, at Cloughton Hall, Lancashire. Mary, widow of William Fitzherbert Brockholes, Esq. aged 2.

Tuesday, April 10th, at Walsall, Mr. Joseph Cox, one of the principal benefactors of the Chapel. He was buried on the 14th, in a vault, appropriated to the family, in the cemetery at St. Mary's Mount.

On Saturday, March 10th, at Richmond, Yorkshire, of repeated attacks of paralysis, John Lawson, Esq. M. D. in his 73rd year, after having received all the rites of the Church. He survived the last blessing several days; they were days of grace and mercy to him—days of real comfort to all his friends. Enjoying, as he did to the last, the use of his senses, he gave the most unequivocal proofs of the sincerity of his conversion.

R. I. P.

THE  
**CATHOLIC MAGAZINE,**  
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**NATIONAL EDUCATION IN IRELAND.**

Out of thy own mouth I condemn thee.—LUKE xix. 22.

We have often thought, that the charges, brought against the Catholics by their enemies, might be aptly illustrated by a reference to the history of those enemies themselves. Thus we are often accused of disloyalty, as if it were a principle of Catholic faith to disobey, to depose, or even to murder a Catholic sovereign. In illustration of this charge, we may refer to the numerous and long-continued attempts to exclude Mary and James the Second from the throne, solely on account of their religion; attempts, which, in the case of James, were continued until they were crowned with success. And, as a farther illustration, let it be observed, that to this day, it is a maxim of the modern constitution, that allegiance is not due to a Catholic king. We are often accused of persecution: in illustration of which charge, we may refer to the bitter scenes, which have disgraced the last three hundred years, with the exception of the reigns of Mary and James the Second, during which time the Catholics of these islands have undergone every variety of persecution, public and private. We are often charged with substituting the traditions of men for the commandments of God: whereas our enemies professedly teach, that the commandments of God cannot be kept, and, in fact, in their bloody and remorseless code of persecution have set a premium upon the violation of almost every precept in the decalogue. We are accused of being disposed to violate engagements with those

who are not Catholics, according to the maxim : " No faith with heretics : " in illustration of which charge, we may refer to every treaty, that has been made with Catholics, in which religion was at all involved, but more especially to the celebrated treaty of Limerick, which was immediately violated, and avowedly on the principle, that faith ought not to be kept with papists, a principle solemnly enforced in a sermon by the Protestant Bishop of Meath of that day. We are accused of impiety in teaching the infallibility of the whole Church of God : whereas they, by the singular doctrine, that every individual will necessarily arrive at the truth by merely perusing the sacred scriptures, maintain the infallibility of each individual. We might adduce many other instances of this strange inconsistency, at which a person will not be surprised, who recollects, that although Truth, from its unity, is reduced to the hard necessity of being at all times, and in all its details, consistent with itself, inconsistency is now, as it ever has been, and ever must be, the exclusive privilege of error. But by pursuing these illustrations farther we shall detain the reader perhaps too long from the particular inconsistency, which is suggested to us by the subject now before us.

The Catholics have been long and loudly charged by their enemies, with an inveterate hostility to all mental improvement and consequently to education. We are ever and anon amused with the " worse than Egyptian darkness," that overspreads Catholic Ireland, and we are even gravely told that Catholic ascetics teach that ignorance is the mother of devotion. Persons who are indifferent to contradiction, or whose skin is of that impenetrable quality, that exposure the most palpable and severe will not suffuse it with any colour different from its own, whatever that may be, may certainly utter these falsehoods as well as any other. But it is to be hoped that the impartial reader, who is more frequently seen now than formerly, will willingly attend to the lesson, which these abominable calumnies afford us an occasion of giving to our adversaries.

Of all the persecutions, which assailed the church of God in the early days of christianity, none is considered to have been better calculated to answer the ends of persecution, and

to falsify the divine assurance, "that the gates of hell should not prevail against the church," than that of Julian the apostate. This enemy of the christian name, forbade christians to teach the schools of rhetoric and philosophy, for which he is censured even by Ammianus Marcellinus himself, his heathen friend and historian. It has often been remarked that no other persecution of the church of God has been altogether so severe, so universal, and so searching in its operations, as that which has been carried on against that portion of the church, which has existed in these islands. Without entering at present into a general argument, to prove the truth of this observation, we confine ourselves to the question of education, and it is our hope that we shall establish two positions, 1st, that it is the ascendancy men, who have been, at all times, the enemies of education in Ireland; and the 2nd, that such has been the thirst for education in the Catholic mind, that all the attempts of the enemy to prevent it, have been unsuccessful.

Upon this subject we shall take the liberty of making a long extract from Mr. Moore's amusing "Memoirs of Captain Rock," premising that to the laws existing previous to 1733, he makes but a passing allusion. The truth is, that Catholics in Ireland as in England, were not allowed to teach at all under a roof, which gave rise to their hedge-schools, and upon the establishment of the Charter-schools, complaint was made that Catholics continued to educate their children contrary to law.

"The principal mediums of education through which the Government had to act upon the people, were the Charter Schools and Schools of Royal foundation.

"With respect to the former of these Institutions, it might have been possible, perhaps, to manufacture the same number of rebels and bigots at a somewhat less expence—but the perfection of their machinery for the purpose is now, I believe, acknowledged on all sides.

"These Charter schools under the general name of the Incorporated Society, were founded under George II, in the year 1733, for the professed object of 'teaching the children of the Popish and other natives;'—and, had they suffered us youth of the Roman faith to drink at the same spring of instruction with our little Protestant fellow-countrymen, without insulting or interfering with the religion we brought from home

with us, there is no saying to what an alarming degree of amity the two religions might have been brought in time. Nay, there was even an opportunity for trying the experiment, whether a Catholic could be turned into a Protestant without the employment of actual force.

"But our Irish rulers have always proceeded in proselytism, on the principal of a wedge with its wrong side foremost. It was soon found by the Catholic parents, who had entrusted their children to this Protestant institution, that hatred to their religion was the chief actuating motive of its directors; and that, like Vathek, when he seduced the fifty little ones to the brink of the chasm, in order to hurl them in as a sacrifice to the Giaour, the Incorporated Society but took possession of their children, for the purpose of plunging them headlong into Protestantism—a creed, unknown to them but by the Spirit of persecution that dwelt in it, and by the voracity for fresh victims with which that Spirit, like the Giaour, had always cried out from the chasm, "more, more!"

"It may easily be imagined with what horror this design was regarded, by a people who looked upon their faith as the only treasure and consolation left them, and whose tenacity in that faith had been tried by sword, famine, and fire for centuries. Too indigent, however, to procure instruction in any other way, and the laws forbidding persons of their own persuasion to teach, some wretched parents, anxious at all risks to educate their children, continued to let them drink at this dangerous source—with the same trembling apprehensions, with which the people of the East visit those fountains, supposed to be the haunt and ambush of banditti, and on some of which are inscribed the warning words "Drink and away!"

"In proportion to their fears, their hatred, of course, increased—while the children, compelled to act the part of converts while at school, took revenge for this forced hypocrisy of their youth, by a life of open bigotry and disaffection ever after.

"Still, however, the association with Protestant play-fellows gave a chance of future friendships and connections, which, if they did not end in conversion, at least would lend to tolerance; and encouraged, at a time of life when the heart is most impressible, that familiar collision by which asperities are smoothed away, and the exclusiveness of the sectarian is lost in the fellowship of the man.

"But even this chance, which let in a gleam of light, too strong for the eyes of the Incorporated Society to bear, was shut out by a Resolution \* of that body in the year 1775, declaring that none but the child-

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\* The same policy was pursued with respect to the institution at Maynooth, where it was the wish of the Catholics that Protestants should



ren of Papists should thenceforth be admitted to the schools †—and how delicately they accommodated themselves to the prejudices of these chosen and exclusive pupils, will appear by the following extracts from a Catechism, which they continued to use to as late a period as 1811, when the recommendation of the Board of Education induced them to relinquish it :

“ Q. Is the church of Rome a sound and uncorrupt church ? A. No ; it is extremely corrupt in doctrine, worship, and practice.’

“ Q. What do you think of the frequent crossings, upon which the Papists lay so great a stress ? A. They are vain and superstitious. The worship of the crucifix is idolatrous.’

“ The courteous address of Launcelot to the young Jewess, ‘ Be of good cheer, for truly I think thou art damned,’ seems to have been the model upon which the Protestant Church has founded all its conciliatory advances towards the Catholics.

“ It may easily be supposed that it was only the poorest and most worthless part of the population, that, with such an insult meeting them on the threshold, would suffer their children to enter these schools ; and the few proselytes of any standing that they could boast,—like those *low-caste* converts of our missionaries in the East, whom their fellow Hindoos in derision call “ Company’s Christians ;”—were rare and marked enough among their countrymen, to be pointed out, in the same manner as Charter-school Protestants.

“ So difficult was it at last to get up a decent show of pupils—such as might furnish a pretext for those enormous annual grants, by which the Government kept this machinery of demoralization in motion—that it was the ‘ practice, at one time, to buy, and even steal little Catholic children, in order to swell the number of recruits for Protestantism, and return annually the proper compliment of converts to Parliament. }

“ It will hardly be believed that the imperial grants to these long-tried nuisances, (whose chief produce of late years has been, according to Mr.

be admitted on the same footing with themselves ; but, this not suiting the good old views of the Protestant interest, it was refused.

In the same manner, in the reign of Henry V. “ the Irish students,” says Leland, “ of the English race who resorted to England for education, were disdainfully excluded from the Inns of Court, by a shameful policy which precluded them from such an intercourse, as would have erased their prejudices and conciliated their affections to England.”

† This Resolution was rescinded in 1803.

O'Driscoll, "Prostitutes \* and Orangemen, †") amounted for the first sixteen years after the Union, to more, on an average, than thirty thousand pounds per annum; and for the present year 1824, the aid to them from Government, exclusive of their property in lands and funds, is twenty-one thousand pounds ‡.

The Schools of Royal foundation are so far more innocent than these "*Chartered libertines*," that, instead of endeavouring to convert the Catholics, the reverend Honourables and Baronets who held the masterships of them, were chiefly employed in converting the funds allowed for the schools, into convenient and profitable sinecures for themselves. Some of these cases of embezzlement were reported to the Government in the year 1796; but the only effect of the discovery was to put a stop to an Act, then in progress, for the improvement of the system of Public Education—the persons detected in this misappropriation of the public funds, being of that privileged class, into whose pockets, however filled, it has been at all times profanation to pry. Under the administration, however, of the Duke of Bedford (who was not equally inclined to subscribe to that first of the thirty-nine articles of Irish Protestantism—Jobbing,) the enquiry was resumed, and a Commission

\* The privileges of the Ascendancy are, of course, asserted as proudly among this, as among all other classes of the community—according to the precedent established by "the wisdom of our ancestors," in the case of Nell Gwyn. "When Nell Gwyn," says Grainger, "was insulted in her coach at Oxford by the mob, who mistook her for the duchess of Portsmouth, (another mistress of that king's but a *Papist*,) she looked out of the window, and said with her usual good humour, 'Pray good people be civil, I am the *Protestant w——e*;' and this laconic speech drew upon her the blessings of the populace, who suffered her to proceed without further molestation." Biograph. Hist.

† See the Appendix to this gentleman's eloquent work, "Views of Ireland,"—in which there is a mixture of sound sense with rich fancy, of philosophic views with poetic feeling, which realizes fully the precept of La Fontaine: "*Que le Beau soit toujours camarade du Bon.*"

‡ We are assured by the Fourteenth Report of the Board of Education, that a considerable improvement has taken place in the Charter-schools; but the remembrance of their Catechism, and the occasional stretching out of their old claws of proselytism, will long make them too odious to be any thing but mischievous.

established, which has had the singular felicity of being in some degree useful\*.

“These Royal Free-schools are, it seems, endowed with estates, to the extent of thirteen thousand six hundred and twenty-seven acres; and—so well had the Honourable and Reverend masters succeeded in appropriating the chief benefit of the Fund to themselves—that, according to the House of Commons’ Report, in 1809, out of the small number of children educated in these schools altogether, there were not above thirty who did not pay as much for their education, as if the thirteen thousand six hundred and twenty-seven acres were wholly out of the question.

“From the Report of last year upon the state of these Schools, they appear to be at present rather schools of litigation than of learning—as their returns relate almost wholly to the progress of their law-suits with their tenants, which seem as numerous and as successful as those of Sir Condry Rack-rent, who “lost every one of his suits but seventeen.” The Commissioners, however, tell us consolingly, “we look forward to the period when this Board shall be enabled to give its undivided attention to the system of education, without being embarrassed with subjects of finance.”

“We now come to the share which the Church has taken in the instruction of the people.

“Whatever motives the Government may have had, for exhibiting Education always in the shape of either a bug-bear or a job, it might have been supposed that the Clergy, at least, would wish to see a humanized population around them; and that those Free Schools—one of which every Diocese is by an Act of Elizabeth bound to maintain at its own expense—would have been cherished with a care and liberality of contribution, even beyond what the provisions of the statute enjoin.

“But, unluckily, from some occult cause (for the Commissioners say it must not be attributed to ‘the backwardness or inattention of the Bishops or Clergy’), the contributions of the Church to this truly sacred purpose have been almost nothing. Indeed, such is the mysterious incapacity of contribution under which they labour, and which might tempt malicious persons to suppose that the ‘Nolo’ of an Irish bishop is reserved for occasions of charity alone, that, at the time when the Report which I have just cited was made, the whole number of effective

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\* The Fourteenth Report of the Commissioners is full of good sense and liberality; and the letter of Mr. Leslie Forster in the Appendix is entitled to the same very rare character.

schools in all the Dioceses together was only 13.—And, lest even *this* should prove too heavy ‘a tax upon the clergy,’ the Government has, in pursuance of the recommendation of these same Reporters, caused, in several instances, two or more Dioceses to be formed into one district, and appointed but one School to be maintained by the entire Clergy of the Dioceses so united.

“Thus,—as in the instances of Raphoe, Kilmore, and Clogher, which are by the new regulation consolidated into one district—three Bishops to one School is considered not more than a fair and orthodox allowance; and (though somewhat resembling, in its division of labour, that scene of O’Keefe’s, where “four French porters enter carrying a band-box,”) is held to be an abundantly adequate return from the Church to the People, for the two millions of acres, and the tenth part of the produce of all the other acres which it derives from them.

“But even under this light labour, the powers of the Bishops and Clergy seem to have sunk. In the accounts of the Free Diocesan Schools, laid before the House of Commons last year, neither from the Archbishoprics of Tuam and Armagh, nor from several of the other Dioceses, have returns of any Schools whatever been forwarded; and an item or two of the account, as it stands, will show how impenetrably closed the purses of the Clergy are, even to the “Open, Sesamé” of the Law.

“In the Diocese of Ardagh, the amount of annual income for the maintenance of a school is thus stated:—“twenty-seven pounds, *most difficult to collect*, by reason of the numbers liable to pay it; part is never paid.”

“In the Diocese of Elphin, the annual income is stated to be fifty-five pounds, and the fund from which it arises is thus described:—“An annuity by bequest, and a charge on the Bishops and Clergy, some of the latter in arrear, from non-payment of tithes, and the pressure of the times.

“In the rich Diocese of Derry, where the income required for the school is near nine hundred pounds, all that the Bishop and Clergy can muster up among them towards that sum is one hundred and ten pounds—the remainder being contributed by the Irish Society and London Companies.

“In addition to this establishment of Diocesan Schools, which the law provides, and which the Church thus frustrates, the parochial Clergy are also, by the 28th of Hen. VIII. charged with the instruction of the poor; and every incumbent appointed to a living in Ireland, takes an oath to the following effect;—‘I, A. B. do solemnly swear, that I will teach, or cause to be taught within the said vicarage or rectory, one school as the law requires.’

“Oaths, however, are just as inefficient as Acts of Parliament. ‘No school—no scholars,’ was the return made to the House of Commons last year from the great majority of the parishes; and, even where parochial schools do exist, they seem by these accounts to be supported by every body and by any body but the Clergy—who, while they impute to Catholics a laxity in the observance of oaths, exhibit a well-bred indifference about their own, which is, at least, equally edifying.

“It must have been a consciousness of the immoral influence of such an example, that induced the Commissioners of Education, in their Eleventh Report, to suggest that ‘it might deserve consideration, whether the oath should continue to be administered, or whether the Clergy ought not to be relieved from the obligation thus imposed upon them.’”

In addition to these schools, others have been set on foot by individuals, and subsequently supported and enriched by the bounty of Government. Of societies thus patronised, the most insidious and the most favoured has been that, which has been called the Kildare Place Society. This society was established on the avowed principle, that it was desirable to devise a mode of education, suitable to both Catholics and Protestants, in order that they might be educated together. Many Catholics originally joined that body, trusting that promises, which had never been kept hitherto, might be observed in future. It is not within the compass of this article to enter into the minute detail of the hypocrisy and deceit of the society. It may be sufficient to state, that their bad faith, which ought to have been suspected, was soon discovered: for although they disclaimed proselytism, it was soon discovered that this was, in fact, their only *public* object, their *private* object being always

Rem Rem

Recte si possis, si non quocumdue modo rem.\*—HOR.

When the Catholics made the discovery, they opposed the society, which soon ceased to answer any of the purposes

\* Get place and wealth,—if possible with grace—

If not, at any rate get wealth and place.—POPE.

of education, and at last the government of Lord Grey resolved to discontinue the grant, which had been annually for years made to it.

It should be remarked, that during the whole time that has elapsed since the first prohibitions and penalties, the Catholics have, in defiance, continued to snatch something of education. The hedge-schools of former days, so much the objects of bigotted sneers and reproaches, were in reality monuments of Catholic thirst for education ; and let it be known—it cannot be known too widely, or repeated too often,—that, notwithstanding the lavish grants made by successive parliaments to the several societies, the Kildare Place, the Hibernian, the Charter Schools, &c. &c. and the refusal to assist Catholic establishments in any way, the Catholics, in the year 1829, educated nearly five times as many as all these societies united, and nearly ten times as many Catholics.

At length the government began to see the utter inefficiency of these hypocritical societies, and resolved honestly to adopt a plan, which these men had themselves again and again recommended. This was, not to put the whole Bible as a school-book into the hands of the children, but to give them, for that purpose, extracts from the sacred volume, and to allow two days in the week for the religious instruction of Catholics and Protestants ; on which days, if the latter are to be made to believe that all religion and all virtue will consist in merely reading the letter of the Scripture, they may do it, but Catholics are to be taught by their pastors, and not deluded or oppressed by the wolves in sheep's clothing.

If we here add our disapprobation of making the Scripture, or any part of it, a primer for exercise in schools, in the attainment of mere learning, we shall unquestionably be exposed to misrepresentation ; and yet we do not hesitate to record such our disapprobation, inasmuch as we think, from the reasoning of the case and from the whole of our experience, that such a practice is more calculated to alienate the juvenile mind from the task-book. But these sentiments are those of individuals, they are not our sentiments as Catholics, and we confess we are at a loss to understand what is

meant by many, both Protestants and Catholics, who are accustomed to say, that reading the Bible, as a class-book, is inconsistent with the Catholic religion. This is not true. Our opinion, indeed, as individual opinion, is recorded above; but we shall take the liberty to state another opinion, which is, that no Christian education is complete, which does not embrace, as an integral, a regular course of instruction in the sacred scripture, in which the historical, poetical, and other portions might be distributed according to the proficiency of the student.

To the outcry raised in and out of parliament, on the opposition of Catholics to scriptural reading, several correct and pertinent replies were made by the Duke of Norfolk and Lord Stourton in the House of Lords, and the subject is treated more at length, in the author's usual succinct and profound manner, by Mr. Butler, in the Essay, of which we present the second part to our readers.

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## ESSAY

ON THE DISCIPLINE OF THE CHURCH OF ROME, RESPECTING THE  
GENERAL PERUSAL OF THE SCRIPTURES, IN THE VULGAR  
TONGUE, BY THE LAITY.—BY CHARLES BUTLER, ESQ.

CONCLUDED FROM PAGE 255.

## VII.

I shall now notice *a charge, often brought against the Catholics; that they were forced, against their will, to print, in vernacular languages, of the sacred text, in consequence of the effects produced by the versions, made in those languages by the Protestants.*

For this charge there is no foundation.

1st.—The earliest printed Protestant version in the *German* language, is that of Martin Luther. The New Testament of that version was printed in 1522; the Old, in 1530.

It had been preceded, 1st, by Fust's celebrated Bible, printed at Mentz, in 1462, 2dly, by Bemler's, printed at

Augsburgh, in 1467; and 3dly, by the four versions mentioned by Beausobre, (*Hist. de la Reformation, Liv. 4.*)

2d.—The earliest printed *French* protestant version, is that of Olivetan, assisted by Calvin.

It contains the whole Bible, and was finished in 1537,—the year 1535, (which is the date mentioned in the title page,) being the year, in which it was first committed to the Press.

This version had been preceded, 1st, by the French version of the New Testament, by Julian, an Augustinian Monk, printed in 1477; 2dly, by the French version of the whole Bible, by Guyards des Moulins, printed in 1490; and 3dly, by that of Estaples, the New Testament of whose version was printed in 1523, and the Old, in 1528. The last of these editions was particularly used by Olivetan.

3d.—The earliest printed *Italian* protestant version, appeared in 1562.

It had been preceded, 1st, by Malermis, printed in 1471; and 2dly, by Bruccioli's, in 1532, which last version the protestant translation generally followed.

4th.—The first printed protestant *Belgic* version, was made from Luther's, and appeared in 1527.

It had been preceded by a version of the four gospels, printed in 1472; and by one of the whole Bible, printed at Cologne, in 1475; at Delft, in 1477; at Gouda, in 1479; and both at Antwerp and Louvain, in 1518.

It is needless to extend these enquiries.

## VIII.

I proceed to give *some account of the English catholic version of the Bible.*

1st.—An English version of the New Testament was printed in 1582, in one volume quarto, by the clergy of the English College, first established at Douay, but then removed to Rheims. Their translation of the Old Testament was published at Douay, (to which town the college had then returned,) in two volumes quarto, in the year 1609, and 1610.

2d.—The *Rheimish* version of the New Testament, but with some variation, both in the text and notes, was reprint-



ed at Douay in 1600. The version of the New Testament was often reprinted. In 1738, it was beautifully printed in London, in one volume folio, and, in the title page, is called the fifth edition.

3d.—An English Roman Catholic translation of the New Testament, with a few (but very few) notes, was published at Paris in 1719, in one volume octavo. The translator was Dr. Cornelius Nary; the approbation of Dr. John Farely president of the Irish College at Paris, of Mr. Fogarty, Dr. of Sorbonne, of Mr. Moore, vicar-general of the Roman catholic archbishop in Dublin, and of Francis Walsh, a Roman catholic priest in Dublin, are prefixed to it. The translation is said to be respectably executed.

4th.—In 1730, an English translation of the New Testament, but, on the ground-work of the Rheimish and Douay version, was published at Douay, by *Dr. Witham*, the president of the English College in that town, with [many concise and useful notes.

5th.—In 1749, 1750, a new edition, both of the Old and New Testament, with some alteration in the text, and much in the notes, was published from this version, by *Dr. Challoner*, in five volumes octavo. The New Testament of that edition has been often reprinted; but it is asserted, that the editions subsequent to that of 1749 are incorrect, and that the edition of 1749 is to be preferred to any of them.

It is much to be desired, that we had a good literary history of the English versions of the Bible by the Roman Catholics, and of the controversies to which they have given rise. The account given of them by Mr. Lewis, in his "History of the Translation of the Holy Bible and New Testament into English," is very imperfect, and written with an evident prejudice against the catholic religion.

6th.—Two editions of the catholic version of the whole Bible in folio, and one of Dr. Challoner's version of the New Testament in octavo, have recently appeared. A stereotype edition also of the latter, in octavo, has lately been published, by the direction of the Roman Catholic Bible Society, under the care of the late Dr. Rigby, a learned and pious Roman catholic priest.

It is highly probable, that, with more time for the inqui-

ry, and, (I should certainly add,) with more knowledge of the subject, many other instances of the zeal of the catholic church, to spread the sacred writings, might be collected. But surely those, which I have mentioned, abundantly show, that in every age, it has always been her wish, that the sacred volumes should be circulated, in every country, into which the christian religion has penetrated; and that the charge made against her of withholding the Bible from her flock, has, to say no more, been unmercifully exaggerated. The exaggeration has been carried so far, as to have made it nearly the universal belief of protestants, that withholding the Bible from the general body is *the rule*, and the liberty to read it, *the exception*; whereas it is much nearer the truth to say, that the *withholding of it is the exception, and the liberty, the rule*.

## IX.

An objection is made to some *harsh expressions, which occur in the notes to the Rheimish version, and in the notes to Dr. Challoner's edition of that version.*

1st.—With respect to the former, I am far from approving any expressions of this nature, which is justly censurable; but, when the harsh expressions of the Rheimish annotators are brought forward,—the dungeons too,—the racks, the gibbets, the fires, the confiscations, and the various other modes of persecution, in every hideous form, which the catholics of those days endured, should not be forgotten. That these should have produced some expressions of bitterness, from the writers in question, cannot be a matter of surprise; if something of the kind had not fallen from them, they would have been more than men. But, permit me to ask, whether the language of their protestant adversaries were more courteous? To ascertain this, I wish my readers to turn to the first and last pages of Dr. Fulke's "Texts of the New Testament." In the first page of it, he tells the Rheimish translators, that, "they had perverted the Bible, by their partial translation, and poisoned it with their heretical and blasphemous annotations;—that they craftily begged, of their favourers in England larger exhibitions, upon colour of print-

ing their translation of the Bible." In the last page he tells them, that "the words of their prayer were good and godly; but, that they proceeded not from a faithful heart, not only their wilful and obstinate maintaining of errors, against the most clear light of truth, which their intolerable licentiousness of lying and slandering the saints of God, did sufficiently declare."—That, "though they could speak good words on hypocrisy, yet their heart knew, and their cauterized conscience could not bear witness, that they dared not abide the tryal of God's judgment, howsoever, (as all wicked offenders did commonly,) they appealed to it."—Are these passages exceeded by any contained in the Rheimish annotations? If they are not, permit me to ask, why the Roman catholics of the present day should be criminated for an alleged intemperance of some of the Rheimish notes, and the protestants of the present day, should not be alike liable to crimination, for the equal intemperance of the antagonists of the Rheimish annotators.

2d.—With respect to *Dr. Challoner's notes*, some of them have been pronounced illiberal or uncharitable. I doubt whether any of them, if they were construed in the sense in which the venerable prelate himself understood them, would be found to merit either of these epithets. This however cannot be settled, without a minute discussion of each note; but, if any passages, really exceptionable on either of these grounds, can be found in them, it must be allowed that these passages are not numerous:—and it must also be allowed, that, *even now*, Roman catholics are occasionally treated by their protestant opponents, with expressions of at least equal asperity. The first sentence of the preface to the work entitled, "*Roman Catholic Claims*," (a very recent publication,) politely informs us, that, "misrepresentation, evasion, and untruth, are the usual weapons of controversial popery."

It is full time that this polemic rudeness should cease. The Roman Catholic Board, by their resolution of the 9th of February, 1813, declared, "that they decidedly disapproved of every publication, either illiberal in language, or uncharitable in substance; injurious to the character, or offensive to the just feelings of any of their christian brethren." That every denomination of christians should adopt and act up

to this resolution, must be the wish of all who possess real charity, or a real love of truth. It was a golden observation of St. Francis of Sales, that "a good christian is never out-done in good manners."

Better rules cannot be laid down for conducting controversy, than those suggested by Dr. Hey, the late Norisian professor at Cambridge. From the first volume of his *Lectures* they are thus extracted, but with some additional observations, by the late Mr. Richard Kirwan, in his "*Logic, or an Essay on the Elements, Principles and different modes of Reasoning*, part iv. ch. 1. sec. 3." an original and very instructive work.

"First," says Dr. Hey, "the terms, in which the subject in debate is conceived, should be so clearly explained, as that their precise signification should be expressly agreed on by both parties."

"Secondly, all expressions of self-sufficiency should be carefully avoided; *he* uses such expressions, who calls his own cause, the cause of God, and his own interpretation, the word of God."

"Thirdly, whoever uses personal reflections, should be deemed an enemy to truth: they prevent even just reason from being attended to by common men."

"Fourthly, no one should accuse his adversary of indirect motives."

"Fifthly, the consequences of any doctrine are not to be charged on those, who hold those doctrines, unless they expressly avow them. If, from any proposition, absurd propositions follow, it is rightly concluded, that the original proposition is false; but it cannot be rightly concluded, that the adversaries maintain those absurd propositions;—that is barely a matter of fact."

"Sixthly, it is improper to refer any saying of an adversary to a party; this is done, when it is said, this is downright Popish superstition, Scottish philosophy, Irish blundering, rash Tory principle."

"These rules," says Mr. Kirwan, "have been very seldom observed in any controversy; the nearest approach to a perfect conformity to them, may be seen in the controversial correspondence of the late excellent Dr. Priestley, and Dr.

Price, and also in the amicable conference of the learned Beza, and professor Jacobi, at Montbeliard." Mr. Kirwan might have added, the *Amica Collatio* of Limbrich, and the Jew Orobio. They were not observed in the controversy between Bossuet and Fenelon; but in the controversy between Bossuet and Claude, to the perusal of which, I invite every reader, there was no departure from any one of them. "In my heart," says *Dr. Milner*, in his *Strictures on some of the publications of the learned Lady Margaret Professor*,—"I love a good argument."—Readers of this taste will be abundantly gratified by Bossuet's account of this celebrated conference.

## X.

In addition to the the excellent rules for controversy, laid down by Dr. Hey, I beg leave to suggest the particular observance of the following rule, in all religious controversies with Roman catholics:—"That no doctrines should be ascribed to them, as a body, except such as are articles of their faith." Of the many misconceptions of their tenets, of which the Roman catholics complain, they feel none more than those, which proceed from the want of observance of this rule. It is most true, that the Roman catholics believe the doctrines of their church to be unchangeable: and that it is a tenet of their creed, that what their faith ever has been, such it was from the beginning, such it now is, and such it ever will be. But this they confine to the articles of their faith; and they consider no doctrine to be of faith, unless it have been delivered by divine revelation, and been propounded, as such, by the church. This the Roman catholics wish their adversaries never to forget.

When any of their adversaries find, in any catholic writer a position, which he thinks reprehensible, he should inquire, whether it be an article of catholic faith, or an opinion of the writer. In the latter case, he should reflect, that the general body of the catholics is not responsible for it, and should therefore abstain from charging it upon the body.

If he take the higher ground, he should first endeavour to ascertain, that it is an article of the Roman catholic faith. But here, again, he should carefully examine, whether it be the principle itself, which he means to impute to the catho

lics, or a consequence which he deduces from it. These are widely different, and should never be confounded. If it be the principle, he should then inquire, whether it has ever been propounded to them, as an article of faith, by the church. A wise method of ascertaining this, would be, to read the "*Catechism of the Council of Trent.*" A proper perusal, however, of that work, requires attentive study: if he be unable to give such a perusal, let him read Bossuet's "*Exposition of Faith* ; and consult, (if not the work itself,) at least the abridgment of Mr. Gother's "*Papist Misrepresented and Represented.*" let him also read Dr. Challoner's "*Three short summaries of Catholic Faith and Doctrine,*" prefixed to his "*Garden of the Soul,*" the most popular Prayer-book of the English catholics. Having read these, let him ascertain, whether the doctrine, with which he charges the catholics, be, in terms or substance, stated in any of them, to be an article of their faith. If he conceive that it is stated, in any of them, to be such, let him insert, in his publication, the passage, in which he professes to discover it, mentioning explicitly the work, the edition of it, and the page in which it is to be found. Should the passage be found, in terms, or substance, in any of the works I have mentioned, then it will be incumbent on the catholics either to show that the writer, in whose work the passage is found, was mistaken, (which from the acknowledged character of all the works I have mentioned, will not, I think, ever happen,) or to admit that it is an article of their faith ; and then the Roman catholics will be justly chargeable with it. Whatever other opinions can be adduced, though they be the opinions of their most respectable writers, though they be the opinions of the fathers of their church, still they are but matters of opinion, and a catholic may disbelieve them, without ceasing to be a catholic. Would it not be both a fair and a short way of ending the controversy between the protestants and catholics, that every person, who charges the general body of the catholics with any religious tenet, should be obliged to cite from the catechism of the council of Trent, or from one or other of the works I have mentioned, of Bossuet, Mr. Gother, or Dr. Challoner, the passage in which such tenet is contained and propounded as an article of faith ?

## TRANSLATION OF THE PSALMS.

CONCLUDED FROM PAGE 169.

PSALM CXLVIII—*Laudate Dominum de cælis.*

1. Praise the Lord, ye who dwell in the heavens,  
Praise him ye who dwell on high :
  2. Praise him all ye his angels,  
Praise him all ye his hosts.
  3. Praise him ye sun and moon,  
Praise him all ye stars of light.
  4. Praise him ye heavens of heavens,  
And ye waters that are above the heavens.
  5. Let them praise the name of the Lord,  
For he commanded and they were created.
  6. He established them for ages and ages,  
He gave the law, and it shall never pass away.
  7. Praise the Lord, ye who dwell on the earth,  
Ye monsters of the sea, and all ye deeps :
  8. Ye lightnings and hail, ye snow and mist,  
Ye stormy winds, that do his bidding,
  9. Ye mountains and all ye hills,  
Ye fruitful trees, and all ye cedars,
  10. Ye wild beasts and tame cattle,  
Ye creeping things, and winged fowls,
  11. Ye kings of of the earth, and all nations,  
Ye princes and all rulers of the earth,
  12. Ye young men and also maidens,  
Ye old men and children.
  13. Let them praise the name of the Lord ;  
For his name alone is most high,  
And his glory above heaven and earth.
  14. He hath raised on high the horn of his people :  
A theme of praise to all his holy ones,  
To the children of Israel,  
A people that is nigh unto him.
- V. 5. The Septuagint and Vulgate add, "He spake the word, and they were made."

## PSALM CL.

1. Praise ye God, on account of his holy place,  
Praise him on account of the firmament, the work of  
his power.
2. Praise him on account of his mighty deeds,  
Praise him according to his exceeding greatness.
3. Praise him with the sound of trumpet,  
Praise him with psaltery and harp.
4. Praise him with timbrel and choir,  
Praise him with stringed instruments and organs.
5. Praise him with the cymbal sounding softly,  
Praise him with the loud-sounding cymbal ;
6. Let every being that breathe, praise the Lord.

## THE CANTICLE BENEDICTUS.

This Canticle was composed by Zacharias, the father of John the Baptist. In the first part he thanks God for the approaching redemption of his people, by the birth of the Messiah, in the second he addresses his own son, as the messenger destined to prepare the people for that great event.

1. Blessed be the Lord, the God of Israel,  
Because he hath visited, and prepared redemption for  
his people.
2. And hath raised up a horn of salvation for us  
In the house of his servant David :
3. (As he spake by the mouth of his holy ones,  
His prophets from the beginning.)
4. Salvation from our enemies,  
And from the hands of all who hate us ;
5. To perform his merciful promise to our fathers,  
And to remember his holy covenant.
6. The oath which he swore to our father Abraham,  
That he would give to us.
7. That, being delivered from the hand of our enemies,  
We should serve him without fear.

V. 2. An allusion to the promise in Ps. cxxxi. 17.



8. In holiness and righteousness before him  
All the days of our life.
9. And thou, child, shalt be called the prophet of the most  
high,  
For thou shalt go before the face of the Lord to pre-  
pare his ways.
10. To give the knowledge of salvation to his people,  
In the forgiveness of their sins,
11. Through the bowels of compassion of our God,  
In which the orient from on high, hath visited us.
12. To shine to them who sit in darkness, and the shadow of  
death,  
And to direct our feet into the way of peace.

V. 9. Zacharias addresses his son.—Ibid. “the Lord,” Christ, the Messiah.

V. 11. “Orient.” Christ is called a star, Num. xxiv. 17. and the sun, Mal. iv. 2.

#### PSALMS ON DIFFERENT OCCASIONS.

##### PSALM LXXXIII.—*Quam dilecta tabernacula.*

This psalm is sometimes sung at benediction. It appears to have been composed by the Psalmist, at a time when he was detained at a distance from the Temple, and describes the happiness of those who dwell in that holy place, or had the opportunities of visiting it.

1. How lovely is thy dwelling place!  
O Lord of hosts,
2. My soul longeth, yea, it fainteth  
For the courts of the Lord.
3. My heart and my flesh cry  
After the living God.
4. Even the sparrow hath found a house,  
And the swallow a nest, where she may place her young,
5. *But I am kept away from thy altars,*  
O Lord of hosts, my King, and my God.

V. 5. It appears that something like the words in Italics has been lost from the original.

6. Blessed are they who dwell in thy house,  
Continually shall they praise thee.
7. Blessed are they, whose strength thou art,  
That seek *thy* causeways.
8. As they pass through the valley,  
They shall meet with springs, the blessing of autumnal showers,
9. They shall proceed from hill to hill,  
Till the God of Gods is seen in Sion.
10. O Lord, God of hosts, hearken to my prayer,  
Listen, O thou God of Jacob.
11. O God our shield, look down,  
Look on the face of thy anointed.
12. For a single day within thy courts  
Is better than a thousand *elsewhere*.
13. I would rather sit on the threshold of thy house, O God,  
Than dwell in the halls of the wicked.
14. For the Lord God is a guard and a buckler ;  
The Lord giveth grace and glory.
15. He will not refuse his blessings to those who walk in  
innocence,  
Lord of hosts, happy is the man, who trusteth in thee.

V. 8. "The valley" of mulberry trees, or of tears, Heb. The obscurity of the verses 7, and 9, could only be removed by a local knowledge of the road to the Temple, which the prophet is describing.

- v. Thou hast given them bread from heaven. Alleluiah.  
r. Containing all sweetness within itself. Alleluiah.

#### LET US PRAY.

O God, who in this wonderful sacrament has left us a memorial of thy sufferings, grant, we beseech thee, that we may so reverence the sacred mysteries of thy body and blood, as always to experience in our souls, the fruit of that redemption which thou hast wrought, who livest and reignest, &c. *Amen*.

#### PSALM XIX.—*Exaudiat te Dominus.*

This Psalm is used in prayers for the king, and appears to have been so used in the service of the Temple. It may perhaps assist the rea-

der, if he suppose the Psalm to be sung by different choirs, or persons, as in the margin.

A. 1. May the Lord hearken to thee in the day of trouble;  
May the name of the God of Jacob protect thee!

B. 2. May he succour thee from the holy place;  
May he support thee out of Sion;

A. 3. May he be mindful of all thy offerings;  
And accept all thy sacrifices!

B. 4. May he give to thee according to thy heart's desire,  
And fulfil all thy designs.

BOTH. 5. May we rejoice in thy safety;  
May we triumph in the name of our God;  
May the Lord grant in full thy petitions!

THE 6. Verily I know that the Lord saveth his anointed;  
PRIEST. That he hearkeneth to him from his holy heaven;  
That he worketh salvation in the might of his  
right arm.

A. 7. These in chariots, and those on horses,  
But we will trust on the name of the Lord.

B. 8. They have been bent, and are fallen,  
But we have risen, and stand upright.

BOTH. 9. O Lord, save the king,  
And hearken to us in the day of our calling upon  
thee.

V. 3. "Accept," be made fat, in the Hebrew.

V. O Lord, save the king.

R. And hearken to us in the day of our calling upon  
thee.

LET US PRAY.

O God Almighty, who of thy mercy hast committed to thy servant N. the government of this realm, grant that he may continually improve in the practice of virtue, so that, being pleasing in thy sight, he may turn from the deformity of vice, and walking in thy grace, may at length come to thee, who art the way, the truth and the life, through Jesus Christ our Lord. *Amen.*

## PSALM L.

This is often said for the remission of sin. See it among the penitential psalms, p. 164.

- v. O Lord, deal not with us according to our sins,  
 r. And reward us not according to our iniquities.

## LET US PRAY.

O God, whose property it is always to have mercy and to spare, receive our humble petition, that through the compassion of thy goodness, we and all thy servants, who are under the bondage of sin, may graciously be freed.

O God, who by sin art offended, and by repentance pacified, look with mercy on the prayers of thy suppliant people, and turn away the scourge of thy anger, which we deserve on account of our sins.

O almighty and everlasting God, who hast dominion over the living and the dead, and shewest mercy to all, whom thou foreknowest shall be thine by faith and good works, we humbly beseech thee that they, for whom we mean to offer up our prayers, whether the present world still detain them in the flesh, or the world to come hath already received them out of their bodies, may, all thy saints joining in intercession with us, obtain the full pardon of all their sins, through our Lord Jesus Christ, thy Son, who liveth and reigneth one God with thee, &c. *Amen.*

PSALM CXXIX.—*De profundis clamavi.*

This Psalm is usually said in prayers for the dead. See it among the penitential Psalms, p. 167.

- v. Everlasting rest give to them, O Lord,  
 r. And may perpetual light shine upon them.

## LET US PRAY.

O God, the creator and redeemer of all who believe in thee, grant to the souls of thy departed servants, the forgiveness of all their sins, that with the aid of our pious intercession, they may obtain that mercy which they always sought, who livest and reignest, &c. *Amen.*

O God, the giver of pardon, and the lover of the salvation of man, we implore thy mercy in behalf of our parents, relations, and benefactors, who have passed out of this transitory life, that, the blessed Mary, ever virgin, with all thy saints, interceding in their favour, they may come to the fellowship of everlasting happiness, through Christ our Lord.

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[The following article appeared originally in the *DURHAM CHRONICLE*, in 1829, in consequence of the publication, by the Rev. J. Raine, of the supposed disentanglement of St. Cuthbert. The publication is fraught with the virulence of polemical controversy. It was ably answered by Dr. Lingard and the author of the following letter. Dr. Lingard's reply is in a small pamphlet, and is worthy of the reputation of the distinguished author. The following letter we thought deserving of a more permanent existence than is usually derived from the ephemeral columns of a newspaper, and having obtained the permission of the able and zealous author, we present it to our readers.—EDRS.]

### THE REV. JAMES RAINE'S ST. CUTHBERT.

It is to be lamented, that this gentleman has enrolled himself in that crusade of acrimonious hostility to the faith and conduct of our first Christian ancestors, which has afforded more profit than honour to the Clergymen who have adopted it. It seems to be the fixed plan to lay to the charge of Catholic tenets all the crimes, passions, selfishness, ignorance of individuals, and all the crooked ways of man, even in the darkest ages; placing carefully in the shade the transcendent merits of the converters of nations, the civilizers and benefactors of mankind. It is difficult to acquit such persons of intentional calumny, as they must have read the Declarations of the Prelates and Clergy of England and Ireland, which reject and disprove the charges, and make statements of what the real articles of the Catholic faith are, which cannot well be misunderstood.—Mr. Raine, however, has done some good, by making more apparent some links of the chain of the perpetuity of the Faith of the Church, which Christ has promised to maintain in truth to the end of time.

He has shewn, that some of the disputed points between Catholics and Protestants were, at the time of planting the Christian religion in this country, the same, which Catholics now hold: and, in articles of faith, is it not quite as safe to think alike with St. Cuthbert, the venerable Bede, the Augustines, the Cyrils, the Chrysostoms, and other Fathers of the Church, as with any excited Sectary whatever? or, as it may be, to stalk away from the Old Church, under the guidance of some gaunt Deist, or sour Fatalist, with a Bible under his arm, to live a life of doubt and of endless disputation? Mr. R. might, no doubt, have indulged in the excusable curiosity of an antiquarian, but should have felt some scruple in applying to unsuspecting Catholic priests and gentlemen,\* when it was his intention to vilify their religion; and he need not have thus employed himself in disentombing the patron of the Diocese and Cathedral to which he belongs, for the sole purpose of decrying his well-deserved reputation. By the evidence adduced, it does appear, that some doubts may yet be entertained, that he has really discovered what was before deemed a secret. There is, however, no doubt, as there are aged persons now existing, who have heard from their fathers and others, by traditions going much further back than the time of Mr. Alban Butler, that the English Benedictine monks believed that some of their order, who had attended the last interment of the Saint, and were driven from the country, had imparted to their brethren, who obtained settlements in distant countries, that which they were justly anxious, from the state of things, should remain concealed.† The documents and books to which Mr. Raine had access, did not appear till a century afterwards. The monks kept secret that which had been imparted to them: and that very probably is the same thing, which has now been made public. The life of St. Cuthbert was one of entire self-devotion to Christian charity, and to confirming, in the minds

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\* Sir H. Lawson, and the Clergy of Ushaw.

† The Rev. Thomas Bolas, O. S. B. and incumbent of the chapel at Warwick-bridge, informed me that he was one of those to whom this secret was imparted.

of a country, lately converted, the knowledge of the doctrines of our Saviour; and to rescue it from a state of savage barbarity and bloodshed, and civilize it by enforcing the practice which religion enjoined, and of which he gave so eminent an example. There was still much of heathenism remaining; other parts of England were yet unconverted, and soon after new hordes of Pagans, still more cruel, over-ran it and increased the veneration to St. Cuthbert, by the martyrdom and sufferings of some of his order. With the strong recollection of the transcendant virtue of one, who had, in some degree, been the Apostle of the country, it was not surprising if his zealous followers and admirers, on finding his remains, eleven years after his death, in that state of incorruption, of which there have been recent examples,\* should attribute this state of his body to the interference of the Almighty, to confirm the country in the doctrines he had preached with so much success and effect, and to bring the example he had given into general veneration, imitation, and practice. They knew, that both the Jewish religion and their own had, in other countries, been propagated by miracles; that the examples of the direct interposition of the Divinity with men and their concerns, are frequent in the Scriptures, and that the merits of the just have often been a fountain of mercy to others, and are promised to be so even in the latter days; and why should they not have hoped and believed that this was a manifestation of it? They were, no doubt, inclined to be over credulous on many occasions; but they had no reason to suppose that the Almighty had limited his powers to any particular time or period. It is the Catholic doctrine and the interpretation of the article of the Apostle's Creed, *The Communion of Saints*, that Heaven is not a place of oblivion: we are, indeed, assured, that the blessed do take part in what relates to our conduct. This doctrine of intercession is not only that of Catholics, but was held by Luther, and is

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\* The remains of Queen Catherine Parr, who died about 1548, were found at Sudeley, near Cheltenham, about twenty years ago, nearly as perfect as those of a newly deceased person; and those of the Earl of Derwentwater were discovered, in 1817, to be also quite entire.

very nearly approached to by several very eminent Protestant divines.\* But, supposing that the zeal for the Patron Saint of the North may have, in many instances cited by Mr. Raine, (to which the context may possibly give the due explanation,) induced individuals to pass the due and enjoined limits in their expression of the veneration due to his merits, can it be doubted, that there was a Christian existing at the time, who would not have interpreted such devotional addresses to mean *intercession only*? and Mr. Raine must of all others, from the documents he has under his eye, know that this is the sole and real meaning of such invocations—that if it were otherwise, it would be blasphemy or idolatry with Catholics as well as with Protestants. What does he mean when he says, that *intercession is bad enough*? Does he, when he is directed by his superiors, or by his liturgy, to desire his congregation to offer up their prayers and intercession for the King, for the success of our arms, or other worldly objects, think, that he interferes with the mediation of our Saviour? And if we may, without blame, ask for the intercession of living sinners, one for the other, why may we not pray for the same intercession from those, who are sainted in heaven? Whenever we, by prayer, ask from the Almighty his assistance in any thing altering the common course of nature from what it otherwise might have been, does not the success and efficacy of that prayer partake of a miracle? But let it be remembered, that no Catholic is bound to believe in any miracle, which Protestants are not equally tied to give credit to: the whole depends on opinion as to facts.

St. Cuthbert died at Lindisfarne, in Holy Island, in 687. His tomb was opened eleven years after his death, in 698. (p. 37.) The venerable Bede, whose testimony, in matters of fact within his own knowledge, has never before been called in question, who was then twenty-one years of age and living at a monastery of the same order and under the same Bishop, and not further than fifty miles from the spot, relates, that the Saint's body was found entire and incorrupt.†

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\* Leibnitz, Nelson, and the late Bishop of Calcutta, &c.

† Page 15, of Dr. Lingard.



Mr. Raine's chief object is to prove, in contradiction to this evidence and that of others, that St. Cuthbert's remains were even then nothing but a collection of dry bones. It is not clear that the body of any one could, in a stone coffin, be reduced in eleven years to such a state; and if it was, that the skeleton could be dressed as it was found, without deranging the articulations: but of this hereafter. The reader will see (page 40) that 175 years after this event, in 875, the bishop, abbot, and monks, and many of the inhabitants of the island, were driven away by the Danes, and the evidence is that they again found the body incorrupt; they placed in the same chest other venerated remains, chest within chest, and having collected their other valuables, they fixed the remains of their patron saint on a cart, and were for seventy years constantly on the move among the rocky mountains of the four northern counties of England, and of the south of Scotland, on roads, probably not then Macadamized, and we may suppose with pretty severe jolting, until they settled for a time at Chester-le-Street. One hundred and twenty years after this, another removal took place to Ripon, and then to Durham in 995. Seventy years later (1069,) the monks again in winter fled with the body to Holy Island, not less than 70 miles distant, to avoid the fury of the Conqueror's army, and again returned to Durham.

This may be the proper moment to dispose of a great ally called in by Mr. Raine; Elfrid, the son of Ouestion, \* whose occupation is stated to have been opening the coffin of the saint, cutting his hair and playing all kinds of uncanonical tricks with it. This grave argument rests on a nursery legend of Reginald, who appears to have lived about the years 1140-50. The tale begins "In days of yore," and might have continued "when time was young, and weasels had their nests 'mongst dead men's feet." But perhaps Mr. R. has found its hole, perhaps the remains of its nest, in St. Cuthbert's coffin, as no one, as he shews, ever had, since the year 698, the same complete and unceremonious rummaging of it.† But Mr. R. knows perfectly, *from Simeon*, that

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\* Not Elfrid Westone. Saxons had not two names.

† See Mr. Raine's *St. Cuthbert*, pp. 90-2.

Elfrid did not live in what might be called by Reginald *days of yore*, as he was certainly alive in 1056, and probably at the conquest, that it was quite impossible for him to have any access to the body, which was hermetically closed within three cases, from the year 875, and that if he ever played any tricks, or caught any gudgeons, it must have been with a single hair:—habuit *unum* de capillis, is Simeon's statement.\*

The next extraordinary feat relates to William the Conqueror. We may suspect that he had some hankering after the riches of the church of Durham, and might reasonably be inclined to lessen that political power which many Catholics may think had been improperly given to it. He went to Durham in 1072, having just finished making a desert of the whole country, from the Tees to the Tyne, and sacrificing, by computation, says Hume, 100,000 Saxons, with their cattle, dwellings, and husbandry articles, to his barbarity. He had probably no predilection to Saxon saints, and having expressed his doubts, whether St. Cuthbert was really to be reckoned among them, determined to compel the monks to prove their miracle of 698, on the penalty of their lives;† but they, cunning fellows, parried this, as Mr. Raine has found out, by giving him a potion, which made him set out in full gallop, and ride twenty miles an end, without a stop, and forget his dinner!!!!!! As the gentleman

\* The Latin is, "Tulerunt autem fratres partem de capillis ejus."

† The monks' fears of such a man—their being made *then* responsible for what was recorded nearly 400 years before—their reluctance in agreeing to that which they must have deemed an act of profane violence—are nothing but a sense of fraud. That salutary effect of conscience which sometimes arrests men, at the very point of their committing violence and bad actions; the King knowing that what he was going to do, would be deemed sacrilegious by all his followers—his subsequent atonement, are all the effects of some wonder working drug, never before, nor since heard of, or imagined, or fancied by any one else to have been given to him. Really, Mr. R., though some of us follow St. Cuthbert's creed, we are not descendants of his Solan geese. See quotation, page 67.

has discovered this wonderful potion, perhaps he may know the receipt, and if he will make it public, he will render a great service to us sportsmen. How comfortable to have such a draught as will enable us to follow a long fox-chase, without even thinking of our breakfasts !

We now arrive at an important æra, the year 1104, the 5th of Henry I. when the building of the Cathedral being nearly completed, the body of St. Cuthbert was to be translated with great pomp and ceremony, according to accustomed forms, from the cloisters to the place prepared for its reception. "There was a great flocking to Durham from every side, men of all ranks, ages, and professions, the secular and the spiritual, all hastened to be present."\* Of the heads of the clergy, Ralf Flambard, Bishop of Durham,† Ralf, Abbot of Seez in Normandy, and William de Corbeil, two men of great reputation, and afterwards successively Archbishops of Canterbury, Richard of Caen, Abbot of St. Albans, Hugh, Abbot of Selby, lately founded by the Conqueror, Stephen, Abbot of St. Mary's of York, all foreigners. Turgot,‡ afterwards Bishop of St. Andrew's, was the Prior of Durham, and Archdeacon and Grand Vicar of the diocese, a man of great celebrity according to Seldon, and nine other monks are mentioned by name. (page 86,) Alexander, son of David King of Scotland, afterwards King, was admitted to the ceremony, though laymen were not usually so, *on*

\* Page 81.

† Mr. Raine tells us, that the Bishop took no part in the investigation; nay, that he was not even present. Reader, turn to page 83, you will find the Bishop in the Church, where, as well as before, he must have seen the body, and next you will find him proceeding close to it, to the church-yard, where an immense crowd awaited it, and there entering with them into the subject, so much at length as to tire all his hearers; and we see besides that all was done under his direction.

‡ Turgotus monachus percelibris, died in 1115. He returns thanks to God for having been allowed to touch the incorrupt body. (Seldon.)

N. B.—The body had first been found reclining on the right side, "doubtless (as Mr. R. observes) from the jolting it had undergone during some one of its journies."

*his offering to pay the expences of the shrine*, and upwards of forty other clergymen attended the examination of the body in the church. All were anxious to see "whether the miracle long made known, was still in force;" many doubted, some were incredulous, others, on no friendly terms with the monks, refused to believe them on their oaths, who had the day before seen the body. The Abbot of Seez, one of the doubters, was chosen with an assistant to handle the body, which he is said to have done rather roughly; the others stood around. "He moved the head in different directions, and found it perfect in all the joints of the neck; he drew the ear backwards and forwards." *Have skeletons ears?* "Raised the body by the head, shaking it, till it was nearly in a sitting posture." *Would not this have made the bones collapse?* "Handled the shoulders and feet, and then proclaimed before all the bystanders, 'the body which we have before us is unquestionably dead, but it is just as sound and entire, as when it was forsaken by its holy soul.'" Not a doubt remained. Te Deum is sung, and all proceed with the body to the churchyard, where an immense concourse awaited them: every one relates what he had seen; the Bishop dilates on it. Would nothing have transpired from so many, had not all been clear and manifest? The age is one of many writers; they are followed by many others—all affirm the fact\*—not a doubt of it is whispered by any of them. With respect to many of the contents of the coffin, Mr. Raine very ably traces them back to early Saxon times, and establishes the truth of the details, identifying them with his own discovery. The inward chest is described—all right!—it was covered with coarse *waxed* cloth—the remains of this are seen by Mr. R.—the second chest is covered with *skins*—all right again:—the *figures* on the coffin agree—the vestments are the same—every thing tallies that suits him—all is accurate! But as to the state of the body, which is more numerously and decidedly witnessed, than any other parts of the transaction—all is wrong! all invention, all

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\* Turgot, Simeon of Durham, Chronicon Thomæ Wickes, Hoveden, Chronicle of Mailros, &c. &c.

fraud! There never was any thing but dry bones!—and to support this, M. R. scatters widely a general imputation of lying, perjury, even poisoning, deceit, and fraud, on all testimony given by a cloud of witnesses, many of them persons of the highest repute in their times, and who would have been equally indignant then, as Mr. R. and his companions would now be, if their statement of facts was called in question.

Mr. R. certainly proves, that to the veneration which St. Cuthbert had inspired in the north, the superabundant affluence of the clergy in the county of Durham is mainly due; that it was greatly assistant to the large foundations, grants, and gifts made by the piety of individuals: but in making those donations, is it not clear that every one of the donors thought and intended that they should be deposits in the hands of the clergy, vested in them as trustees, not for their selfish enjoyments and luxury, but as faithful guardians, who were to follow the example given by St. Cuthbert, in erecting those edifices for public worship which we admire, those refuges for the pious, or for the needy, for the maintenance of public hospitals, charities, colleges, many of which were destroyed by Henry VIII. and Edward VI., or sunk into private hands. Were not the revenues of those foundations guarded against selfishness in their expenditure, by canonical regulations? one third part for the maintenance of the worship, another for the support and erection of churches, the remainder for the maintenance of the poor? the two latter of which are now left to be provided for, by many who are nearly paupers like those whom they support. And was not this the actual practice? Do we find families in England, who were founded and owe their affluence, rank, and estates of inheritance, to those who were bishops or members of the church in Catholic times? Do we not see those revenues all spent where they were received, or whatever was superfluous, laid out in the foundation of colleges,\* hospitals, free-

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\* Of twenty-four Colleges at Oxford, sixteen were founded before the Reformation, and at Cambridge, thirteen out of seventeen. Henry VIII. and Edward VI. destroyed ninety colleges, and one hundred and ten hospitals.

schools, and public charities? Many of these were put an end to at the Reformation; others a parliamentary commission is now,\* attempting to retrieve, and most of them might, by the watchfulness of the local clergy, have remained in their pristine vigour and utility. No doubt many of the clergy are actuated by christian charity, similar to that of the former occupiers; but since the Reformation, has not the body at large emancipated itself from the former canonical rules, for the expenditure of the revenues for the public good? Have not many shewn greater inclination to screw up the value of their tithes, by the invention of new modes and objects of tithing, and to the aggrandizement, establishment, and provision of their families in affluence, than to the objects to which those revenues were before appropriated, and from which the modern practice has exempted them? They hold, no doubt, those possessions, even on a firmer title than those or most other persons, by the gift and appointment of the nation, which nothing but the entire legislature (whether they be more than adequate or not,) can alter, and if they will do any thing like following the example of St. Cuthbert, or approach the former rules laid down for the use of those possessions, there is no one, whether Catholic, Dissenter, or Church of England man, who will at all grudge or envy them their possession. And if the established clergy will not set themselves up as a bar to others in the enjoyment of their civil rights, which have nothing to do with religious tenets, they will never be disturbed. But Mr. Raine's great endeavour is to prove that the whole of the possessions of the church in the diocese of Durham, has been obtained by fraudulent means. If this is his real opinion, and if his fellow clergy coincide in it, moral duty and the point of conscience should determine them to present, with the Bishop at their head, a petition to the legislature, to revise the scale of the ecclesiastical property in the county of Durham, and to resume for the public use, whatever may not be strictly necessary for the maintenance of the Divine worship in becoming respectability; as otherwise their retaining that

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\* 1829.

which they admit to have been ill gotten, will establish the opinion that the receiver is as bad as the thief.

But let us further consider the supposed frauds by which, according to Mr. R., such riches have been obtained, founded on the supposed state of incorruption, in which it is asserted that the body of St. Cuthbert for a long time remained; first premising that if at one time, for divine purposes, that body had so remained, it does not follow that in after times it was to continue in that state. On the contrary, it is the decided belief of every Catholic, that all are to return to dust, and that no flesh will be exempt from corruption; and no Catholic is bound to believe that these were miracles, but from concurrent evidence, he has also a right to think that they were so. We turn to the destruction of the shrine by regal commission in 1537, see page 174. It were desirable that the three different evidences extracted from documents belonging to the chapter, were given a little more in detail, as to what were the proceedings of the commissioners before they deposited the body in the vestry. Yet it cannot but be admitted, that the body was then stated by all, to be whole and incorrupt, or that at least it was kept together, by flesh cartilages and ligaments, in some state. Certainly the notorious Dr. Lee, and those who assailed the coffin with a sledge hammer, and gave the brutal order to throw the bones down into the nine altars below, cannot be deemed persons very much prejudiced in favour of St. Cuthbert; yet those persons, not subject to much scruple, were evidently struck with a sufficient degree of awe, to induce them to suspend their brutal purpose, and to place the body, with very little derangement, in the vestry. There it seems to have remained for four years, with the coffin lid broken, exposed to the air and probably to the damp, in a situation, in fine, calculated to decompose the remains, and produce the change to which it became liable. There does not appear to be any account of the state of the body, at the time of its last burial in 1542.

It should be noticed that Mr. Raine, speaking of the remains of St. Cuthbert, uses several times the words, *well swathed bones*, by which we might be misled to suppose that *the skeleton was kept together by swathes or bandages*; but by his own *shewing*, he found that the vestments were loose

garments, loosely put on, one above the other; in other words, that it was the pontifical dress which Catholic Bishops then wore, and now wear when they celebrate divine service on days of great ceremony, and in which they are buried. In this dress was the skeleton, which we suppose to be that of St. Cuthbert, found in 1827, by Mr. Raine and his friends; with every *articulation* in its place, and with *his hand* raised in the act of *giving blessing*. Now let it be referred to any one, to Mr. Raine himself, whether had the remains of St. Cuthbert been nothing but dry dry bones, neither covered with flesh, nor kept together by cartilages, they could, 200 years after his death, have travelled in a *cart* during seven years, among the high rocky mountains of the north; besides two other long journies, at intervals of 100 years between them, without being jumbled into one confused mass? No, they could not have even gone ten miles; and we may entertain rational doubts, whether, in such a vehicle, on such roads, for such a length of time and of journies, even the best conditioned, live, golden Prebendary, would not have been jumbled into jelly.

In answer to Mr. R.'s assertion, that because there were remnants of linen adhering to the skull of St. Cuthbert, there could have been no intervening flesh when put on, the reader is requested to refer to Dr. Milner's Winchester, (vol. 2. page 68, and note to page 70,) and he will see that on the opening of the tomb attributed by him to Prior Silkstede, who died in the reign of Henry VII., that though there was no flesh remaining, no dust, no smell, and very little damp, excepting at the underside of the coffin, the monk's cowl adhered to the bones. It is supposed that the flesh and fibres finally dissolve into a colourless, insipid lymph, which might in both cases serve as a gluten to make the cloth adhere to the bone. In the remains of St. Cuthbert, after 1160 years, there could not be much fluid remaining, and what was generated would be absorbed by the decayed wood like a sponge.

One thing more: the stone coffin would be that of Cospatrick, Eal of Dunbar, the son of the Earl of Northumberland, who was a benefactor to Durham, and buried there, he having, probably, as was sometimes done, put on the habit of a monk on his death bed.



**SOME NOTICES OF CARDINAL PACCA'S MEMOIRS**  
**PUBLISHED AT ROME, 1830.**

A short sketch of the memoirs of Cardinal Pacca, will perhaps not be uninteresting to our readers: and an attempt, however feeble, to present this admirable work to the British public, may perhaps induce some one of greater ability to undertake the translation of the whole. And assuredly he, who would accomplish such a task, would deserve well of the English reader, and would confer a boon upon the literature of this country, that would entitle him to eternal gratitude. In the memoir before us, Cardinal Pacca, the Dean of the sacred college, recounts the events connected with the church history, which occurred from the 18th June, in the year 1808, to the 5th of February 1813,—events—in which he himself bore so conspicuous and so honourable a part, that it required a mind of no small tact, to treat of them with becoming and dignified modesty; whilst, at the same time, the disclosure of court intrigues, and of the weaknesses of men, who, themselves his colleagues in dignity and office, sometimes forgot, in those calamitous times, what they owed to [their station, their reputation, their conscience, and to posterity, when they drew over a venerable Pontiff, worn down with age and sickness, and weakened with persecution and insults, to an act, that, afterwards, to his eternal honour, he so nobly retracted and denounced, was a matter of almost infinite delicacy and difficulty. Suffice it to say that the one has been executed with a simplicity and modesty perhaps unequalled, whilst in the other, the homage to truth has been rendered in such a manner, that even those, who fall under the author's censure, would be the first, were they still alive, to applaud and reverence his admirable moderation and candour. As a memoir it is full of the most interesting and authentic information, with occasional anecdotes, that throw an incomparable charm over the whole, and render us present, as it were, to the most secret feelings of the illustrious persons, who are brought before us. As a history, it will doubtless go down to posterity, as one of the most valuable monuments left to us of the beginning of the

nineteenth century : and, whilst it forms one of the most precious links in the chain of ecclesiastical annals, it also unfolds the political and secular events of those extraordinary times, with a profoundness and philosophic wisdom, that would enoble the most distinguished statesman. At the present moment, such a work must be doubly interesting and important, recording events, that so strongly remind us of our own times, and of the occurrences now acting around us. Before the time, which is the subject of this history, an appalling revolution had overthrown the Royal Family of France, and, with that, every thing holy, every thing ancient, every useful and excellent institution. A Catholic nation had been trodden down by an impious and atheistical faction. The worship and belief of God had been proscribed, and the fury and cunning of Hell, seemed for a while to triumph over the meekness and goodness of Heaven. The noblest blood of France flowed like a river, from the scaffold ; the basest and vilest were exalted to power ; and the divine constitution of human society, was convulsed and destroyed. The sophists triumphed ; they thought to change seasons and laws ; and, with the war cry of liberty and universal brotherhood, they established the most galling slavery ; and even aimed at the destruction of the human race, through the hatred of God, its author.\* But such a storm was not destined to last for ever, the eternal principles of truth and justice were not always to be trodden down. The boisterous violence of the sophists, had for the moment so astounded France, that she thought them all powerful, and the divine judgments had given her over to them as a prey. An awful lesson both to nations and rulers, among whom impiety and blasphemy are tolerated ! At last the plague was stayed : France awoke from her slumber, and the voice of a Catholic people once more was heard : the blood of martyred priests, and of innumerable of the faithful, had proved as in elder ages but the cement of the church. Christianity was again declared the religion of France, but it seemed to rise again, only to endure new trials, as though the sophists

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\* See Baruel's memoirs of Jacobinism, sixième partie.

would have recourse to every artifice in succession, when they found the preceding one ineffectual. Persecution fails, and they resort to deceitful caresses, hoping to enslave the liberty of the Church, the Church, that God created independent of all the powers of earth, and that holds its authority of him alone. Hence the more violent fury of the directors against the clergy, and hence the secret intrigues of the despot usurper of the throne of Saint Louis, against the same body. But vain are all their stratagems, for weak indeed is he, who dares to wage war with the Almighty! we cannot turn from this thought without quoting the eloquent sentence of the profound author of the "New Essay on the origin of ideas."†

"Infelici quelli che dominati da amore di una fragile e transitoria potenza su questa terra, pensano di potere assu-  
ditare a sè medesimi quella chiesa che non è soggetta che al solo Dio! E beati que' generosi che per la libertà della chiesa combattono le guerre del Signore, il nome de' quali sià sempre onorato e rammemorato con infinito amore nella società, che non può giammai venir meno, de' giusti!"‡ Such was the state of things when the military occupation of Rome, by the soldiers of Buonaparte took place: and at this period commences the subject of the memoirs before us. Turn we now to the events which at present distracts Europe, and above all to those that are now enacting in Italy. Alas! too sad an analogy may be held between them, and that disastrous period of which our author treats. In France the

† Nuova Saggio sull' origine della idee. Roma, 1830. p. 39. Prefazione.

This profound and admirable work, is written by the Rev. Count Rosmini, a Tyrolese nobleman, who has founded a new congregation, or religious order. It is one of the most able refutations of the modern philosophy of Locke, and other English and French sophists.

‡ "Unhappy they, who borne down by the love of a frail and changeful potency, dream that they can subdue to their dominion that Church, that is not subject but to God alone! But blessed be those generous warriors, who for the liberty of the Church, fight the battles of the Lord, be their names honoured and commemorated with infinite love in the society, that ceaseth not, of the Just!"

blasphemous doctrine of the sovereignty of the people has triumphed, though it be we believe but a while, over the ordinances of God. The throne of St. Louis has a second time fallen before the lawless attacks of a fierce democracy. The King and the Royal Family have again been driven from their native soil; a Prince of a House only distinguished for its crimes, and its ambition, has usurped the throne, that lawfully belonged to that innocent child, whose right was owned by the very charter, for which the rebels pretended to fight. They punish their King for the exercise of his undoubted prerogative, in the name of the charter, which declared the King can do no wrong. And not content with this, they signalize their consistency by dooming his ministers also to a perpetual dungeon. Surely one or other was an excess of zeal for even the charter! only that it were foolish to imagine, that any other argument but that of brute force had weight with infuriated Revolutionists! Ever since what the sophists impudently called "the best of Republics,"\* has been set up in France, one continued persecution has been carried on against the Catholic Church in that kingdom. That enlightened and most liberal government has deprived many of the clergy of their revenues; in the name of liberty it drove out the Eremites of La Trappe; on several occasions it has violated the rights and sanctity of the temples of God. The great church of St. Genvieve, it has formally desecrated, and made it a temple to the honour of the most infamous wretches. And at the present moment, in violation of the laws of nations, without any pretext, in the most wanton frenzy of *liberal* delirium, it has seized upon the strongest citadel, and the most flourishing sea-port of the dominions of the Church. Whether this impious and treacherous government will be able to persist in its sacrile-

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\* On the conclusion of the *three glorious days*, Lafayette presented Louis Philippe to the mob, and having given him an embrace, exclaimed "voilà la meilleure des Républiques," this absurd scene took place before the Hôtel de Ville. The old General however appears on this occasion to have been out-witted, and has since repented for his folly: Now Lafayette, and the Citizen King, are not on speaking terms.

gious act, in defiance of every power in Europe, remains to be seen ; but we are prepared for any conduct however impious, and for that folly, that will pave the way for the destruction of the enemies of God and of his holy Church. At such a moment then, too sadly resembling the unhappy times of the first French Revolution, the perusal of such a work, as the memoirs of Cardinal Pacca, cannot fail to be full of deep interest. Of this admirable Book, we shall now endeavour to give some little sketch to our readers, though indeed our limits do not allow us much space to do justice to such a subject. However in each following number of this publication, we shall contribute a short article, so that we hope to be able to give some of the more interesting parts of the memoir, if not at one time, at least in different successive pieces.

Shortly after the Military occupation of Rome, and the Ecclesiastical State by the Soldiers of Buonaparte, Cardinal Pacca was called by the venerable Pontiff Pius VII. to the high office of Prime Minister and Secretary of State: for though the sovereignty of the Pope had been virtually abolished by the usurper, still there remained to him some little shadow of royal dignity. The Cardinal details the extreme difficulties with which he found himself surrounded on accepting this office, difficulties indeed of such a nature, that it required no small degree of magnanimity to surmount the reluctance, which must have been inspired by such circumstances. The French troops had entered Rome in hostile array, on the 2d of February, 1808. His predecessor in office, the Cardinal Gabrielli, had just been arrested, and the state papers in his possession, contrary to every rule recognized amongst civilized nations, seized ; the members of the guard noble of his Holiness had been arrested, and thrown into prison, the Papal troops had been embodied with those of the French ; the greater part of the Cardinals had been banished from Rome ; and above all the dukedom of Urbino, and the marches of Ancona, and the eastern division of the Roman States, had been confiscated from the Church, and added to the kingdom of Italy, as Napoleon called his Italian conquests. To sum up all these atrocities, the decree which united this most flourishing part of the Papal dominions, to

those of the French Emperor, asserted, that this outrageous act was done, because the Pope having leagued with the enemies of religion, (meaning certain Protestant powers, who opposed the ambitious schemes of the usurper,) was no longer entitled to that territory, which had been conferred upon the Roman See for the advantage of Religion. Such was the insulting hypocrisy with which these successive outrages were heaped on Pius VII.! Is it possible to conceive circumstances more difficult or more frightful than these? and yet under even these, this excellent Cardinal hesitates not to expose himself to the greatest dangers and trials, for the services of his master, and the good of the Holy Church. At such a moment, too, many would have hesitated to accept such an office, as that of Prime Minister of the Ecclesiastical States, from the very fear lest the downfall of the temporal power of the Popes should be attributed, by those, who regretted it, to a want of management on the part of the minister. The more so, as from the occupation of every military post by the French troops, and the constant usurpation on the part of their officers of every act of government, left no doubt of the determination of Buonaparte, and rendered such remonstrances and such conduct necessary on the other hand, as might easily supply matter for the charge of overzeal and imprudence. All these difficulties the Cardinal well saw; his narrative, and the voice of history prove, that he conducted himself with a degree of wisdom and firmness, quite equal to the occasion.

Such being the state of affairs at the moment when Cardinal Pacca succeeded to office, his great object was, as he shews in the 2d chapter of the 1st part of this book, to conduct himself with such mildness and courtesy towards the French General and his party, as might serve one day for his justification in the mind of those, who would have attributed any disaster, to a demonstration of severity; for he well knew that moderation, and the most perfect caution, could have no good effect towards such an unprincipled tyrant as Napoleon, who had already decreed the destruction of Rome, though they would serve to place his sacrilegious violence in a more odious point of view. The character of Pius VII. too, was no less calculated to throw the darkest

shade upon that of the usurper, while it commanded the esteem and veneration of all the faithful throughout the world. Cardinal Pacca applies to him that eulogium, which the Holy Ghost had heretofore bestowed upon the lawgiver of Israel: "*Erat vir mitissimus super omnes homines, qui morabantur in terra.*" Indeed of this holy Pontiff it must be said, that his only faults were, what in most men would be esteemed as virtues, and that if ever he erred, it was on the right side, through an excess of goodness and benignity, not from any want of rightness of intention. And indeed his great mildness, he seems to have carried sometimes to an excess, though we shall have occasion afterwards to witness the heroic fortitude with which he acknowledged and renounced his error.

From the commencement then of his ministry, Cardinal Pacca adopted a course of great lenity towards the French. And though the military commander who had taken possession of the city, daily increased in his violence and insolence towards the Papal government, yet many days passed over without any note of complaint or remonstrance in writing, on the part of the Cardinal, who indeed contented himself for the present, with some verbal intimations communicated through a Prelate of the court to the French General. His Eminence however, finding from the experience of each day, how fruitless was the system of mildness, saw that the time for a more vigorous course had at length arrived, and was the more convinced of the necessity of some strong step, as the holy Father said to him one morning: "Every one in Rome, my Lord Cardinal, says that we are gone to sleep, we must shew that we are awake, and make a strong remonstrance in writing to the French General, on the last acts of violence that have been committed." The Cardinal accordingly addressed a note to the French General, expressed however in as gentle terms as possible, and attributing the subject of complaint rather to the effect of factious calumnies upon the General's mind, than to any evil intention on his part. Every day however shewed more plainly that the French were not to be deterred from their designs by moderation or courtesy; and many devout persons expressed to the Cardinal their disapprobation of his mild tone, which they thought

he carried too far. One good however resulted from this policy, that, while it placed the Holy Father and his government in the most amiable light, it deprived of all possible excuse and pretext the violent acts that were subsequently perpetrated by the French. From the moment then that the Cardinal addressed this note to the General Miollis, the fury and injustice of the French party daily encreased. The laws of the Ecclesiastical state were constantly violated, and the Cardinal secretary of State was on one occasion called upon to sanction their violation, and on his refusal subjected to the rebukes of the General. Soon after a demand was made for the papers relating to the causes of the different prisoners, throughout that part of the Ecclesiastical state which had been sacrilegiously annexed to the so called kingdom of Italy, in order that they might be forwarded to the French Government at Milan for the purpose of conducting the trials. To have yielded this, would have been to have acknowledged the legality of the seizure that Napoleon had made of a great part of the Ecclesiastical state, and the right of uniting it to the kingdom of Italy. It will appear scarcely credible that though the Pope endeavoured to compromise even this matter; (for whilst he refused to give up the original papers relating to the Prisoners' causes, he still, in order that they might not suffer in consequence a lengthened imprisonment, sent other papers with the heads of charges against them, so that the Emperor's Tribunals might take cognisance of them, whilst at the same time his Holiness protested that he did not intend by this compromise, to concede any thing contrary to the sovereign rights of the Church in her own states.) The agents of the French Government were not content, but endeavouring to extort from the holy Father something, that might have the look of a renunciation of his rights, and thus give a cloak to their own violent and sacrilegious designs, they pushed their audacity to such a pass, as to send armed officers to seize the original papers. It will seem indeed scarcely credible that a nation, which always boasts of its intellectual and moral superiority, should thus trample on the most sacred rights; but such excesses are less to be wondered at, when we reflect that, at that time France was ruled by an impious faction, that had declared



open and eternal war with Jesus Christ, and his holy Church. But they did not stop here, they enrolled a national guard consisting of all the disaffected, and evil minded of the Pope's subjects, for as Cardinal Pacca assures us, literally not an individual of good character could be induced to join them, and to the eternal honour of the Roman people be the fact recorded. To this national guard they gave the French colours and cockade, emblems at once of revolt against their own sovereign, and of the fraternization of Jacobins: and all this not merely without the authority of the Pope, but in defiance of it. So open an act of usurpation could hardly pass by unnoticed, accordingly Cardinal Pacca, with the express command of the Pope, published a notification, which in the strongest terms forbade every loyal subject of his Holiness, to enroll himself in this national guard. This notification was fixed up in all the great squares of Rome, and of the other cities in the dominions of the Church, that still remained under the sway of the Pope. This decided step on the part of the Cardinal, drew down upon him all the vengeance of the French government. General Miollis immediately ordered him to be arrested, and sent an officer to inform him of it. The Cardinal with equal dignity and firmness, peremptorily refused to quit Rome, or in that city to obey the orders of any other sovereign, than the Pope: he declared that he would inform his Holiness of what had passed, but on it being refused him to stir from his apartment, he wrote a note which he sent to the Holy Father, giving an account of this new and unheard of violence. The Pope had no sooner read the note, than he came down stairs, and entered in person Cardinal Pacca's apartment. The description that the Cardinal gives of the scene that followed, is most interesting. Suffice it to say, that the holy Father at this trying moment, though under the influence of such high displeasure, and violent indignation, spoke as became a sovereign, and the head of the Church: he declared his determined will that the Cardinal should not leave Rome, commanding him instantly to quit that apartment, and follow him into his, declaring, that for the remainder of his imprisonment, his Eminence should be his companion, whilst he threatened the French General with all the consequences that might follow

from any opposition to his sovereign will in this matter. The General saw it was prudent not to push things to any further extremity at present, so the Cardinal followed the Pope, and for the remainder of the time that his Holiness was allowed to stay in Rome, had the consolation and honour to live in an apartment that opened into that of the common Father of the Faithful, and thus to share with him his persecutions and trials.

In the third chapter of his Memoir, the Cardinal recounts the precautions, which he took to guard the Quirinal Palace from a sudden attack of the French troops, who, it was now evident, intended by a violent assault to seize the Pope and carry him from Rome. These precautions amounted to measures of such a description, as might work upon the French through the fear they entertained of the Roman people: for to attempt to make any stand of a military kind, in the palace itself, against the French soldiers, must have failed, where his Holiness could offer the resistance only of a handful of men against a whole army already in possession of the town: not to say, that the Cardinal wished to avoid any thing, that might possibly lead to the shedding of blood under the eyes of the Vicar of Jesus Christ. In the latter part of this chapter the reasons are stated, which induced the Pope not to abandon Rome of his own accord, but to remain there, until he was forcibly carried off. The Cardinal shews by an appeal to history, that former Pontiffs had, on various occasions, left Rome to preserve their safety and the free exercise of their Apostolic ministry: but between those times and the present, there was nothing parallel: and to have fled from Rome now, would have subjected the Pope to the charge of having abandoned his flock, not to say that such an undertaking would have been almost impossible to have been executed, the French having taken Military possession of the whole state. Besides all which, it might have given the Usurper some plea for the establishment of his own power in the capital of the christian world, seeing that his Holiness had himself abandoned his people. It will be gratifying to our own countrymen, to know that the Holy Father and the Cardinal derived comfort from hearing that their unanimous resolution, to remain at Rome and expose

themselves to the worst, was regarded as a matter of admiration by the English ; which is a circumstance mentioned with especial pleasure by the Cardinal. We will not enter further into particulars in this early part of the memoir, nor give any extracts of the work itself at present : our limits are confined, and we are anxious to delay until we shall have advanced further in our review of the Book : when indeed every step that we proceed, we shall behold objects of fresh and greater interest, and we shall seem to be treading the ground of Romance rather than that of real life. To give in short any sketch, however faint, of this admirable and delightful work must occupy all the space allotted for it, in several successive numbers of our Magazine, we are therefore anxious to pass over as quickly as possible that matter at the beginning, which is the least interesting part of the work, though it was very needful to have some general idea of it, as it details those circumstances, which led to the Bull of Excommunication, that Pius VII. pronounced against Napoleon : from which period the main subject of our Memoir commences. Let this then suffice as our apology for not presenting the reader with more of the author's own, hitherto : and we have need to make an apology ; for every part of this work is most valuable, and the first part especially so, as it throws great light on a subject, that, in this country at least, has been grossly misrepresented ; we mean the sublime christian principle that has ever influenced the temporal government of the sovereign Pontiffs ; a subject, which will one day form matter of the most serious and interesting meditation to the Christian Philosopher—who, as party spirit dies away, and old prejudices wear out, will have better means of estimating the benefits conferred upon mankind by the institution of the temporal power of the Church. What the designs of Providence may be upon the Church, is known to the divine mind alone. Whether the temporal sway of the successor of St. Peter be destined to be eternal, or the crimes of men should have urged the Almighty in his wrath to remove from the earth so bright and cheering a light ; the Christian Philosopher will feel that that was an evil day for the world, on which the Church of Christ ceased to hold any temporal influence over the destinies of mortals :

and he will hesitate in concluding with the modern sophist, that the interests of nations were more secured, when their governments were rendered more secular, and the spirit of religion had less influence upon the legislation of states. Looking back to the history of Christian ages, he will find that it was not the monarchs, who honoured holy Church, that trampled upon the liberties and interests of their subjects, nor the nations, which obeyed her laws with the greatest submission, that were most fond of revolution and rebellion, that of all the existing institutions, those only are worth preserving, that are most imbued with the spirit of the Church, and that, as that spirit infused vigour and a lasting endurance into them, so, in proportion as it is excluded, must they crumble and perish. He will find that it was the Church, that gave security and permanence to the whole frame of society, that defended the privileges of the throne on the one hand, and the rights and liberties of the subject on the other, that enjoined to kings the love and protection of their people, seeing that their high office rendered them most accountable to God, to nations love and obedience for conscience sake towards their kings, ennobling their service by declaring the divine origin of that, to which it was paid, and thus infusing into the whole body politic, a spirit of harmony and unity. Nor will the discord that every where prevails in the modern world, nor even the state of its material prosperity, much as that is the matter of constant boast, operate to make him waver in his opinion.

Cardinal Pacca displays to us the existence of a Government, recognizing Christian principles, and acting only upon them, and though he relates a temporary fall, yet he discloses at length its' final though unexpected triumph. It fell indeed for a while, but it had never swerved from the rectitude of the principles, that ruled it, and therefore it fell with honour earning the sympathy of all just and good men. It rose again, and its resurrection was a miracle of God, and a sign, that He had not entirely forsaken the world: thus right triumphed over might; and a splendid lesson full of encouragement to those, who combat for the cause of eternal Truth, was henceforth to be handed down by History to every successive generation of the human race. To the Protestant,

who admits indeed the abstract truth of the Christian Religion, but whose mind has been poisoned from his infancy with the most unfounded calumnies against that only true form of it, the ancient and original Church of Jesus Christ, the Catholic Church, this memoir affords, we think, a source from which he might draw solid motives to return to the faith of his Ancestors, the Old Faith of England. And if in the glory and extent of the Catholic Church he beholds not the gracious accomplishment of God's promises, he may at least, in the sufferings and persecution of her Chief Bishop and in his mildness and patience under them, recognize some traits of resemblance between the Man of Sorrows and him, whom faithful hearts revered as his vicar. In our next number we shall endeavour to continue this review, and present our readers with some striking passages of our admirable author.

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CORRESPONDENCE

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AN ACCOUNT OF THE ENGLISH COLLEGE AT  
ROME.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR.—In your No. for December, you have favoured us, by way of an appendix to the “Narrative of the seizure of Douay College,” with a list of the Presidents of Alma Mater. This list has suggested the idea, that the Presidents, or Rectors of her eldest daughter, *the English College at Rome*, ought not to be overlooked.—I therefore send you that list, extracted from the diary of the College, which was always kept by the Rector himself, for the time being. I am however unable to give the precise dates of their entering on, or resigning the administration of the College, but have noticed in two columns, the *first* and *last* times, that their names occur in the diary.—I shall only add at present, that with the exception of Dr. Clenock, to whom the administration of the College was at first committed, and who was a secular Priest,

and Bishop elect, in the reign of **Queen Mary**, the **Rectors** were all **Jesuits**, and continued in the administration of the **College**, till the dissolution of the **College** in **1773**. It is said, that before the foundation of the **College**, there had been an **Anglo-Saxon** school in **Rome**, and one or two **English** hospitals there: but of these little can be learnt from our historians: I cannot therefore help expressing a wish, that some one may be found, who will favour us with an account of them, and also of the first foundation of the **College**; and of those **44 Alumni**, who, in the exercise of their pastoral duties, generously shed their blood in **England**, rather than betray their consciences and renounce their religious principles.

#### RECTORS OF THE ENGLISH COLLEGE AT ROME.

|                                |                 |                |
|--------------------------------|-----------------|----------------|
| 1. Dr. Maurice Clenock,        | 1578.           | 1579           |
| 2. Father Alfonzo Agazzario,   | 1579, April 23. | 1586, April 25 |
| 3. F. William Holt,            | 1586, Oct. 24.  | 1589, Nov. 17  |
| 4. F. Robert Parsons,          | 1588, July 26.  | 1588, July 26  |
| 5. F. Joseph Creswell,         | 1589, April 12. | 1592, Feb. 22  |
| 6. F. Mutiry Vitelleschi,      | 1592, May 24.   | 1594, Easter   |
| 7. F. Hieronymus Floravantiny, | 1594, June 1.   | 1595, Oct. 4.  |
| 8. F. Alfonzo Agazzario,       | 1596, May 17.   | 1597, April 24 |
| 9. F. Mutiry Vitelleschi,      | 1597, Nov. 1.   | 1597, Nov. 1   |
| 10. F. Robert Parsons,         | 1598, May 20.   | 1610           |
| 11. F. Thomas Owen,            | 1610, June.     | 1618, Dec. 3   |
| 12. F. Thomas Fitzherbert,     | 1618, Dec. 27.  | 1639, Nov. 15  |
| 13. F. Thomas Courtney,        | 1640, March 17. | 1643, Oct. 1   |
| 14. F. Robert Stafford,        | 1644, Sep. 20.  | 1647, Jan. 24  |
| 15. F. Joseph Simons,          | 1647, Oct. 20.  | 1650, Jan. 22  |
| 16. F. Thomas Bapthorpe,       | 1650, Oct. 27.  | 1652, Dec. 23  |
| 17. F. Edward Courtney,        | 1653, Oct. 31.  | 1657, March 4  |
| 18. F. John Manners,           | 1657, Dec. 29.  | 1658, Nov. 22  |
| 19. F. John Stephens,          | 1659, Oct. 17.  | 1663, April 15 |
| 20. F. Christopher Anderton,   | 1663, Oct. 16.  | 1667, Jan. 18  |
| 21. F. Edward Courtney,        | 1667, Nov. 6.   | 1671, Oct. 14  |
| 22. F. John Clarke,            | 1671, Oct. 16.  | 1671, Oct. 16  |
| 23. F. Christopher Anderton,   | 1673, Oct. 3.   | 1682, Aug. 13  |
| 24. F. William Morgan,         | 1683, May 2.    | 1686, Oct. 18  |
| 25. F. Charles Campian,        | 1686, Nov. 26.  | 1686, Nov. 26  |
| 26 F. Anthony Lucas,           | 1687, Oct. 1.   | 1692, April 5  |

|                            |                 |                |
|----------------------------|-----------------|----------------|
| 27. F. Ralph Posgate,      | 1693, Oct. 24.  | 1698, Nov. 23  |
| 28. F. Robert Mansfield,   | 1699, Aug. 23.  | 1703, Nov. 19  |
| 29. F. Ralph Posgate,      | 1704, Nov. 19.  | 1707, March 12 |
| 30. F. Francis Powell,     | 1707, Nov. 23.  | 1711, Dec. 3   |
| 31. F. Richard Plowden,    | 1712, March 23. | 1715, Nov. 4   |
| 32. F. Thomas Eberson,     | 1716, Oct. 29.  | 1723, Sep. 15  |
| 33. F. Levincy Browne,     | 1724, March 13. | 1730, May 19   |
| 34. F. Pierce Plowden,     | 1731, May 2.    | 1734, Sep. 25  |
| 35. F. Joseph Marshall,    | 1734, Nov. 5.   | 1737, Sep. 9   |
| 36. F. Henry Sheldon,      | 1738, June 10.  | 1742, Oct. 23  |
| 37. F. Christopher Maire,  | 1744, Nov. 14.  | 1749, Dec. 17  |
| 38. F. Henry Sheldon,      | 1750, Oct. 18.  | 1755, Nov. 12  |
| 39. F. Nathaniel Elliot,   | 1756, Nov. 1.   | 1760, Sep. 16  |
| 40. F. Charles Booth.      | 1763, Jan. 13.  | 1765, Oct. 7   |
| 41. F. William Hathersall, | 1767, Jan. 16.  | 1773, Aug. 17  |

In Aug. 1773, the Society of Jesus was suppressed, and the English Jesuits were succeeded in the administration of the College by Monsignor Foggini and other Italian Secular Priests.—Being little acquainted with the character of Englishmen, and with their habits, and knowing nothing, as it seems, of the manner, in which our English Colleges, and, in particular, that at Douay, were governed, he introduced the Italian System of government, by mistrust, restraint, and espionage. The same was adhered to by his successors, Abate Magnani and Abate Felici.—This soon became the fruitful source of heart burnings, and dissensions, and of those frequent reclamations, which were made by the students, and of those petitions, and memorials sent over from England by Dr. Challoner, and his Ven. Brother, and presented by Dr. Stonor, the Clergy Agent, to the Protector, to the Propaganda, and to his Holiness, *that the College might be restored to its first Administrators, the English Secular Clergy.* But no reclamations, memorials, or petitions prevailed, and the College was rendered almost useless to the English Mission.—At the time of the suppression, the number of Students was reduced to four divines, three philosophers, and three grammarians, owing, principally, to the seizure of an Abbey, by the Duke of Parma, under the pretext, that it belonged to the Jesuits, who in fact, were only the administrators of it for the English College. It was afterwards restored.—Of those

divines and philosophers, only three were ordained Priests at Rome, and two at Douay ; and the whole number of those ordained at Rome from 1775 to the year 1798, a period of 23 years, did not exceed *Seven* ! and of those, two never performed any missionary duties, and the third but for a short time. In that same period 4 died in the College, and 34, if not more, quitted the house *ri infectâ* !—Six, however, afterwards pursued their studies in other Colleges, and were ordained priests.

In 1798 the French army, under Berthier, entered Rome, seized on the College, and the few students that remained were compelled to return to England. Thus the College was suppressed, and remained closed twenty years, when, at the repeated representations and earnest entreaties of the Bishops in England, his Holiness Pope Pius VII. restored it to the English Clergy. In 1817 he ordered the Bishops to select a Priest worthy of their confidence from the English Secular Clergy, and dispatch him to Rome, to preside over the renovated establishment. The Bishops chose for this important office the Rev. Robert Gradwell, a pupil of Douay College, one of those, who had generously and successfully laboured in the foundation of the Crook-Hall establishment and the College of Ushaw ; and who, for several years, had shewn himself an able and active missionary at Claughton, in Lancashire : the event justified the choice of the national Prelates. Mr. Gradwell went to Rome in the autumn of 1817. Both as Agent for the Bishops, and as Rector elect, he soon recommended himself to the favour of the venerable Chief Pontiff, and his Ministers. On the 8th of March, 1818, he received his Diploma from his Eminence Cardinal Consalvi, Secretary of State, and charged with the Protectorate of the College, by which his Holiness appointed him Rector of the English College. A few months later a colony of students arrived from England, among whom were Nicholas Wiseman, Daniel Rock, James Sharples, Henry Gillow, George Hep-tonstall ; succeeded by William White, Richard Gillow, William Turner, John Maddocks, Jeremiah Harrington, George Errington, Joseph Robson, William Riddells, Charles Baggs, Timothy Reardon, Thomas Brogan, Patrick Brickley, Richard Brown, Peter Hayes, James Waterworth,



and others. Under the new Rector the College flourished exceedingly. Combining all the advantages of long experience in the work of English Education, and a practical knowledge of the English Mission, with the advantages to be derived from the Roman Professors, and Schools, Mr. Gradwell regulated the studies of his pupils with so much judgment, and inspired them with such emulation to excel, that they took the lead in all the public schools, which they frequented, and gained the first prizes in almost every competition. Neither was this a passing impulse. The English College for learning, ability and good conduct, still ranks at the head of all the foreign Colleges in Rome; It has attracted the particular notice, and has been honoured with much favour by four successive Popes, Pius VII. Leo XII. Pius VIII. and Gregory XVI. While it has done honour to Rome, it has already rendered essential service to the English Mission; having already sent above *thirty* able Missionary Priests into their own country. In 1828, Dr. Gradwell was appointed Co-adjutor to Dr. Bramston, Vicar Apostolic of the London District, and came to reside in London. He was succeeded by his own pupils in the direction of the College. Dr. Wiseman was appointed Rector, with the assistance of Dr. Errington, and Dr. Baggs; under whose able direction the College maintains its preeminence and reputation. The following inscription, on a fine marble tablet, graces the vestibule of the College.

## MEMORIÆ

Pii. VII. Pont. Max.

Quod. Collegium. Anglorum

A. Gregorio. XIII. P. M.

In Antiquo. Ejus. Nationis. Advenarum. Hospitio

Primitus. Constitutum

Urbe. Autem. A. Gallis Occupata

Ante. An. XX. Dissolutum

Anno. M.DCCC.XVIII. Restituerit

Eidemque. Ad. Votum. Nationis. Ejusdem

Rectorem. De. Clero. Ipsius. Præfecerit

Hercule. Consalvio. S. E. R. Card. Collegii. Patrono

Angliæ. Episopi. Et. Clerus

Grati. Animi. Causa.

A more detailed account of the restoration of this interesting College, to the Bishops, and national Clergy, and of its brilliant success, is a great desideratum: and I trust Mr. Editor, that some one of your numerous correspondents will favour us with it, through the medium of your very valuable Magazine.

S. C.

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### WINCHESTER.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—Accident deprived me of the pleasure of perusing your No. for April, until that month had nearly expired. Permit me now to offer my grateful thanks to your correspondent, Londinensis, for making public, through the pages of your Magazine, a document relating to the Catholic burial ground, “where stood the famous chapel of St. James,” nigh to the city of Winchester.

From an early period of life, I have viewed with reverential delight, nay, with almost filial affection, the various memorials of sacred and profane antiquity in Winchester, and its environs. I, too, have dear friends and near relatives entombed at St. James’; and like Richard Tichbourn of old, it is my wish, that my own mortal remains may one day “repose on the summit of that lofty and pleasant mount.” To me, then, the document is peculiarly interesting and acceptable.

I may, moreover, take upon myself to assert that the information the document contains, would have been gratifying to the late Dr. Milner. I am not without grounds for this assertion. Besides his general thirst for authentic records, I knew his veneration for St. James’; I have repeatedly visited the hallowed spot in his company; and I have there listened to the unsophisticated, faltered accents of that kind-hearted Prelate’s voice over the grave of his revered mother.

No author, Sir, can be expected to work with materials, that are not fairly within his reach. The historian of Win-

chester having no access to, and being ignorant of the existence of the narrative now made public, will not have blame attributed to him, for the opinion he formed on the continued use of St. James' by Catholics, from time immemorial, for the purpose of sepulture.

I would, indeed, not be unwilling to admit that an imputation must lie upon the historian who, having the opportunity, is proved to have neglected to investigate some matter of fact, connected with the details of his researches.

But is not your correspondent very unjust in his criticism? Londinensis, notwithstanding the highly complimentary effusions to the memory of the "late venerable Dr. Mlner," at the opening of his communication, deals, if I mistake not (and I am grieved to think that I cannot be mistaken,) a very severe blow at the fidelity and trust worthiness, of "one of the most powerful champions of religion, and most distinguished scholars and antiquaries of his country." L., forsooth, suspects that Dr. M. never read the epitaph of John de Campeden, at St. Cross' Hospital. The reason for this unworthy imputation is that, whereas Dr. M. says there is *a copious and edifying epitaph*, L. finds a celebrated passage from Job on one part of the tomb, two inscriptions on another part of it, and "at the figure, *a very brief and dateless epitaph*."

Although I have contemplated the tomb of J. de C. along with the late Right Rev. antiquary, I will not *aver* that he read the epitaph. But, I say, that the four several inscriptions, contain upwards of seventy words; a sufficient number, surely, to warrant the epithet *copious*; and as to the epithet *edifying*, no christian scholar will deny its appositeness. Does L. dispute upon the word *epitaph*; I will not believe it. If it be so, however, I beg him to turn to Todd's edition of Johnson's Dictionary, and when he has read therein, "*epitaph, from ἐπι and ταφος; Discourse engraven on a tomb; Inscription upon a tomb*," perhaps he will be disposed to acknowledge, that he has made a hasty and unmerited—I hope an inadvertent—attack upon the *dead lion*.

Mr. Charles Ball, who published an historical account of Winchester in 1818, after saying that J. de C. was master of St. Cross in 1383, gives the several inscriptions upon the

tomb, mostly at full length, and he reads the penultimate word of the last line, in the passive voice, viz. *propicietur*. Because I *suspect* this to be the true reading, may I, therefore, cast a heavy paving stone at L. or yourself, Mr. Editor, for the omission of a well-known simple contraction? By no means.

The real lover of truth rejoices to see mistakes rectified, errors corrected, doubtful points elucidated, but I venture to prefer the tone of *Catholicus*, in your present No., on the question of Dr. Richard Cheyney's Catholicity, to the accusatory remarks of *Londinensis*, on a matter of far minor importance, and the inapplicability of whose accusatory remarks I have, in the foregoing lines, taken the liberty to demonstrate.

I remain, Sir,

Your very humble servant,

J. DE VENTA.

May 4th, 1832.

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## CHAPELS.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—You assure us, that you have much pleasure in publishing erections of new chapels. I, in common with all, I trust, of your constant readers, partake in your satisfaction on those occasions. In the present instance, two are reduced to one. This, you will say, is rather a retrograde motion. But where two are on the point of becoming extinct, it is something to save one of them. By the annexed Address to the public, printed and circulated near six years ago, you will see, that these two chapels were in imminent danger of becoming totally extinct, or rather annexed to other neighbouring ones. One had been more than six years without a missionary, the other more than two, nor did there seem to be any probability that either could ever have an incumbent again, for the reasons assigned in the Address. The representative of the respectable Catholic family, to

which Woolston belongs, said he saw no need of a chapel there, as the people were not too far off Warrington, about two miles. It might have been desirable to have built one in the intermediate space between that and Rixton, about four miles further from Warrington, on the Manchester road, but no place could be got within the compass of our means; neither can the distance from Warrington be called excessive to Rixton, not quite six miles, especially when we take into consideration, that from Rixton towards Manchester, there is an extent of more than eight miles before you come to another Catholic chapel. Rixton belongs to the family of the zealous young Clergyman, now interesting himself so warmly to make an establishment at Grantham. The worthy representative of this good Catholic family, offered to sell the site of the old chapel on reasonable terms. In consequence a handsome chapel, and convenient residence for the Incumbent have been made. The chapel was opened on Easter Monday with a High Mass, and an eloquent address was delivered to the congregated multitude of a variety of creeds, by the Rev. Vincent Glover of Seel Street Chapel, Liverpool. A handsome collection was made, and all who had assisted, expressed their greatest satisfaction. It was particularly remarked that a Minister of the Unitarian sect, after expressing how much he had been edified, added that he could not but wonder, how the old Presbyterians could have created and entertained such prejudices against the Catholic Religion.

With best wishes of success to your literary labours,

I remain,

R. M.

“The two Catholic Congregations of *Woolston* and *Rixton* in the populous district between Manchester and Warrington, having been left for a considerable time destitute of regular Pastors, for want of means for their support; the former being moreover about to be deprived of their Chapel, and the latter having only a place not their own (that can hardly be called a Chapel) much too small, the Right Rev. Bishop, Vic. Ap. and others have, at the earnest entreaty of the two Congregations, thought it advisable to endeavour to procure for them the advantages of Religious Worship and Instruction, by uniting them.

“The Congregations, though willing to exert themselves to the utmost, feel themselves unable, composed as they are chiefly of operatives in the Cotton Trade, (now in a state most miserably depressed) to purchase land and make the necessary building. In these circumstances they hope an appeal to the Public, will not be deemed unreasonable nor found unavailing, either amongst those of their own communion or others, who have a feeling of humanity, an interest in the good order of civil society, of which Religion is the firmest foundation, or a zeal for the eternal welfare of their neighbour.

Subscriptions will be thankfully received by the Incumbent, the Rev. R. Marsh, D. D. Woolston, near Warrington.

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## THE PASTORAL ADDRESS

OF THE VICAR APOSTOLIC OF THE WESTERN DISTRICT, ON  
OCCASION OF THE APPEARANCE OF THE CHOLERA  
IN THIS COUNTRY.

TO ALL THE FAITHFUL, CLERGY, AND LAITY OF THE  
WESTERN DISTRICT.

Dearly Beloved,—An alarming visitation, with which we are threatened, calls upon us to address you. A destructive pestilence has for some months been making its round amongst the nations on the Continent, and has at last landed upon our shores. This dreadful malady possesses all the characteristics of those divine scourges, which the sacred scripture informs us are so often sent for the punishment of guilty nations. It has baffled the skill of Physicians, both as to its cause, its nature, and its cure; it is sudden in its approach, and rapid in its progress, like the pestilence sent in punishment of David's sin, which, in three days, destroyed seventy thousand of his people. It spares neither age, nor sex, nor station. It strikes the strong man in the dead of night, and ere morning he is writhing in the agonies of death. It allows no time to the sluggard for delaying his repentance, nor truce to the lover of the world for protracting his enjoyments. No sooner is the dire disease announced, than the sufferings of the body paralyse the faculties of the soul and render it incapable of exertion. To escape from conscious-

ness, and sleep even in death is considered a relief. Who does not see that for such a visitor, preparation should be made? Who does not acknowledge, that to defer repentance till the evil is arrived, is to invite destruction, and to deserve it?

But the threatened pestilence is not our only cause of alarm. For many years we have seen the neighbouring nations subjected in their turns to the multiplied miseries of revolution and war. Hitherto *we* have been mercifully spared, and some have presumed to ascribe the exemption to the superior religion and morality of this country. We are sorry we have never been able to participate in these flattering persuasions. On the contrary, we have long feared, and our fears daily increase, that if this nation is to be dealt with according to its religious and moral deserts, the most severe chastisements are only delayed. The daily commission of crimes unheard of in the annals of civilized society, the traffic in human blood, the nightly burnings, the disorganised state of the public mind, the general disposition to resist authority, whether human or divine, the secret combinations, the ignorance and unsteadiness of principle, which expose the great mass of the people to become the dupes and instruments of the malevolent, the perplexity and consternation, which disconcert the guardians of the public peace; all these circumstances and many more, portend, we greatly fear, the beginning of sorrows. They certainly point out the necessity of having recourse to Him, who holds in his hands the hearts of men, and who alone controls the destinies of nations.

These reflections have been pressed upon us with double force, whilst we contemplated, with inexpressible grief, the awful events, which lately occurred in a neighbouring city. scenes, to which the history of civilized man supplies perhaps no parallel, which, conceived by the wild imagination of poets would have been deemed extravagances, which, committed in the centre of Africa, would have suggested a doubt whether their authors could be the descendants of Adam, have been realized in the midst of us. It is indeed a consolation to us to find, that no English Catholic participated in these deeds of horror, and that very few of the Catholic inhabitants of the place, to whatever nation they belonged, though so nu-

merous and so distressed, were tempted to take a part. Still it is impossible not to see, in events like this, the terrible anger of God, and to fear that yet greater miseries are in reserve, if not averted by sincere and speedy repentance.

Under these circumstances our duty seems clear. Whilst your civil rulers enjoin you to purify your dwellings, and to remove all the natural causes of infection, it becomes our duty to exhort and conjure you to purify your souls from the guilt of sin, and to remove far from you every cause of the Divine displeasure.

For this purpose, we, in the first place, most earnestly exhort all the Faithful under our Jurisdiction, that they lose no time in returning to God by true and sincere repentance; and as repentance without the Sacraments can never be depended upon, we earnestly conjure all to dispose themselves for receiving worthily the Sacrament of Penance, and the Holy Eucharist, with all the care and solicitude they would wish to do on the bed of death. We enjoin our Beloved Clergy to use their utmost exertions with their respective Flocks, to induce them to comply with this advice, and to appoint certain days for attending the Confessional for this particular end.

Secondly, We order that at every public Mass on Sundays, and Festivals, the Psalm "*Miserere*," with the Prayer "*Deus qui culpâ offenderis*," be sung, or recited, in Latin, or English, and that the collect, Secret and Post-communion of the Votive Mass "*pro vitandâ mortalitate, vel tempore pestilentia*," be added daily, when permitted by the Rubrics, till other directions are received from us.

Thirdly, Should the abstinences or fasts of the Church be deemed in any case injurious or dangerous to the health of the Faithful, we authorize our Clergy to be liberal in dispensing with these Ecclesiastical Ordinances, or rather in commuting them for other works of Piety, particularly the Works of Mercy, Corporal and Spiritual. We recommend that the opinion of the Medical attendant, on the necessity or propriety of these dispensations, be considered a sufficient authority for granting the same.

Lastly, We most earnestly exhort and conjure our Beloved flock, as they value their present and future welfare,



ever to bear in mind, that the God whom they serve is the God of Peace, and the Religion which they profess, the Religion of Charity, Brotherly love and Unity. Let them never forget that all lawful authority, whether Spiritual or Temporal, is from God, and that *he who resisteth such authority, resisteth the ordinance of God, and purchaseth to himself damnation.*—(Romans xiii. 2.) Let them bear in mind the patient suffering of the early Christians, our fathers and models in the Faith, and like them rather suffer death than transgress any law, whether Human or Divine. Above all things let them shun and fly from all Secret Conspiracies and Secret Associations of every kind, which are not sanctioned by the laws of the country, and if they have entered into such, withdraw themselves without delay. *Honor all men—fear God, honor the King.* I. Peter, II. 16.

*“For the rest, Brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, any praise of discipline, think on these things.”* I. Philipians, IV. 8. Who knoweth but your repentance, good example, sacrifices and prayers, may, like those of the Royal Penitent, move God to mercy, and cause the scourge to be removed from yourselves and your country? At all events you will have done your duty and rescued your own souls.

The God of Peace be with you, Amen.

PETER AUGUSTINE.

Bishop of Siga, V. A.

Prior Park, Nov. 28, 1831.

## PASTORAL INSTRUCTIONS FOR LENT.

TO ALL THE FAITHFUL, CLERGY, AND LAITY, IN THE  
WESTERN DISTRICT.

*“And God saw their works; that they were turned from their evil way, and God had mercy with regard to the evil which he had said that he would do to them, and he did it not.”*—Jonas iii. 4.

DEARLY BELOVED,—Such were the happy effects of the

public fast proclaimed by the King of Ninive, and religiously observed by himself and his people.—Scarcely had the prophet Jonas, in obedience to the command of the Lord, published the awful threat, “*yet forty days and Ninive shall be destroyed;*” when “*the King rose up from his throne and cast away his robe from him, and was clothed in sackcloth and sat in ashes: and he caused it to be proclaimed and published in Ninive from the mouth of the King and his Princes, saying: Let neither man nor beasts, oxen nor sheep, taste any thing: let them not feed nor drink water. And let men and beasts, be covered with sackcloth and cry to the Lord with all their strength, and let them turn every one from his evil way and from the iniquity that is in his hands. Who can tell if God will turn and forgive: and will turn away from his fierce anger and we shall not perish?*” \*

A fast accompanied with such dispositions, and followed by such happy fruits, could not fail to move God to mercy. The forty days expired, and the destruction which had been threatened was not executed; for the offenders had not only made what atonement they could for their past offences, but had moreover turned from their evil way and begun a new course of life.

The Almighty no longer sends his Prophets as he did in those early days to announce his judgments to men; but other means of warning and instruction are abundantly supplied.

We are assured by his holy law, that “*he will not threaten for ever,*” \* but that tolerating to a certain point the sins of individuals and of nations, he at last executes his threats with terrible severity. How far, as individuals, you, my beloved Brethren, have reason to fear his justice, your own consciences must be the best judges; but if you have hitherto lived in the violation of the divine commandments, in the neglect of the duties belonging to your state of life, and in a forgetfulness of the great end for which you were created, you cannot too soon imitate the conduct of the Ninivites; you cannot too soon put on the spirit, if not the habit of true

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\* Jonas iii. 10.

† Psalms cii. 9.

penitents, and crying to God with all your strength for mercy, offer the penitential exercises of the approaching Lent as a small acknowledgment rather than as a suitable atonement for your guilt.

But there are circumstances of a public nature, regarding our national well-being, which ought not to be forgotten at this time of public penance. Without entering into political matters, of which we profess to know nothing, and with which it does not become us, as Ministers of religion, to intermeddle, it is impossible not to fear that the judgments of God are threatening this nation, and that no time should be lost in averting the divine displeasure.

The awful pestilence, respecting which we lately addressed you, approaches nearer towards us, and though hitherto this destroying angel has shewn forbearance, as it were to warn us, and give us time to fly before him, yet what may befall us later, is involved in the greatest uncertainty. Perhaps a season more congenial to the spread of infection, may be permitted to bring with it the destruction which has hitherto been withheld. At all events, no one who values his safety, or is interested for the welfare of his country, should omit the opportunity, which is offered during the approaching season of Lent, of doing penance, of turning from the evil of his ways, and thereby averting from himself and others the threatened anger of God.

A new era, my Beloved Brethren, seems to have arisen upon us, pregnant with the most alarming difficulties to the rulers of states. That humility and docility of heart, that respect and submission to those who are vested with authority whether human or divine, so strongly recommended and enjoined in every page of the new Testament, have been too generally replaced by a pride and presumption, as foolish as they are wicked, which lead the most ignorant of men to suppose themselves capable of governing empires, and justified in judging of and condemning the conduct of their superiors. Hence murmurs, complaints, detractions, calumnies, slanders, rash judgments, threats, combinations, conspiracies, violencies, outrages, the disturbance of the public peace, and the danger of involving whole nations in the horrors of anarchy and civil war.

And all these criminal proceedings, so repugnant to the spirit of Christianity, and the dictates of right reason are defended on the pretext, that we are a free people, as if the constitutions of states would allow freedom to destroy themselves, or could authorise by their enactments the violation of the immutable and indispensable laws of God.

Dispositions and conduct like these, my Beloved Brethren, are the Prophets of evil, which, with a voice louder and more terrible than that of Jonas, proclaim in the midst of us—*“Yet forty days and Ninive shall be destroyed.”* Listen then, we intreat you, to the awful warning, and employ the ensuing forty days as the Ninivites employed them, in fasting,—in crying to God for mercy,—in correcting the errors of your past lives, and in regulating your future conduct according to the maxims and spirit of the religion of Jesus Christ, the religion of Unity, Charity, and Peace. Fly from the society of the presumptuous and the turbulent with more precipitation than you would fly from the deadly pestilence which threatens you. Repose a reasonable confidence in those whom Providence has placed over you, and allow them an opportunity of extricating the nation from its perils. Condemn no man who holds a public station, or who acts according to the best of his judgment, however his opinion may differ from your own, nor ascribe to any one improper motives, when laudable ones can be assigned. In all your conduct, whether relating to public or private, to civil or religious concerns, remember that you are the disciples of Christ: *“and put on,”* as the Apostle recommends. *“the bowels of mercy, benignity, humility, patience: bearing with one another, and forgiving one another, even as the Lord hath forgiven us, so you also.”\**

Though the present is a time which calls rather for an increase than a diminution of the ordinary severities of Lent, yet in hopes and expectation that all will endeavour to supply by greater diligence in other religious practices, particularly in works of mercy, spiritual and temporal, for any relaxation in fasting and abstinence, we grant the same dispensations for the ensuing Lent as were granted last year.

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\* Colossians iii. 12, 13.

And as it has pleased our gracious Sovereign to call upon his subjects to offer up their public prayers on the 21st of March, for the purpose of averting the dire scourge with which some parts of the empire are afflicted—we enjoin that the Mass—*In tempore Pestilentiae*, be said, or sung, on that day in all the Chapels of the Western District, with the *Miserere* Psalm, and the Prayer “*Deus qui culpā offenderis*,” &c., as ordered in our Pastoral letter of November 28th, together with the usual Prayers for the King and Royal Family, and we earnestly recommend the Faithful to attend the same.

We direct that the recital of the *Miserere* Psalm and Prayer, as appointed in the said letter, be continued in all our Chapels till further orders from us.

Here follow the dispensations, which are the same as in the other districts.

In case of the *Cholera Morbus* being announced, on medical authority, as existing within the limits of any congregation of this District, we hereby grant in that place a general dispensation from all fasting and abstinence during the remainder of Lent; but require that these duties be commuted by the Pastor of such congregation into other works of piety or mercy suited to the circumstances of individuals.

It gives us great pleasure to inform our beloved flock, that our endeavours to establish a seminary for the education of Clergy for the Western District, have so far been attended with a success beyond our most sanguine expectations; that we have already under our care a considerable number of promising candidates for the sacred ministry, and that nothing is wanting to ensure the most perfect and lasting success to this important undertaking, but a continuance of the Divine blessing, and of the support which the greater part of our flock have so far given us.

We take this opportunity of returning them our thanks for their past contributions, both towards our own support and that of our Episcopal seminary, and praying that “*God*

*may be their reward exceeding great, we impart to them and to all our beloved flock our Apostolical Benediction.*

**PETER AUGUSTINE,**

Bishop of Siga, V. A.

Prior-Park, February 27th, 1832.

# MONTHLY INTELLIGENCE

The lateness of the period, at which we received the two articles above from the highly respected Prelate their author, must plead our apology with our readers, if our intelligence is reduced to a scanty epitome. We must content ourselves with stating, in respect to the affairs of Italy, that a treaty has been concluded with the Papal court, and that of France. In France the schismatics observed a religious retreat and silence during the ravages of the Cholera, but now, that that trial of the true christian spirit is withdrawn, these persons have re-appeared, and the first news of their resuscitation consisted of an announcement that one of their priests was about to preach a sermon, to controvert the doctrines of the Catholic Prelates in their pastoral addresses on occasion of the appearance of that awful scourge.

In Ireland the same heroism which illustrated our holy Religion in France, has again distinguished her children. The Sisters of Cha-

rity and the Catholic clergy have displayed a charitable devotion to those affected by the pestilence worthy of St. Charles Borromeo. The Protestant clergy have been true to their own principles. Some curious facts must be withheld at present, but they shall be given hereafter, as well as the extraordinary pastoral of their archbishop.

## ENGLAND.

We were premature in stating in our last, that the New Chapel had been opened at Bath. It has, however, recently (on Saturday, May 26,) been opened with great pomp and solemnity. The Rt. Rev. the Vicar Apostolic of the Western District preached on the occasion. The first musicians, as well vocal as instrumental, in the city, yielded their gratuitous services.

At Poole, it is intended to add one to the long list of new chapels demanded by the happy progress of the faith.

We have great pleasure in inserting the following.

**OPENING OF THE NEW CHAPEL AT BARNSELEY.**—The opening of the new Catholic Chapel at Barnsley will take place on Thursday, the 7th of June. High Mass will be celebrated: the music from Haydn and Mozart: the Sermon by the Rev. R. Tate, of Sheffield.

The Rev. John Rigby, the incumbent, is anxious, through the medium of this publication, to apprise his Clerical Brethren, that he will feel gratified by the attendance of any of them, who may be so kind as to honour him with their company on the occasion. At the same time, they are respectfully requested not to forget to bring with them their cassock and surplice.

**WORCESTER.**—On Sunday last a very numerous and respectable Congregation, attended the Catholic Chapel Worcester, on the occasion of a collection for the support of the Charity-schools. After two powerful appeals from the Rev. J. Abbot of Norwich, collections were made, which amounted to upwards of £55.

The music was of a very superior description, being selections from the beautiful compositions of Hadyn, Mozart, Handel, Jornelli, &c. &c. As it was generally understood, that our respectable townsman, Mr. Edmonds, was to sing on this occasion, great numbers were attracted to hear him, and we are happy to observe that

their expectations were not disappointed. The solo in the *Gloria in excelsis* of Hadyn, No. 2, "*Qui tollis peccata mundi*," he gave in admirable style. The power of his beautiful voice was, however, more fully developed in the Offertory, a very difficult and scientific piece, from the compositions of Mozart. This piece he sang in a most magnificent style, the conclusion in particular, "*et in sæcula*," with the "*Amen*," was indiscribably sweet.

There is great merit due to Mr. Edmonds, for the science exhibited by him in singing this piece, as he had never sung it before, and had scarcely any time to prepare himself for the difficult task. The solo selected for him in the afternoon was from Handel, "*Lord remember David*," and here he reminded us of the better days of Braham, and led us to hope that he will, at no very remote period, equally gratify the world by his vocal powers. His tones are full and sonorous, strong and powerful, yet sweet and melodious, and we pass no panegyric upon him, when we say that in a large Cathedral, he will vie with the most popular vocalist of the day. His services were kindly contributed to the charity.

The choruses were well filled by the Choir, who acquitted themselves to the approbation of the numerous and respectable congregation assembled.—*Worcester Herald*, May 12th, 1832.

Three years ago there was no such a thing as a Catholic Charity School in the City of Worcester, but in consequence of the exertions of their worthy Pastor, the Rev. J. Tristram, with the co-operation of the congregation, a Sunday-school was first established, which was shortly changed to a regular day-school. There are now upwards of eighty children, in constant attendance at school, and applications are frequently made for fresh admissions.

In consequence of the increase in the number of children, commodious premises have been engaged at a convenient distance from the chapel, a master and mistress have also been hired at a moderate salary; owing however to the heavy expences attending the erection of the new chapel, as well as the numerous calls for aid from other congregations, the funds of the institution are at present embarrassed. It is therefore hoped that those liberal Catholics, who are blessed both with the means and the inclination, will take this institution under their especial patronage.

Subscriptions and donations will be thankfully received by the Rev. J. Tristram, or by the honorary Secretary Mr. I. Howell, at Mr. Chapman's, Angel Place, Worcester.

On Sunday, May 13th, the Right Rev. Dr. Walsh, administered the Sacrament of Confirmation, at the Catholic Chapel, Wor-

cester, to seventy-three children and adults, about thirty of whom were converts !!!

#### THE REFORMATION SOCIETY.

—The impostors who called this Society of dupes into existence, denounced total destruction to the Catholic faith. To accomplish this end, they endeavoured to arouse the Catholic Clergy from the even tenor of their unostentatious lives, and in the words of their most eloquent and able advocate, Mr. Armstrong, "they stirred up the deep stagnation of centuries." In several instances, the Catholic Clergy came forth from their retirement, and in every instance put to shame the calumniators of them and their religion. And yet these men induced a prostituted press to announce as victories, what they knew to have been disgraceful defeats. Many Catholics disapproved of these public encounters with the enemies of Religion, and expressed themselves strongly against those, who were convinced that by these encounters they were discharging their duty to the truth and to the disciples of the truth, more especially to those who were entrusted to their charge, as also to those who were yet ignorant, and whom it was their duty to enlighten. A few facts will not be uninteresting to both parties.

Some months ago, it was stated in the *Wolverhampton Chronicle*, that in consequence of the appearance in that town of these enemies of the faith, the Catholic congregation had



so far been encreased, that it was become necessary] to enlarge the chapel, or build a new one. We announced in our last, that, at a recent confirmation in that town, of one hundred and twenty persons confirmed, sixty-three were adult converts. These things are something like proofs of advantages resulting from the discussions. But let us hear the acknowledgment of the Reformation Society itself. In the last No. of its "Quarterly Extracts," it has been thought wise to publish a letter from some one of its vagabond agents, from which we extract the following admission:

"There seems to be a general feeling on our side, and on yours also, now, against the holding of Discussion Meetings so called, and a wish that other plans were adopted. Not the relinquishment of such meetings whenever a challenge is given—no shrinking from the enemy when he defies us to the encounter—but rather a *modified desire*, on our parts, to meet them in controversy, and the more ostensible publication of an anxious, tender, deep solicitude in us to collect the Roman Catholics to hear the truth stated, without the provocation of polemical warfare."

FREEMAN'S JOURNAL AND CATHOLIC MAGAZINE.—We trust we shall not be accused of vanity, if we insert the following flattering remarks from the Weekly Freeman of May 5.

"THE CATHOLIC MAGAZINE FOR MAY.—We have received the

number for the present month of this periodical. This is but the sixteenth number—and as but little, if any, notice has yet been taken of the *Catholic Magazine* in this country, we shall just observe in the outset, that it is published in Birmingham, and conducted by a Catholic clergyman of liberal mind, independent spirit, great talents, cultivated genius, and very exalted patriotism. This true character of the conductor, for which we can vouch upon personal knowledge, is the best test of the nature of the periodical. It is devoted to the elucidation of the real principles of Catholics, and the genuine doctrines of the Catholic church, an object of great importance in England, where the honest people have been filled with the worst prejudices against Catholicity by the Tory oligarchy, the parsons, and their press, for the base purpose of perpetuating, by means of the ignorance and groundless fears of the multitude, their own enormous and ruinous temporalities and other abuses. In the number for the present month there are some very useful articles, including an excellent review of the tithe committees, their *materiel*, and their report; a good essay, or rather the *first part* of an able 'Essay on the discipline of the Church of Rome, respecting the general perusal of the Scriptures in the vulgar tongue by the laity,' from the accomplished and learned pen of Mr. Charles Butler; and a very flattering and just notice of

the splendid speech of Earl Shrewsbury on the second reading of the reform bill. A 'Correspondence' on the Douay writers is useful and interesting. The 'Memoir of the late Bishop of Waterford' (Right Rev. Dr. Kelly) is well written, for it gives you, not only the fine character of that exemplary prelate and sincere patriot, but also a concise and correct sketch of the celebrated Waterford election, in conducting which to a glorious termination, Doctor Kelly took so prominent and so effective a part. In the strictures upon the French occupation of Ancona we do not concur, though we are free to admit the justice and point of the allusion to the disgraceful conduct of France during the Russian campaign against Poland. It is our decided opinion, that the Pope ought to grant a constitution to his states, and that the French have as good a right to send an army into Italy, with a view to the protection of the constitutionalists or patriots, as the Austrians have to keep up an army of occupation in the Legations, for the purpose of upholding despotism. We care not *who* is the despot—whether Pope Gregory, or Sultan Mahmoud, or Czar Nicholas, or King Frederick William—the total annihilation of tyranny is our wish, our aim, our fervent aspiration; and we here proclaim

'Our sworn, downright, detestation  
Of every despotism in ev'ry nation.'

"Our hatred of tyranny is not  
governed by names, or by situation,

or by clime, and we as heartily wish a speedy overthrow, or rather reform, of Papal despotism in the Italian Legations, as we do the immediate abolition of autocracy in St. Petersburg and Vienna, or statocracy in Berlin. Government by *ordonnance* we abhor, caring not whether the despotic fiat be countersigned by a Cardinal, a Field Marshal, or the Reis Effendi. With this single exception, we approve of the May number of the *Catholic Magazine*, and strongly recommend its perusal to the Irish public. Such a periodical *deserves* a liberal encouragement, and the people of Ireland, by supporting it, will, at the same time, more materially support their own cause."

The difference between us and our respectable contemporary is, we believe, more apparent than real. On the subject before us, we agree in principles, our disagreement respects only facts. "Our hatred of tyranny," like his, "is not governed by names," or we should have been dragged into the general outcry in favour of the French, Spanish, Portuguese, and Italian malecontents. Let it appear, and it really has never appeared to us, that Charles X. Miguel, Ferdinand, or Gregory, has been a tyrant, and we shall condemn either as cordially as our contemporary. We know, however of the tyranny of the people, or rather of those who dupe the people, and make them the instruments of their own passions. No one denies that that ty-

ranny existed in the first French revolution: it is vain to conceal, that it has existed throughout the whole of the second, that it expelled the Trappists from France, as it drove the Archbishop of Paris, and many other virtuous ecclesiastics into retirement, and oppressed even the Sisters of Charity. We believe that the tyranny of which we complain, dictated the expedition to Ancona, as we know that it dictated that against Portugal. Let it, however, be made to appear, that our apprehension of facts is incorrect, and we shall most willingly espouse the popular opinions of our fellow labourer. It would be strange if a Catholic in this country were partial to tyranny of any kind; but we will never condemn any one, whether Pope or Sultan, or Czar, or King, or any other person, until our verdict shall have been justified by the evidence.

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#### MARRIED.

On the 6th of May, Mr. G. Bellew, of Clarendon-street, Dublin, to Mary Jane, only daughter of Mr. Hugh Dowdall, of Ivy Lodge, South Circular Road.

On the 9th of May, in Molesworth Street, Dublin, Michael Balf, Jun. Esq. eldest son of Michael Balf, of South Park, county Roscommon, Esq. to Sara, third daughter of the late Thomas Reddington, of Rye Hill, county Roscommon, Esq.

On Wednesday, May 9, at Dublin,

Stephen Roche, Esq. son of Stephen Roche, Esq. of Killarney, to Eleanor, eldest daughter and co-heiress of the late Thomas Redington, of Rye Hill, county Galway, Esq.

On the 16th of May, at the Chapel-house, Marlborough-street, Jeremiah John Murphy, of Cork, Barrister-at-Law, to Maria, eldest daughter of Michael Balf, of South-park, in the county Roscommon, Esq.

By the Rev. Mr. Howragon, P.P. of Shirone, Hugh M'Loughlin, Esq. to Jane, second daughter of Thomas Taylor, Esq. of Ballincor.

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#### OBITUARY.

At Hampstead, on the 8th of April, aged three years and eight months, Alexandrina Fredrica second daughter of G. Fortescue Turville, Esq.

Died, February 14, at St. Mary's Chapel, New Abbey, Kircudbrightshire, of which he was a native, the Rev. James Carruthers, incumbent of that charge, in the 76th year of his age. In his early life he laid, in his own country, the foundations of that literary and mathematical knowledge for which he was afterwards distinguished, after which he repaired to the Scots College at Douay, where, for nearly six years, he prosecuted his philosophical and theological studies with marked success and applause. As a proof of the approbation with which he was then regarded, the general inspection and discipline of that most regular house was committed to him during the two last years of his residence there. On arriving in Scotland, in 1785, he was ordained priest by Bishop Hay, and appointed to the extensive and laborious charge of Glenlivet, the duties of which he performed for nine years under great and constant ex-

ertion. As a relief from the extreme labours of this mission, he was then, at his own request, removed to the lighter charge of Buchan, in Aberdeenshire. He continued there about nine years, when, on the vacation of the populous mission of Preshome in the Enzie, his experience and abilities pointed him out to Bishop Cameron as the fittest person to undertake that charge, then the most important in the Lowlands of Scotland. He conducted the numerous flock attached to this station with great zeal and success during twelve years. He was, thereafter, appointed to the Chapel at Dumfries, nearer his own native soil, where, though now far advanced in life, he continued his missionary labours with unremitting assiduity during a farther space of eleven years. Finding his strength failing, he was induced to retire to the easy and quiet charge of New Abbey, in the immediate vicinity of the place of his birth, where he terminated his useful life, after forty-five years spent in "instructing others unto justice." To whatever charge he was appointed, it was remarked, that he left it in an improved state of discipline and instruction. The spare hours of his late life he devoted to the compilation of a portion of the History of Scotland, the last volume of which, embracing the eventful period of Queen Mary and the change of religion in this kingdom, was scarcely from the press when he fell into that illness, which, after six months, ended in his death. In the writing of this history, his principal object was to exhibit more correct and true views of whatever was connected with religion; and, in this respect, his last volume has been considered particularly precious and useful.

This distinguished missionary was possessed of very considerable abilities

and information. He was one of the best preachers in the mission—his style was simple and unaffected—his delivery serious and impressive. As a Catechist he was almost equal to Bishop Cameron, who blended, with talents of the highest order, the rare quality of adapting his instructions to youthful predilections; and after the death of that great and lamented prelate, Mr. Carruthers stood unrivalled in that peculiar department, his disposition was singularly active and cheerful, even through the decline of life, accompanied with a buoyancy of hope that bore him constantly up under all difficulties. Open, frank, and forgiving, he was always willing to make great allowance for the weakness and imperfections of human nature. He had the happiness to enjoy in a high degree the esteem of his spiritual superiors, and perhaps even in a higher degree, the affections of his fellow labourers, by whom he was greatly beloved; and in mingling with Protestant society, where his duty led him, he had the talent to make himself acceptable, without ever failing to command the respect due to his character and ministry. He passed finally from the scene of his labours amid the deep regrets of many attached friends, evincing the steady faith and resignation of a Christian, and the humble hope of a blessed immortality. Mr. Carruthers was a descendant of the *Duchus* or ancient family of Holmains in Annandale.—*Edinburgh Catholic Magazine*.

Early in May, Rev. Michael Tidyman, Haggerstone Castle.

On Wednesday, May the 9th, in Dublin, Mrs. Moore, mother of Thomas Moore, Esq. the celebrated poet.

R. I. P.

THE  
CATHOLIC MAGAZINE,  
AND REVIEW.

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VOL. II.

JULY, 1832.

No. 18.

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THE CATHOLIC MEMBERS.

Those, who lost that dreadful day,  
Stood few and faint, but fearless still.

*Moore's Irish Melodies.*

We live in eventful times; and no man, ungifted with the spirit of prophecy, can pretend to decide, what will be the result of the revolutions of the few approaching months. One thing, however, appears certain. If we may believe the predictions of her children, the days of the Church of England are numbered. It is indeed quite clear from the sacred scripture, that Christ built *his* Church upon a rock, against which the gates of hell should not prevail, (Matt. xvi. 18.) but he never ensured the stability of any Church built upon Acts of Parliament, and, therefore, it is not extraordinary, that the prophets of any such Church should predict her downfall; although similar predictions on the part of Catholics regarding the Church, of which they are members, would be manifest impiety and blasphemy. The Church of England, however, it must be acknowledged, is indued with a longevity, by no means according with the lugubrious forebodings of her prophets. Church and State, we have been often told, were inseparably united. Like the Siamese twins, not only the health of one was essential to that of the other, but all their sentiments, and all their sympathies necessarily coincided, and any discrepancy foreboded disaster;

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as Moore has beautifully sung :

Oh ! place me 'midst O'ROURKES, O'TOOLES,  
 The ragged royal blood of TARA ;  
 Or place me where DICK MARTIN rules,  
 The houseless wilds of CONNEMARA ;—  
 Of Church and State I'll warble still,  
 Though e'en DICK MARTIN's self should grumble ;  
 Sweet Church and State, like JACK and JILL,  
 So lovingly upon a hill—  
 Ah ! ne'er like JACK and JILL to tumble.\*

Of late, however this identity has been diminishing. While the State has been endeavouring, with hobbling step, to creep after, for it has not kept pace with, the spirit of the age, and has actually made progress towards atonement for the hideous and ferocious persecution of former days, the Church, like a bed-ridden hag, deserted by her nurse, has contented herself with screaming out, that she was in " danger," and distorting her unheavenly visage into aspirations after the good old times, when she revelled in the misery of her victims.

These shrieks were never louder, or more frantic than when, in 1829, the Catholics were, by a reluctant minister, and a still more reluctant monarch, restored to the rights, of which they had been so long plundered. Then how the holy fry of Boytons, and Robinsons, and sundries

Raved round the *realm*, and howled for *vengeance* !

But it would lead us too far from our subject, were we to pursue this topic. It has been suggested to us, by the recollection of one part of the exclamation of these champions of

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\* There cannot be imagined a more happy illustration of the inseparability of Church and State, and their (what is called) "standing and falling together," than this ancient apologue of JACK and JILL. JACK, of course, represents the State in this ingenious little allegory.

JACK fell down,  
 And broke his *Crown*,  
 And JILL came tumbling after.

existing wrongs,—that the Catholics, if admitted into Parliament, would form an united body, animated by the spirit of some Jesuit, and leagued together for the sole purpose of establishing their own Church on the ruins of the “political religion.”

This portentous evil was to result from the fusion of nine peers in a body consisting of four hundred and twenty, and of twenty-one commoners in a body consisting of six hundred and fifty eight. The Catholic Peers, having seats in the House of Lords, are the following :

The Duke of Norfolk, Premier Peer of England, and Hereditary Earl Marshal.

|                         |                |
|-------------------------|----------------|
| The Earl of Shrewsbury, | Lord Arundel,  |
| Premier Earl,           | Lord Dormer,   |
| The Earl of Fingal,     | Lord Stafford, |
| Lord Stourton,          | Lord Clifford. |
| Lord Petre,             |                |

The Marquis of Cholmondeley, and Lord Teynham, *were* Catholics.—

The Catholic Members of the present House of Commons, are the following :

|                                 |           |                  |
|---------------------------------|-----------|------------------|
| The Earl of Surrey, .. .. .     | M. P. for | Horsham,         |
| Lord Killeen, .. .. .           | Do.       | Meath, County,   |
| Hon. Edward Petre, .. .. .      | Do.       | Ilchester,       |
| Hon. H. V. Stafford Jerningham, | Do.       | Pontefract,      |
| Sir Patrick Bellew, .. .. .     | Do.       | Louth, County,   |
| Sir John Burke, .. .. .         | Do.       | Galway, County,  |
| Sir Clifford Constable, .. ..   | Do.       | Hedon,           |
| Sir Francis Vincent, .. .. .    | Do.       | St. Alban's,     |
| Philip Howard, Esq. .. .. .     | Do.       | Carlisle,        |
| Edward Blount, .. .. .          | Do.       | Steyning,        |
| Robert Throckmorton, .. ..      | Do.       | Berkshire,       |
| John J. Bodkin, .. .. .         | Do.       | Galway,          |
| Daniel O'Connell, .. .. .       | Do.       | Kerry, County,   |
| Maurice O'Connell, .. .. .      | Do.       | Clare, County,   |
| Richard Lalor Sheil, .. .. .    | Do.       | Louth, County,   |
| Richard More O'Ferrall, .. ..   | Do.       | Kildare, County, |

|                           |           |                 |
|---------------------------|-----------|-----------------|
| Thomas Wyse, .. .. .      | M. P. for | Tipperary, Co.  |
| Henry Lambert, .. .. .    | Do.       | Wexford, Co.    |
| Walter Blackney, .. .. .  | Do.       | Carlow, County, |
| Daniel Callaghan, .. .. . | Do.       | Cork,           |
| O'Conor Don, .. .. .      | Do.       | Roscommon, Co.  |

This infusion of *Popery* into the legislature has been sufficient to arouse the jealous apprehension of the Saints of the "political religion;" and My Lord Roden, who is, under the King, the secular Pope of the establishment, not content with the forces which he can muster in the House of Lords to repel the assailants of the church, has called to his and their aid, the martial prowess of a celebrated *ex-lieutenant* of the navy, usually called *Captain Gordon*, whom his Lordship has placed in the House of Commons, as a sentinel for the holy city. Of Lord Roden, the poet, said to be Moore, has sung as follows :

According to some learn'd opinions,  
The Irish once were Carthaginians ;  
But, trusting to more late descriptions,  
I'd rather say they were Egyptians.  
My reason's this ;—the Priests of Isis,  
When forth they march'd, in long array,  
Employ'd, 'mong other grave devices,  
A Sacred Ass to lead the way ;  
And still the antiquarian traces  
'Mong Irish Lords this pagan plan,  
For still, in all religious cases,  
They put Lord Roden in the van.

Mr. Gordon, though not entitled to the appellation elsewhere, deserves that of Captain in the House of Commons, for, on all occasions, he leads the forces of those whom he is pleased to style "the bigots" of the House. He is indeed ably supported by Mr. Spencer Perceval, who, enjoying a pension of £2000. a year, paid by a starving people, made the celebrated motion that that people should *fast* ; by Sir Robert Inglis, who gave currency to the absurd fiction of the female traveller, that an inscription was to be found on the pedestal of the blessed Virgin, in Italy, *To the Virgin equal to God*,



which was her translation of *Virgini Deiparæ, To the Virgin Mother of God*; and by Colonel Percival, who, speaking of the horrid massacre at Newtownbarry, has, in the Senate, declared, that in Captain Graham's circumstances, he would have done as the Captain did.

Oh! your Saints have cruel hearts.

This sentiment, indeed, reminds us of the most celebrated event in the history of the naval apostle, the affair of Ballinasloe, which commenced with an attempt to convert, and concluded with attempts to murder, the Catholics.

It is, however, time that we revert to the small, but (may we say it?) the gallant band, who are supposed to be leagued together in hostility to the Church militant, in the houses of Parliament. It has been asserted, that the Catholics would always combine, and, forming a compact phalanx, having the same mutual determination, prove either a formidable squadron of enemies, or a valuable auxiliary corps, to the Ministry. When men are disporting themselves in assertions, indeed, it matters little on which side those assertions are made, it being quite as easy to manufacture truth as falsehood, absurdities as rational conjectures; and this remark will especially apply, if they prefer to ramble in the wide and inviting field of prophecy. It so happens, however, that these prophets, like Whiston and Faber, and Dobbs et alii quamplurimi, have, on the very first and on every succeeding opportunity, found their predictions falsified by events.

There was Whiston,\* who learnedly took Prince Eugene

For the man who must bring the Millenium about;

There's Faber, whose pious predictions have been

All belied, ere his book's first edition was out;—

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\* When Whiston presented to Prince Eugene the *Essay*, in which he attempted to connect his victories over the Turks with revelation, the Prince is said to have replied, that "he was not aware he had ever had the honour of being known to St. John."

There was Counsellor Dobbs, too, an Irish M. P.,  
 Who discoursed on the subject with signal *éclat*,  
 And, each day of his life, sat expecting to see  
 A Millenium break out in the town of Armagh.\*

Catholics have, like sensible and virtuous men, forgotten religious distinctions in the senate, or if they have remembered them, it has been only to stimulate themselves to the more rigid, scrupulous discharge of their duty. Hence, on questions admitting a difference of opinion amongst virtuous men, we find Catholics ranged on opposite sides. The question of most general interest, which has been discussed in Parliament since the admission of Catholics, it must be acknowledged, is the question of Parliamentary Reform. On that question, every Catholic Member in the House of Lords, except Lord Arundel, and every Catholic Member in the House of Commons, except Sir Clifford Constable, have voted in favour of Reform. We do not enter into the merits of this great political question: we are very well aware, that either side of the question has, if not its merits, certainly its plausibilities, and therefore we are not disposed to condemn any man for a mere difference of opinion from ourselves; but happening to entertain a strong opinion in favour of the ministerial measure, we may be allowed to express our great satisfaction, that the whole of the Catholic Members, with one exception in either house, have voted in favour of a measure designed for the benefit of the people.

The person, who believes in the merits of the measure of government, is nevertheless, by no means astonished at the opposition of Sir Clifford Constable. The celebrated distich solves all difficulties,

What makes all doubtful questions clear?  
 About some thousand pounds a-year.

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\* Mr. Dobbs was a Member of the Irish Parliament, and, on all other subjects but the Millenium, a very sensible person. He chose Armagh as the scene of the Millenium, on account of the name Armageddon, mentioned in Revelation!

The Hon. Baronet is lord of the borough of Hedon, for which borough he has hitherto sat in the House of Commons, and which borough is placed in schedule A of the Reform Bill, and to be entirely disfranchised. Every man, at all acquainted with human nature, will make allowance for the secret, but powerful influence, which such a possession will exercise over the judgment of the possessor ; and, therefore, without the imputation of corrupt motives, may easily account for the predilections, and thence argue to the votes, of the proprietor of the borough of Hedon.

But the vote of Lord Arundel has excited general astonishment. That noble Lord has been celebrated for an almost chivalrous hatred of oligarchical domination, and devotion to the cause of the people. In the *Orthodox Journal* for November, 1819, vol. 7, p. 404, will be found a spirited letter of his Lordship, from which it is evident, that, with the Duke of Norfolk and Lord Stourton, he sided with the people against the minister of the day on the occasion of what is termed the Manchester massacre, and we happen to know that, when Mr. Canning brought forward his motion for restoring the Catholic Peers to their seats in the Upper House, Lord Arundel was opposed to the measure, because it did not contemplate the relief of the people. Hence, of all the Catholic Peers of the United Kingdom, his Lordship appeared to present himself the first to the expectations of the friends of Reform.

Those, who suppose the merits of this great political measure to be self-evident, presume, that a man, who votes against it, does so because his judgment is warped, unless, indeed, a less creditable cause of the supposed error be imagined. Some of these persons, who acknowledge the superior virtue of Lord Arundel's public, as well as private, character, attribute his Lordship's opposition to his relationship to the Duke of Buckingham, his brother-in-law. But if his Lordship is brother-in-law to the Duke of Buckingham, he is similarly related to Lord Nugent, the Duke's brother, a nobleman, whose principles have been supposed to be more congenial with those of Lord Arundel, than the principles of his most noble brother ; whose advocacy of the Catholic cause was far more devoted ; and who, if he ranks not so

high in the peerage, ranks far higher in public estimation. Others, again, attribute his Lordship's hostile vote to the impression made upon his mind by the revolutions, which have, either wholly or partially, taken place on the Continent, where certainly the true philanthropist, the genuine friend of liberty, the sincere advocate of the rights of all men, has often occasion to condemn the hypocrisy, which will assume the mask of philanthropy or liberty, to disguise the most wanton spoliation, the most remorseless tyranny. It is the opinion of such persons, that his Lordship fancies that he beholds, in the present agitation of the British people, but the commencement of scenes, such as those, which have desolated and distracted the Continent.

We repeat, we pretend not to enter into the merits of this great question, and if we have pronounced an opinion, it has been done inadvertently: but supposing it to be so just, so necessary, and so fraught with blessings, as it is generally considered to be, may we not congratulate the Catholic body, and express our own satisfaction before the British public, that the whole of the Catholic portion of the legislature, with so small an exception, should be ranged on the side of the people's rights? The dissent, too, of the minority, is sufficient to scatter to the winds before the eye of common sense, the silly apprehension that Catholics would never consider themselves as Britons, as statesmen, as members of the Commonwealth, but would invariably think, speak, and vote as a combined body of Religionists.

Another great subject has been discussed in Parliament, or rather in the house of Commons, which brought the conduct of the Catholic Members before the public eye, the new Bill respecting the Tithes in Ireland. On this subject, we shall express our sentiments without reserve, inasmuch as it is, by no means, a subject of mere politics, but rather of unmixed ecclesiastical oppression. Under pretext of abolishing the tithe system, which was, in fact, the only just mode of dealing with that complication of iniquity,—government has taken upon itself, at least for the present, the obligation to collect the tithes; thus more effectually to coerce and distress the people, and, we trust, our readers, whether Catholic or Protestant, will not forget the steps preparatory

to this characteristic specimen of Protestant legislation. First,—Committees are appointed to investigate, not the wrongs of the people, but the difficulties of a few parsons. In order to obviate any charge of *partiality*, what is done? The notorious advocates of ecclesiastical exaction are appointed on these Committees, including, in the house of Lords, four bishops, and on the other hand, not a single Catholic. The same spirit of *impartiality* presides over the selection of witnesses. Parsons, police captains, and tithe proctors without number, are summoned to render their testimony against the people, but, with the exception of the bishop of Kildare and one layman, not a single Catholic to bear witness in their behalf. However, the Bishop was himself a host; and, although this extraordinary disproportion in the number of witnesses is hardly calculated to evince *impartiality*, the disproportion in the relative weight of evidence far more than counter-balanced the inequality of numbers.

The friends of Ireland and of justice might, therefore, have been satisfied with the array of witnesses, if the committee had deferred its report, and the House of Commons its legislation, till the whole of the evidence had been printed. But not so. The committee stopped short at the evidence of the Catholic prelate; the house printed that of the parsons, one of whom actually recommended that “his most dear children in Christ” should be rendered obnoxious to the murders of martial law; and proceeded to legislate on this partial and meagre testimony. But it may be asked, why introduce this topic into the present essay? It is to express our astonishment that the Catholic members could be induced to sanction legislation so iniquitous. It is indeed creditable to the Irish members, that they contended inch by inch, against the tyrannical enactment: but the English members uniformly voted in favour of Government. Upon what principle they can justify this conduct we know not. But we do not presume to condemn, it being our rule not to pronounce sentence, until we are acquainted with the evidence on both sides of a question, or, at least, until all parties concerned have had an opportunity of stating their respective cases. We shall be most happy, therefore, to offer to the Catholic public the justification of their representatives, if

any one of them shall do us the honour of selecting our pages as the medium of their vindication. But, in the absence of this vindication, we must argue upon what we have seen and heard. All, that we have seen, in the shape of argument upon this subject, is contained in Mr. Petre's denunciation of the Irish members. He accounts for his own votes, and for his promptitude in condemning men, who, not being possessed of his own powers of mind, and consistency of principle, were objects of his sympathy, rather than of his severity, upon two grounds. The first is, that he had taken an oath binding him not to make use of his recovered rights to the subversion of the established Church. We shall be happy if Mr. Petre will enlighten us upon this question of moral theology, but unless he or some other person for him do this, we shall be at a loss to discover how such an oath binds him, who takes it, to sanction and support the "political religion," in all fresh attempts that it may make to perpetuate—to diversify indeed, but still to perpetuate, the persecution of a Catholic people. The celebrated Watty Cox, once a patriot, at present a pensioner, is said to have composed a litany, in which the famous Spanish proverb is embodied in these words, "from our friends—good Lord deliver us." And most assuredly present times do not afford a more striking illustration of the sentiment contained in the petition, than the political career of the Hon. Edward Petre. This we shall endeavour to shew more fully in our next No. when we shall enter into an examination of the individual merits of the Catholic members. For the present we confine ourselves to the argumentation of the honourable member, inasmuch as for lack of better, it may perhaps afford the apology of the rest for their votes upon a great question. We intend to examine the subject of the oath taken by Catholic members, more in detail hereafter. For the present it must suffice to remind these gentlemen that, if Mr. Petre's version of the oath is theirs also, it is an oath, which they cannot take at all, we do not say as Catholics, but as honest men. Not to seek the subversion of the anomalous establishment is one thing; to support every contrivance of its friends, to plunder and oppress the people, is clearly another. To the first, a Catholic may, in certain circumstances,

pledge himself, but it is quite obvious that to the latter, no man whatever can be bound who recognises the first principles of morality.

The second ground of defence urged by the honourable member is gratitude, gratitude to his Protestant constituents of Ilchester. While he was speaking of gratitude, it is most wonderful that his eye, "in fine phrensy rolling," saw only the constituency of Ilchester. It is most wonderful that its regards did not embrace the castle yard of the City of York, where, after spending much money, and more eloquence, in displaying his zeal for the "political religion," he was unceremoniously dismissed to seek, somewhere else, a constituency worthy of the Catholic advocate of Protestant ascendancy.

But it is yet far more wonderful that, in the exuberance of his gratitude, he should have forgotten the millions of Irish Catholics, to whom he had then an opportunity of making some small return. Johnson says of Milton, that he "could cut a Colossus from a rock, but could not carve heads upon cherry-stones. The cherry-stone, we believe, is more in Mr. Petre's way than the rock. The little cherry-stone of Ilchester was quite in his way, but the mighty rock, the giant's causeway of Ireland's merits, exceeded the grasp of the honourable member. Accordingly he was most thankful to the Protestant constituency of Ilchester, who generously, and without giving him the trouble of making known his qualifications, elected him their representative in the House of Commons; and he forgot the grand array of Catholic Irishmen, who boldly told a military and a hostile ministry, that he should not, any longer, be excluded.

We have dwelt thus at length upon the speech of Mr. Petre, because it presents the only attempt, that we have seen, to explain the conduct of the English Catholic members. As to the \* magnanimity of volunteering an attack upon a small party, the object of the prejudices of the great

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\* Mr. Howard, though voting with the Minister, nobly disclaimed alliance with him, in his furious attack upon Mr. Sheil. Mr. Howard's speech will be found in the *Intelligence* of this No.

majority, we say nothing, nor shall we remark upon the prudence of \* “running a muck and tilting” at such men as Sheil, Wyse, &c. These are mere personal qualifications, and are more properly reserved for examination in our next. But, having considered, impartially, the only pleas advanced in defence of the conduct under discussion, we are obliged to declare our conviction, that they are utterly unsatisfactory. We say this with regret. The writer of this article has always deprecated, both in public and in private, all jealousy and dissension between the English and the Irish Catholic. It is, therefore, with sorrow, that he observes a species of combination against the latter, which promises, ere long, to add national, to the sectarian antipathy, which has so long blasted the prosperity of Ireland and the happiness of her people.

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### STRICTURES ON GIBBON.

(CONTINUED.)

Mr. Gibbon says, page 494: “the patriotic Cyprian, who ruled with the most absolute sway the Church of Carthage, and the provincial Synods, opposed with resolution and success, the ambition of the Roman Pontiff, artfully connected his own cause with that of the Eastern Bishops, and, like Hannibal, sought out new allies in the heart of Asia. If this Punic war was carried on without any effusion of blood, it was owing much less to the moderation, than to the weakness of the contending parties. Invectives and excommunications were their only weapons; and these, during the progress of the whole controversy, they hurled against each other with equal fury and devotion.” Invectives and declamations are, in general, the only weapons our author makes use of. We will, however, endeavour to dispel the dark shade

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\* Satire is my weapon, but I am too discreet,  
T’o run a-muck, and tilt at all I meet.

POPE.



which he has thrown upon affairs at this period. The difference between St. Stephen, Pope, and St. Cyprian, was concerning the validity of baptism administered by heretics. The African Prelate adhered to an abuse, which had crept into some Churches before his time; and so thought himself authorised to continue the same practice. The conduct of Pope Stephen, in this affair has been applauded by all antiquity for his charitable toleration to gain those who were engaged in an error, when their heat should be cooled. On the contrary, both the opinion and conduct of his antagonist have been universally disapproved. St. Cyprian, atoned for his great fault by his superior merits and martyrdom; and certainly he would not have resisted, if he had seen a definition of the Church. At least St. Stephen published no decree in the matter; for a private letter is not such, and his answer only was: \**“Let nothing new be introduced, but let that, which has been delivered down to us, be maintained;”* as St. Vincent of Lerins gives his words. The respect, which we owe to the names of St. Cyprian, and Firmilian, oblige us to draw a curtain over their faults, as St. Augustin admonishes, speaking of the latter. *“I will not touch,”* says he, *“upon what he in anger let fall against Stephen.”* Lib. 5. de Bapt. cap. 25. p. 158. Yet Mr. Gibbon, in note 123, loudly proclaims and canonizes their excesses against that Pope, whose indisputable glory was to have maintained the truth with equal zeal and charity, of which St. Vincent of Lerins, an ancient and most judicious Father, writes thus: *“Pope Stephen of blessed memory, Bishop of the Apostolic See, stood up with his other colleagues, but more than the rest, thinking it fitting, I believe, that he should go beyond them as much by the ardour of his faith, as he was above them by the authority of his See.”* Mr. Gibbon cannot produce one ancient Father or writer, who does not extol Pope Stephen, and condemn St. Cyprian, both for his doctrine, and the manner in which he carried on the dispute. Had St. Cyprian seen a definition of the Church, as we have observed above, we cannot doubt of his docility and submis-

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\* Nil innovetur, nisi quod traditum est.

sion, from the principle which he lays down for such cases. See *De Unit. Ecclesiæ*, p. 83. Nay St. Augustin, was persuaded from his virtue, that he actually receded from his error. At least, by St. Stephen's condescension, no sentence or definition was then pronounced; and peace and charity, in mutual communion was preserved between them, as St. Augustin often repeats. "Stephen," says he, "thought of excommunicating them, but, being endowed with the bowels of charity, he determined to remain in union, the peace of Christ overcame in their hearts." *Lib. de Bapt. c. 25.* Where are the *invectives and excommunications, which they hurled against each other, with equal fury and devotion?*

At page 494, Mr. Gibbon proceeds as follows: "the hard necessity, of censuring either a Pope, a Saint, or a Martyr, distresses the modern Catholics, whenever they are obliged to relate the particulars of a dispute, in which the champions of religion indulged such passions, as seem much more adapted to the senate, or to the camp."—Modern Catholics are no more distressed in censuring what is reprehensible in Pope, Saint or Martyr, that in censuring the pusillanimous conduct of St. Peter, when he denied Christ.

At page 500, Mr. Gibbon affirms, "that the gates of reconciliation and of heaven, were seldom shut against the returning sinner; but a severe and solemn form of discipline was instituted, which, while it served to expiate his crime, might powerfully deter the spectators from the imitation of his example.—If the fault was of a very heinous nature, whole years of penance were esteemed an inadequate satisfaction to the divine justice; and it was always by slow and painful gradations that the sinner, the heretic, or the apostate, was readmitted into the bosom of the Church."—In page 554, he says; "the provincial governors, whose zeal was less prevalent than their avarice, had countenanced the practice of selling certificates, or libels, as they were called, which attested, that the persons therein mentioned, had complied with the laws, and sacrificed to the Roman deities. By producing these false declarations, the opulent and timid Christians, were enabled to silence the malice of an informer, and to reconcile, in some measure, their safety with their religion. A slight penance atoned for this profane dissi-

mulation." If Mr. Gibbon had been more circumspect, he would have taken care to prevent any disagreement in his assertions, though ever so unwarrantable in themselves; and then he would have spared us the mortification of fixing a flat contradiction upon him. But error never can be consistent with itself.

At page 500, Mr. Gibbon proceeds thus: "The councils of Ancyra and Illiberis were held about the same time, the one in Galatia, the other in Spain; but their respective canons, which are still extant, seem to breathe a very different spirit. The Galatian, who, after his baptism, had repeatedly sacrificed to idols, might obtain his pardon by a penance of seven years. . . . But the unhappy Spaniard, who had committed the same offence, was deprived of the hope of reconciliation, even in the article of death, &c." The words alluded to by Mr. Gibbon, in support of the latter part of his assertion, are we suppose: "*Nec in fine eum ad Communionem recipere.*" To clear up this, the reader is desired to attend to the following note. "*Sincerè pœnitentibus non esse vitæ negandum viaticum, etiam non acta legitima pœnitentia, si mortis periculum supervenirèt.*" Statuit Ancyrit: Synod: cap. 6, et Nicæna prima, cap. 12, et Aurel. 2. cap. 12. Sic ait de his qui pœnitentia positi vita excesserunt. Placuit nullum communionem vacuum debere dimitti. Hanc canonis cum præsentis discrepantiam solvit Innocentius I. Ep. 3. cap. 2. De his, inquit, observatio prior durior, posterior interveniente misericordia, inclinatio est. Nam consuetudo prior tenuit, ut concederetur eis pœnitentia, sed communio negaretur. Nam cum illis temporibus crebræ persecutiões essent, ne communionis concessa facilitas, homines de reconciliatione securos non revocaret a lapsu, negata merito communio est, concessa pœnitentia, ne totum penitus negaretur, et duriorem remissionem fecit temporis ratio. Sed postquam Dominus noster pacem ecclesiis suis reddidit, jam depulso terrore, communionem dari abeuntibus placuit, et propter Domini misericordiam, quasi viaticum profecturis, ne Novitiani hæretici, negantes veniam, asperitatem et duritiam, subsequi videamur, Tribuetur ergo cum pœnitentia extrema communio, ut homines hujusmodi, vel in supremis suis, permittente salvatore nos-

tro, &c. Notes on the Council of Illiberis, apud Concilia Severini Binii Fol. vol. 1. p. 240. The word *communio* does not signify reconciliation, but the Sacrament of the Holy Eucharist. By this note, we see that though the latter was sometimes denied, the former never was.

(TO BE CONTINUED.)

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CORRESPONDENCE

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TO THE EDITORS OF THE CATHOLIC MAGAZINE.

CHOLERA MORBUS, VERSUS, THE LORD ARCH-  
BISHOP OF DUBLIN AND THE PARSONS.

Oh! I'm just arriv'd from England, whose Church grows fat on plunder,  
And guess what I beheld there, in the holy name of wonder?  
Bishops of each size and sex, *he* Bishops, Sir, and *she* ones,  
And *little he* Bishops too, Sir, and *little she* wee, wee ones!  
Husbands and wives the first were—sisters the next and brothers,  
And the *little he* and *she Bishops*, sons and daughters to the others.\*

Premising this very apposite paraphrase of the Flemish monk's well-known description of a Protestant Hierarchy, I claim permission, Gentlemen, to present to your notice "Richard Dublin's" late Epistle to his Clergy—a curiosity in morals well worthy of record. Even if this "Richard" were not the immediate successor of the famous plagiarist of Vertinga, whose learned lucubrations form the bulk of Magee's work on the "Atonement," his recent examination before the Irish Tithe Committee, and the charge, which you are about to peruse, would render Doctor Whateley a sufficiently imposing personage. When questioned by a member of the "Collective" upon the expediency of allowing the ministers of religion to take unto themselves *wives*, this "potent, grave and reverend signor" declared his full ap-

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\* Quid vidisti in Anglia? Vidi episcopnm et episcopam, episcopatulos et episcopatulas.

proval of such a measure, inasmuch as Parsons' ladies "served as Deaconesses, and were," to quote his Grace's reported answer, as accurately as my recollection permits, "in many cases as useful as the clergy themselves." My respect for the Lord Archbishop forbids me to differ from him in this opinion; and, indeed, the conduct of certain clerical subjects of this Most Reverend Prelate, during the prevalence of the present epidemic in the capital of his archdiocese, illustrates its felicitous application. Two or three parsons were called upon to attend a poor Protestant, who was dying of the cholera, in Dublin, a few weeks ago—their reverences disregarded the summons—and small blame to them!—not even the equally useful "Deaconesses" visited the patient—What followed?

Abandon'd in his utmost need  
By those his Tithes and cesses feed;

The sick man sent for a Catholic priest, who, with a holy recklessness of death in so righteous a cause, approached the bed of disease—administered the soothing consolations of religion to the expiring convert, and witnessed his last sigh full of pious hope and placid resignation. Does Dr. Whately deny this fact? Vain would be such an attempt in the face of a public, who saw and applauded its occurrence. Does he seek to justify or palliate the timidity of his fellow-workmen and of the equally useful Deaconesses? Judge from his Grace's letter "To the Protestant Clergy of the Archdiocese of Dublin, &c. &c." This &c. &c. means, of course, the Deaconesses. His Grace begins:—

"Dublin, May 4th, 1832,

"MY REVEREND BRETHREN—I have heard complaints from various quarters against the clergy of the establishment, as wanting in humanity, or in attention to their duties towards their sick parishioners on the occasion of the present calamitous sickness. I cannot find on the most careful inquiry that there is any ground for such complaints; but as they have been made, and as invidious comparisons have been drawn between the ministers of our church and the Roman Catholic Priests, in this respect, I will embrace the present opportunity of laying before you briefly my views as to the duty of the Protestant clergy, in relation to the visi-

tation of the sick, and as to the difference between the Roman Catholic tenets and those of Protestants, in reference to this point,

I need not, I am sure, point out to you the duty of admonishing your parishioners, from time to time, of the importance of being always ready against the time when the awful sentence may come to quit this world; and of not deferring the preparation for death till the near approach of it, but so expending the days of their health and strength, that whenever their "Lord cometh he may find them watching."

And on such an occasion as the present, of a most destructive disease which carries off its victims in so short a time, I have no need to admonish you to take advantage of this visitation, by endeavouring to awaken those who had hitherto been living carelessly, to a sense of the uncertainty of this life, and the supreme importance of the life that is to last for ever. But I wish you also, on this and other suitable occasions, to inculcate on your hearers, that most important principle of the religion of Protestants, that there is no efficacy in any thing that a Christian minister, or any one else, can do for his neighbour, either after death, or after he has sunk into such a state, that his time of probation on earth is come to an end, by his being unable to use any exertions of his own to serve and please God."

What a merciful spirit actuates the Lord Archbishop! So his Grace cannot suppose the possibility of a previous repentance. No—the Christian shall lie on the bed of death, and this sapient Dignitary erects himself into a judge of his "reins and his understanding." He is dying of the cholera—leave him then to the rackings of his conscience and the agonies of his sickness. If his dispositions be bad (and who can suppose the absence of all sorrow for sin at such an hour and in such circumstances?) let no minister of the Lord approach to correct and convert them—let no word be uttered to check the temptations to despair—let no unction be poured on the troubled spirit—no balm applied to the wounded heart. But if, on the other hand, his dispositions be good, what need of an adviser to encourage and quicken them amidst the perils of the last hour? The sequel of his Grace's charge will prove these remarks not to be uncandid.

"It is our business to preach the gospel—to instruct men in its doctrines—to admonish the erroneous or irreligious—to rouse the sluggish—to comfort the weak-hearted. But for all these offices, the bed of pain

and sickness, and especially the death bed, are the very least fitted. It is not for the sake of saving yourselves trouble and disquiet, but for the sake of saving men's souls from being lost through a fatal delusion, that I wish you continually and earnestly to exhort them not to trust to a death bed repentance—not to think of gaining a knowledge of their religion when the mind is enfeebled by bodily weakness and distracted by bodily pain; not to think of 'working out their own salvation,' when 'the night cometh in which in which no man can work'—nor to imagine that a minister's praying over them and reading to them, and administering to them in their last moments the holy sacrament, which they had till then obstinately refused, will be accepted as a substitute for a Christian life"

Bravo, most Reverend Prelate! Your business is "to preach," "to instruct," "to admonish," "to rouse," "to comfort" the living, and according to your own admission, you have no business whatever with the dying. And is this the consolatory religion of the "glorious Reformation"?

The pulpit is my place, come hear me if you will,  
The Doctor is the only one can physic you when ill.

A saint—not one of your modern *Saints*—a great authority and a great man—who lived centuries before their new-fangled faith was dreamed of by its concoctors—the illustrious St. Thomas of Aquin was of a different opinion from your Grace. My respect for "Richard Dublin" has been already expressed—indeed it has never been questioned nor will it, I apprehend, though I should prefer St. Thomas's opinion to his Grace's. St. Thomas thought a Christian may be converted "in the twinkling of an eye."—"Richard Dublin" deems such an idea "delusion." Be candid, Dr. Whately; would it not be more in unison with the humble spirit of Christianity to act upon such a possibility?—be still more candid, Most Reverend Doctor! Were it not for their Deaconesses and their daughters—the sweet companions of their evangelical lives and the interesting pledges of their spiritual endearments—would not your Grace, and your Grace's fellow-labourers act upon the fair presumption, that a Christian dying of the cholera might possibly be a fit subject for his pastor's edifying counsel? But alas! "the chil-

dren of this world are wiser in their generation than the children of light ; ” and surely the poet knew something of the secret, who sang :

’Twas Love first taught a monarch to be wise,  
And Gospel Truth first dawn’d from Boleyn’s eyes.

Now listen without a smile to a further elucidation of the beauties of Protestantism, furnished by his Grace. Here are his words :

“ And I wish you also to represent to your hearers, that a Protestant is not to suppose that he is guilty of any disrespect to religion in not sending for a minister when he apprehends himself to be dying. He has one, and only one Great High Priest who “ ever liveth to make intercession for us ; ” to whom he should apply on every emergency, and whom he will never seek in vain, if he seek in *time* . ”

Inimitable ! “ A Protestant is guilty of no disrespect to religion in not sending for a minister when about to die ! ” Is not this candour, gentle reader ? The dying Protestant has no need to call in the aid of a minister of religion. A Protestant is guilty of no disrespect to religion if he die like a dog ! — “ Aye, there’s the rub ! ” — there is the palpable meaning of his Grace’s doctrine. “ Hear it, ye winds, and bear it on your rosy wings to heaven. ” But what inference shall we deduce from the sentence next following this sublimely Protestant principle ? He has one and only one great High Priest, who is ever ready to hear and to heed him—who ever liveth to make intercession for him—whom he should apply to on every emergency, and whom he will never seek in vain if he seek in time. True, Doctor Whately—most true. The Protestant, therefore, need not to call upon a parson when dying—the great High Priest is all-sufficient for his purpose. And pray, my Lord Archbishop, is not the one and only one great High Priest equally sufficient in the midst of life and health and vigour—at every period of his mortal existence as well as at his decease ? He “ *ever* liveth to make intercession for us. ” Of what use, then, are the Bishops and the Archbishops—the Parsons and the Prebendaries—the Deacons, aye, and the Deaconesses ? Of what use, then, were



those sanctimonious heads of the church in ancient days, Queen Elizabeth, Queen Anne, and Queen Mary? Away, therefore, with the entire Hierarchy of the Establishment! Most cordially do I acquiesce in the conclusion to which the exquisite premises conduct. But stay, his Grace has much to add. I am more and more enamoured of his reasoning as I read; and although the Lord Archbishop casts an insidious "if" into one of his parentheses, I doubt not but that the self devotion of the Catholic Priest, will convince men, at least as sincere as this Prelate most certainly is, that "scarcely two 'ifs' will make one possibility" in favour of his Grace's innuendo. He proceeds:

"A Roman Catholic who trusts in the efficacy of extreme unction, is bound on his principles to apply to his priest to administer it. And the priest (if a sincere believer in his religion) will be ready at the utmost hazard of his life to impart what he considers those spiritual helps, which, according to his creed, may make the difference of a soul's being saved or lost eternally. But I should say that a Protestant who considers himself to be labouring under any infectious disease, is bound to abstain from exposing his pastor to the risk of infection; believing, as every Protestant is bound to do, that there is nothing in his religion at all corresponding to the extreme unction of the Romish church. When the foolish virgins in the parable found their lamp going out, it was in vain that they applied to their companions for assistance, just when the bridegroom was at hand."

Mark those emphatic words of the Protestant Archbishop of Dublin—of the pious Metropolitan of Ireland—of Richard Whately, Doctor of Divinity and fellow of some English college. Mark well his words, conveying as they do internal evidence of the utter inanity of that system of religion, which he preaches, and bearing a splendid testimony in favour of that Universal Church, against which he protests. "A Protestant" says Dr. Whately, "who considers himself to be labouring under an infectious disease, is bound to abstain from exposing his Pastor to the risk of infection." Well done good Archbishop! I make you a present now of your sneer at the *Romish* Church.

"I feel sure," continues 'Richard Dublin' "that no sense of personal danger will deter you from doing your duty as Christ's ministers on any occasion where you can be of real service to the souls of men. But I am anxious to testify against the unfairness of drawing comparisons between men of different persuasions, who may be perhaps equally conscientious in acting, each according to his own faith. One who believes, for instance, in purgatory, and in the efficacy of masses for the deliverance of souls from it, would be inhuman if he did not provide masses to be said for the souls of his friends; but it would be absurd to blame a Protestant for not doing what he is convinced would be inefficacious and superstitious.

"In like manner one who believes in the efficacy of confession to a priest, and of extreme unction, would be bound under all circumstances, to call in the aid of a priest to himself and his friends, and if himself a priest, to administer it to all who need it. But the faith of Protestants being the reverse of all this, it would be absurd to reason from the one case to the other, as if they were alike.

"I am not entering, you will observe, into any discussion of the question between our church and that of Rome. I merely mean to point out that those who *do* adhere to our church ought to conform to her principles. Tell your hearers to embrace either our faith or that of the Roman Catholics, whichever they are convinced is the truest; but to be consistent, and not to mix together articles of faith that are incompatible with each other."

I protest this reasoning is very ingenious, and I cannot but admire the prudence his Grace evinces, in forbearing to enter into the theology of this very plain question. But may I not be at liberty to ask him, on what grounds the Protestant proscribes Extreme Unction, Confession and Masses for the dead, as "inefficacious and superstitious!" Imitating his Grace's unwillingness to embark on the sea of controversy, and renewing my assurances of personal respect for himself, I must however beg leave to cite two or three authorities on the subject of these tenets, in opposition to his flying comment. Why, I ask, do we find these words addressed in the Gospel, by our Redeemer to his disciples. "As the Father hath sent me, I also send you?" When he had said this, he breathed on them; and he said to them: "receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained!"

John, xx. c. 21. 22. 23. verses. Is it not in virtue of these unambiguous texts, that the volume his Grace, of course, venerates, admonishes the sinner to confess, and empowers his Grace to absolve? "Here shall the sick person be moved to make a special confession of his sins, if he feels his conscience troubled with any weighty matter. After which confession the Priest shall absolve him, (if he humbly and heartily desire it,) after this sort: Our Lord Jesus Christ who hath left power to his Church to absolve all sinners who truly repent and believe in him; of his great mercy forgive thee thine offences: And by his authority committed to me, *I absolve thee from all thy sins*, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen." (The order for the visitation of the sick, in the *Protestant Book of Common Prayer*.) So much for Confession. Why do we find in an Epistle penned by an Apostle of our Lord, the words which follow? "Is any man sick among you? Let him bring in the Priests of the Church, and let them pray over him, *anointing him with oil*, in the name of the Lord. And the prayer of faith shall save the sick man: and the Lord shall raise him up: and, if he be in sins, they shall be forgiven him?" James, vi. c. 14, 15, verses. So much for Extreme Unction. Why, in another part of the Scriptures, do we find these striking words? "And making a gathering, he sent twelve thousand drachms of silver to Jerusalem, for sacrifice to be offered for *the sins of the dead*, thinking well and religiously concerning the resurrection. (For if he had not hoped, that they that were slain would rise again, it would have seemed superfluous and vain, to pray for the dead.) And because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore *a holy and wholesome thought to pray for the dead*, that they may be loosed from their sins?" 2 Mac. xii. c. 43, 44, 45, 46, verses. But, says the Lord Archbishop, "the Epistle of James is chaff, and the Books of Maccabees Apocryphal." Oh! yes, my Lord Archbishop! the work of an Apostle of Jesus Christ is chaff! those Books whose canonicity was defined fourteen hundred years ago, whose canonicity was undisputed until a comparatively recent period, and then questioned but by a few! those Books are of no autho-

riety! Well "I am no epicure," but I relish more the testimony of St. James, in favour of Extreme Unction, than that of Dr. Whately against it. I rely more upon the Maccabees and its prayers for the dead, than I do upon the Archbishop of Dublin, Glendelough, and the Seven Churches, with all the Protestants in Christendom at his back, as witnesses against the practice. With such a conviction then upon my mind—a conviction warranted by a sanction so worthy of respect, I hold that it cannot be either "inefficacious or superstitious," to offer for my departed brethren, that "clean oblation," that "sacrifice," which "from the rising of the sun, even to the going down," is according to the prediction of the Prophet, immolated upon the altars of God, among the Gentile people, Malachias i. c. 11. v. and this I hold, "any thing in the most Rev. Prelate's letter, contained to the contrary thereof, in any wise notwithstanding." But pardon me for having so long detained you from the delectable document. "Richard's himself again."

"Finally, my reverend brethren, though I am far from wishing to deter you from attendance on the sick, which may sometimes, through divine grace, be made a means of bringing a sinner, in the event of his recovery, to lead a new life, or of impressing his friends with a sense of religion, I cannot forbear warning you that much care is requisite in the performance of this duty, to avoid doing harm instead of good."

The Apostle James recommends the sick to "bring in the Priests," or, as King James's Bible has it, the "elders of the Church." The Archbishop of Dublin has, as we have seen, set at naught the Apostle's counsel. To the sick his Grace says, "don't send," to the "elders," "don't go." Here then is a direct contradiction,—the Apostle on the one side, his *successor* on the other. *Utrum horum mavis accipe.* But now it seems the Parson is not to be deterred from this duty of charity,—provided, however, that the invalid is likely to recover. And how is the fact to be ascertained by one, whose duty it is to keep aloof from "infection?" "My wife has a child," said the late Dean Muggleton, to a sagacious acquaintance,—“which is it, a boy or a girl?—guess.” “Its a boy.” “No—guess again,” “Its

a girl." "Right," quoth the Divine, "you'd guess any thing in two guesses." Now we may give the Parson ten guesses, and, situated as Dr. Whately has placed him, all his conjectures will be fruitless—unless indeed we suppose, —a not uncommon case in these days,—that his Reverence is inspired. In the event of such an illumination possessing his soul, he is bound, even "at the risk of infection," to attend the patient, because he, who would have been "eternally lost," if he died at that critical season, will become a right good Protestant in thankfulness for his escape. Next follows some sage advice, after which "Richard" concludes with a prayer. In reading the latter, mind your stops.

"If you rashly administer the Lord's Supper to one who has no understanding of the true nature of the ordinance, but expects it to operate like a charm, and trusts to what *you* do *for* him, or if you so express yourselves as to encourage the survivors to defer their repentance till their death-bed, you are evidently encouraging what must be regarded on Protestant principles, as a fatal error.\* I am not warning you (which would be unnecessary) against yourselves entertaining, or wilfully inculcating such notions; but against any such unguarded language as may lead men who are predisposed (as I know by experience great numbers are) towards such errors, into a belief that they are countenanced by you.

'May He who 'causeth all things to work together for good to them that love Him' be pleased to bless and prosper your endeavours in His cause, and make this awful visitation of sickness an instrument for recalling the irreligious from their evil way, and bringing them to the great Physician of souls!—Your affectionate friend and fellow labourer,  
RICHARD DUBLIN."

Passing over the rashness of administering bread and wine, to "one who has no understanding of the ordinance," I have but one remark to subjoin on this singularly comic, and sophistical Charge. It is disingenuous in his Grace to insinuate, that the Catholic expects the Holy Sacrament to operate like a charm, and trusts exclusively to what the Priest does for him. Say what he will about the "fatal

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\* See a little tract on "Preparation for Death," published under the sanction of the D. V. Association.

error on Protestant principles," the apathy of married missionaries he labours in vain to vindicate. Let me recommend to his Grace's adoption, and that of his Clergy, the advice which St. Paul addresses to teachers of Religion, in the 7th chapter of his first Epistle to the Corinthians. Yes, my Lord, until your establishment dispenses with Deaconesses, the complaints of inhumanity against your Clergy, will be reiterated to the end of the chapter. Farewel.—The single — the single-hearted, the exemplary and devoted Priests of the Catholic and Apostolic Church—those Borromeos of modern times, cannot suffer from the saucy contrast your Grace has drawn.

K. R. Y.

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## A SHORT ACCOUNT OF THE ENGLISH COLLEGE IN ROME.

The English College in Rome is an ancient national establishment. It grew out of Hospitals founded in Rome, several centuries ago, for the convenience and benefit of our fellow countrymen, whom business or piety conducted to that city. Some of our historians, of which number are Stow and Dodd, give it a very high antiquity, to which it has no just claim. They connect the English College with the Saxon School founded in Rome by Ina, King of the West Saxons, in 727. But this is clearly a mistake, as will appear from the following observations.

### I.

#### THE ANGLO-SAXON SCHOOL.

This School is frequently mentioned by our national historians, Asser, Malmsbury, and Hoveden, and more particularly by Matthew Paris, and Matthew of Westminster. The latter historian relates that in the year of grace 727, the victorious and powerful King Ina, resigning his crown to Ethelhard, went to Rome, that he might exchange a temporal for an eternal kingdom. With the consent of Pope Gre-

gory, he built in that city a house, which he called the Saxon School; to which the Princes of England, the Bishops, Priests, and Clerks, might come to be instructed, and confirmed in the Catholic faith and doctrine; and might return to their own country qualified to defend the English Church from the dissemination of heretical, or schismatical doctrines. He also built adjoining to the School a Church, which he dedicated in honour of the Blessed Virgin Mary, and annexed to it a cemetery for the English who should happen to die in Rome. For the perpetual support of the English School, Ina ordained that a penny, which was called Romescot, or Peter Pence, should be yearly paid by every family in the Kingdom of Wessex. (Matt. West. ad ann. 727,) Matthew Paris adds that Offa, who may be considered a second founder, in 785, extended the payment of Peter Pence, to the whole Kingdom of Mercia. Dr. Lingard however observes, that some of the particulars related by the two Matthews, are unknown to our more ancient annalists, and scarcely reconcileable with them. (Hist. Eng. vol. 1. p. 148.) The School was several times consumed by fire, and as often rebuilt by the piety of some of the Kings of the Heptarchy. Ethelwulph, Alfred, and Canute, are numbered among its principal benefactors, and obtained for it ample privileges. After the Norman invasion, the School fell into decay and neglect. In the time of King John, little more of it was standing than the Church. In the year 1204, Pope Innocent III. founded on its site, the great Hospital of the Holy Ghost, for the reception and cure of the sick. This Hospital still subsists. In the Bull of its foundation, the Pope exhorts Christian Princes to contribute their alms for the support of so charitable and useful an establishment, (Bullarium Rom. I. p. 58.) King John gave the benefice of the Parish of Writtle in perpetual alms for its support. (Historia Archihosp. S. Spiritus.) The King's rescript to this effect, shews that the new destination of the site, where the Saxon School had stood, had his approbation. Pope Honorius III. who succeeded Innocent, in the year 1216, gave to the English Chaplains the Church of St. Pantaleon, which he had just built. This might be in compensation for their former establishment. (Panziroli Antichità di Roma.) How long

the English Clergy were in possession of this Church does not appear. The Saxon School therefore, did not stand where the English College now stands, but on the other side of the Tiber, between the Basilic of St. Peter, the mole of Hadrian, and the river. And it is a remarkable circumstance that, to the present day, this district of Rome retains the ultramontane names of *Burgo*, and *Saxia*. An interval of more than a century intervenes between the dissolution of the Saxon School, and the foundation of the English Hospitals. There is abundant proof that, at the period of the first Roman Jubilee, published by Boniface VIII. in the year 1300, our countrymen had ceased to have any national establishment in Rome.

## II.

### THE ENGLISH HOSPITALS OF ST. EDMUND, AND ST. THOMAS.

The true history therefore of the College ascends only to about the middle of the fourteenth century, when the English Hospitals, of which it was composed, were founded. Of these there were originally two, which after a separate existence and rivalry for a century, coalesced into one. They were,

1st.—The Hospital of St. Edmund, King and Martyr.

This was the more ancient foundation of the two. It was situated in Campo dè Fiori, near the ancient Church of St. Chrysogonus, beyond the Tiber. Its chief founders were Mr and Mrs. Whyte, assisted by liberal contributions from England. The object of this charitable establishment was, to support a small number of priests, who should offer up their devotions daily for the benefactors, whether living, or dead; and to receive into their house, and give succour both spiritual and corporal, to the sick and infirm among their countrymen, who during their stay in Rome, stood in need of this charity. In a few years the Hospital, was well supported, and began to flourish. The house was re-built, not on a grand, but on an enlarged scale, such as it is seen at present; and was endowed with several houses in the neighbourhood for its support. They remain the property of the College to this day. The arms of England are still dis-



cernible, sculptured on the marble lintel over the door of the Hospital of St. Edmund.

2d.—The Hospital of St. Thomas, Archbishop of Canterbury, Martyr, and the English Church of the Blessed Trinity.

The other English Hospital, or house of reception and hospitality, was dedicated to St. Thomas of Canterbury. This establishment stood on the site of the present English College. It owed its origin to the institution of the Christian Jubilee. Pilgrimage to visit the Holy Places in Rome, had long been a favourite devotion of the nations of Europe; especially since the loss of the Holy Land, which had been consecrated by the life and death of our Blessed Redeemer. For the greater encouragement of piety, Pope Boniface VIII. instituted the Roman Jubilee, in the year 1300. On occasion of the second Jubilee, which took place in 1350, Rome, though the Pope was absent at Avignon, was crowded with devout Pilgrims, from every country of Europe. Those who arrived from England to perform their devotions, found it difficult, in a city so crowded as Rome was on that occasion, to find suitable accommodation; the more so as the English were almost the only European nation, who had not at this time a house of hospitality in the city, for the reception of the national Pilgrims. Several pious persons, thought this deficiency a reflection on the honour of the English nation, and an impediment to devotion. They resolved to remedy the inconvenience.

The most active and zealous in this enterprize were Mr. John Shepherd, and his wife Mrs. Alice Shepherd, of London. They devoted their property to the formation, and the remainder of their lives to the superintendence of their favourite establishment; the one taking care of the male, the other of the female pilgrims. They were assisted in their enterprise by the contributions of more wealthy individuals; among whom, Robert Braybroke, Bishop of London, and Thomas Brampton, Bishop of Rochester, are particularly distinguished. Stow asserts that it was aided by collections made in every parish in England.

Thus encouraged, Mr. Shepherd purchased a few houses in Via Monserrato, facing the churches of St. Jerome and St. Catharine, and adjoining the house of St. Bridget, in the year

1352, as appears from the title deeds, which are still preserved in the Archives of the College. There is a vague tradition, both among English and Roman writers, that St. Thomas of Canterbury resided on this spot when he visited Rome, and built a chapel here, which he dedicated to the Blessed Trinity. But the latter report is hardly reconcilable with the gradual purchase and extension of the premises, and the silence of the title deeds, which would undoubtedly have mentioned this chapel, if it had existed. By slow degrees they extended their purchases to the westward, where the Church, the more modern part of the College, and the Palazzo now extend, as far as Via Monte D'Oro. It appears more probable, that this spot recommended itself to our countrymen, by the salubrity of the air, the convenience of the situation, and its vicinity to other national hospitals. Those of the Spaniards, Swedes, and Siennese were in the same street. Those of the Flemings and Germans, as well as the Via dei Pellegrini, were in the vicinity.

The houses still standing opposite the church of St. Jerome are part of the original hospital. In the following century it was rebuilt on an enlarged, substantial, and uniform plan. A handsome church, with nave and two isles, was constructed, and dedicated to the Blessed Trinity, and in honour of St. Thomas of Canterbury. It was consecrated by Pope Eugenius IV. in 1444, and invested with the privilege of a national cemetery. The English, who died in Rome, had a right of sepulture in it: and the Warden had the powers of curate or parish priest, within the precincts of the hospital. (Bull of Eugenius IV. in Archivio.) The present library and refectory of the college, as well as the church, which, from neglect, fell during the French Revolution, were part of the hospital. A faithful representation of the whole front, as it was in the time of Gregory XIII. is preserved in a fresco painting, in the great saloon of the Collegio Romano, among the pictures of the other national colleges founded by that great Pontiff.

#### UNION OF THE TWO HOSPITALS.

From this period, the Hospital of St. Thomas not only

outstripped its rival in Trastevere, but vied with the most respectable foreign establishments in Rome. In 1463, the two English Hospitals were, by common consent, united under the government of the same Warden. By this arrangement, the scope of the united establishment was enlarged. The number of the Chaplains, whose duty it was to officiate in the Church, and to minister in the Hospital, was increased to twelve. They gave free hospitality to all national Pilgrims, while they visited the Churches, and performed their devotions. To the poor eight days were allotted for this purpose. To the noble and rich three days. They likewise received the sick and infirm; and extended their charity and hospitality to them till they were cured. If they happened to die, they were religiously buried in the sepulture of the Pilgrims.

By degrees the Hospital was rendered capable of admitting the national Prelates and Clergy, who came to Rome for devotion or business. After the conclusion of the civil war between the Houses of York and Lancaster, by the accession of Henry the seventh to the crown, the Hospital became the fixed residence of the English Ambassador to the Papal Court. The Ambassador was often elected the Warden. Several letters addressed by Henry VII. and Henry VIII., to the Custos and Camerarii, are still preserved in the Registers. In these letters the Monarchs boast of the Hospital, as an establishment which gave glory to God, and did honour to their crown and nation. In 1505, the King reserved the future nomination of the Warden to the Crown. The catalogue of the successive Wardens and Governors contains the names of several distinguished Prelates and Dignitaries of the English Church. The register of the Pilgrims for several years, at the close of the reign of Henry VII. and the early years of his successor, have been preserved. They contain some curious particulars. Their number amounted to between one and two hundred annually. In every year appear the names of some Priests, both secular and regular. But the majority of the visitants were laics; a few of them of rank and quality, but generally *in forma pauperum*. The Hospital had now reached the acmé of its prosperity.

## DECLINE OF THE HOSPITAL.

The Hospital suffered severely in 1527, when Rome was sacked by the unprincipled Bourbon. It was plundered of all its plate and valuable articles: and what was regretted more than all the rest, of the chalices, lamps, and other beautiful and rich church ornaments, which had been presented to the house, by several of the Queens of England. An inventory of all these articles still remains. But notwithstanding this heavy loss, the Hospital still continued to prosper till Henry's calamitous rupture with the Holy See. After this unhappy Prince had abandoned the Catholic faith, repudiated his wife, usurped the Supremacy of the Church, and abandoned himself to the tyranny of his lawless passions, the prosperity of the Hospital began to decline. Religion was in a state of persecution at home. The Clergy were exposed to continual vexations and oppressions. It was dangerous for them to go to Rome. Few Pilgrims arrived from the country, which was in such a disturbed state. Part of the resources of the Hospital were withheld by this interruption of the correspondence with England. By degrees the Priests of the Hospital died: and in a few years, the whole community was reduced to two or three aged Priests. To prevent the dissolution of the Hospital, and its eventual loss to the English nation, Pope Paul the third issued a special Bull, by which he appointed Cardinal Pole Protector of the Hospital, and charged him to provide for its security. (*Bulla in Archivio.*)

At the accession of Elizabeth, in 1558, all the Catholic Bishops were deprived of their Sees, and the Clergy ejected from their benefices. They were not only bereft of their revenues, and reduced to poverty, but also of their liberty. All the Prelates suffered a rigorous persecution; and most of them died in prison. A few sought tranquillity, and the free exercise of their religion, in poverty and exile. Some of them retired to Rome, and found an asylum in the English Hospital. The most conspicuous of these were Richard Pates, Bishop of Worcester, Thomas Godwell, Bishop of St. Asaph's, and Maurice Clenoch, Bishop elect of Bangor, but ejected before he had received episcopal consecration. They formed

a community of about twenty persons, and lived in great retirement and devotion. Their number was reduced to twelve when Pope Gregory XIII. filled the Chair of St. Peter. (Bartoli, Dodd, Lingard, *passim*.)

### III.

#### ENGLISH SEMINARIES.

At this period, the whole policy of Queen Elizabeth was directed to the destruction of the Catholic Religion. The surviving Bishops were in custody, or in exile; the number of the ancient clergy of Queen Mary's reign was diminished by death, and unaugmented by fresh supplies; and Catholic education was forbidden, under very severe penalties. To all human appearance, the chance of continuing the succession of the Catholic Clergy in England, without which, Religion would soon be exterminated from the country, seemed hopeless. But Providence provided a resource, in the establishment of English Seminaries, at Douay, and Rome; which were soon succeeded by those of Valladolid, St. Omers, and other places, under the patronage of Philip II. King of Spain, and with the liberal aid of Pope Pius V. Dr. Allen and his friends had founded the Seminary at Douay, in 1568. The good effects of this establishment were soon manifest. Notwithstanding the difficulties he had to contend with, and the removal of his College to Rheims, in the first ten years, Dr. Allen sent to the English mission eighty four Priests, zealous and able champions of the Catholic faith; viz. fifty two from Douay, and thirty two since their arrival at Rheims. (Challoner, *Missionary Priests*, Introduction.) "The fruits that these missions produced were surprisingly great; for the generality of the missionaries were men neither to be wearied with labours nor frightened with dangers, and as the sequel shewed, were prepared to meet death in all its shapes. So that it is not to be wondered at, that whereas in the first ten years of the Queen's reign, few had the courage to refuse to join in a schismatical communion, now, by the preaching of these missionaries, thousands in all parts of the kingdom, and many of the first rank, were reconciled to God and his Church, although their *Recusancy*, as it was called,

exposed them to heavy fines, of £20 a month, and other severe penalties, and the prisons throughout the whole nation, were filled with their persons." (Challoner, *ibid.*) Three of them already, Cuthbert Maine, John Nelson, and Thomas Sherwood, had shed their blood on the scaffold in the same sacred cause.

This success was a subject of great consolation to Pope Gregory XIII. This great Pontiff, who stretched his hands with the greatest liberality, to all those nations that were suffering persecution for the faith, and who had munificently founded several Colleges in Rome for their education, was solicitous to extend the same benefit to the English nation. The Seminary at Douay, or rather at Rheims, notwithstanding the liberality of the Pope, was burdened with more subjects than it had the means to maintain, and felt itself constrained to deny the petition of many youths, who wished to be admitted. Animated with the same spirit, many English youths had gone to Rome, in hopes of finding the means of education, and preparing themselves for the English mission. His Holiness received them with kindness, assigned for their present reception a house in the neighbourhood of St. Peters, and gave a monthly allowance from the treasury, for their present support. (Allen, *Apol. More. Bull, Quonian Divinæ Bonitatis.*)

#### IV.

##### FOUNDATION OF THE ENGLISH COLLEGE IN ROME.

Things were in this posture, when Pope Gregory XIII. conceived the plan of forming in Rome a College for the English nation. He consulted Dr. Allen, Archdeacon Lewis, Bishop Godwell, and other leading men among the English Clergy, on the plan of converting the Hospital of St. Thomas into a College, for the purpose of educating the English Clergy, and thus rendering useful to the country, an establishment, which no longer answered the purposes of its original institution. The design was approved of; the difficulties, which lay in the way were removed by pontifical authority; and preparations were made for the reception of fifty students. The refugees, who inhabited the hospital,

were removed to other quarters. Bishop Godwell, the late Warden, who was now the only surviving English bishop, with the exception of Thomas Watson, Bishop of Lincoln a close prisoner in Wisbeach Castle, was induced to return to England, to execute his episcopal ministry in that mission. He set out from Rome with this view, and arrived as far as Rheims; but the fatigue of his journey, added to the increasing infirmities of age, (for he was now in his eightieth year,) disabled him from prosecuting his journey. The failure of this plan is much to be lamented. Dr. Clenock, the last Warden of the Hospital, was appointed the first Rector of the College.

At the command of his Holiness, Dr. Allen sent several priests and other students, whose names are preserved, from Rheims to Rome, for the formation of the new College. There were seven priests, William Holt, Martin Airey, Ralph Sherwin, Edward Rishton, Leonard Hide, Richard Haydock, and George Birkett; two deacons, John Atkins and William Harrison; and nine younger students, Ralph Standish, Thomas Bell, John Mush, William Law, Arthur Pitts, Thomas Burscough, Edward Gratley, Christopher Owen, and Cæsar Clement. These, with the young men collected near St. Peter's, were the first Alumni and disciples. In the following April, was issued the Bull of Foundation: *Quoniam Divinæ Bonitatis*. In this charter, his Holiness declares the motive, the object, the duties, and privileges of the new Foundation.

### POPE GREGORY XIII.

*For the remembrance of future times.*

"Since it has pleased the divine goodness, in these most turbulent times of the Christian Commonwealth, to elevate our lowliness to the highest pinnacle of the universal Church, and commit to our care the administration of the inheritance, which he purchased with his precious blood, a perpetual solicitude has occupied our minds in pious meditations to devise the means by which we may shew our gratitude to the divine mercy, from which we have received such great favours, and consecrate to the benefit of his Church, the whole of our labours, as far as we are enabled by the divine goodness.

“Wherefore, as we daily perceive, not without grievous sorrow of soul, that the sacred Spouse of our Lord Jesus Christ is assailed with violent efforts on all sides by the united forces of her different enemies, and that the hosts of her ancient Infidel enemies, the Turks and Jews, have been reinforced by modern heretics and schismatics, who, breathing all impiety and error, and, as it were, instigated by the fury of our adversary, aim at the destruction of their pious Mother, we employ, as every consideration of our duty requires, all the power which God has given us to oppose the attempts of such men, where our opposition is most likely to prove effectual, and to defend the people committed by the divine goodness to our weakness by champions ready to repel the assaults of her enemies. And whereas no defence is more firm, no remedy more sure, than that the youth of the countries infected with this pestilence, whose tender minds it is easy to bend to virtue, should be well instructed in the Catholic Religion, we have endeavoured from the beginning of our Pontificate to erect, in the City, at our expence Colleges of different nations, as seminaries of the Catholic Religion, where it may be learned without guile.

“While we were diligently employed in these works, looking with eyes of pity on the Kingdom of England, once most flourishing in abundant wealth, and in its attachment to the Catholic faith, but now laid waste by a most dismal pestilence of heresy, which preys on almost every part of it, and viewing with compassion its calamity, as we often do of other countries, we find that the English nation, from the time of its conversion to the faith of Christ, ever shewed singular fidelity, reverence, and attachment to the Roman Pontiffs, and to the Holy, Apostolic See, which amidst the dark clouds of the present times are still refulgent in some distinguished and illustrious persons, who have not hesitated to lay down their lives for the dignity of this See, and the truth of the orthodox faith: and we daily see young men escaped from that most miserable kingdom, who, under the guidance of the divine Spirit, forsaking their country, their parents, and their goods, offer themselves to us, imploring the means of being educated in the Catholic religion in which they were born: first, with a view of acquiring their own salvation, and secondly, with a view, after having obtained a knowledge of divine things, of returning to England, to instruct others, who have wandered from the way of truth.

“We, therefore, desirous of imitating the pious offices of Gregory, the first of that name, towards the English, and his goodness towards them, that as they owed their conversion to Him, so they may rejoice in the Lord, that they owe to us the blessing of being recalled from error, and embracing the good dispositions, and devotion towards the



Holy See, of the aforesaid youths, and their desire of learning the Catholic doctrine, of our own motion, and certain knowledge, and by the plenitude of the Apostolic power, to the praise of Almighty God, for the increase of the Catholic faith, and for the benefit and salvation of the beloved English nation, in the House of the English Hospital in the City, we erect and institute a College, to be for ever called the English College, in which not less than fifty students of every nation, and of every tongue in the Kingdom of England, with its Rector and necessary ministers may be maintained, and may therein exercise themselves in Philosophy and Theology, and may apply to the Greek and Hebrew languages, each according to his capacity, and may endeavour to make such progress as may be judged sufficient.

“Moreover, all these shall apply themselves to these studies under the direction of their superiors, and shall exercise themselves in piety, and devotion, in Church song, and ceremonies, and in sacred offices, as their superiors shall best judge. But for the support of all these, we ordain, that an annual rent of three thousand crowns of gold, in gold, (that is six thousand dollars) shall be freely and entirely paid, in equal monthly instalments, from the Apostolic Chamber, or Treasury, till, by Us, or our successors, a revenue of equal amount has been otherwise provided for them.”

“And further we grant to them for ever, and for their abode and use, the aforesaid house in which the English chaplains dwelt, but where, by our order, the said scholars now dwell, with the two houses contiguous to the said Hospital, to the left hand towards the church of St. Brigit of the Swedes, and all the appurtenances thereof: and for the exercises of divine worship, the English church of the Most Holy Trinity and St. Thomas the Martyr; as also for the endowment of the said College, and the support of the said Rector, and Scholars, and Ministers, all and every the other houses, storehouses, barns, stables, inns, gardens, areas, properties, rents, fruits, and all other whatsoever goods moveable, immoveable, or self moving, together with all things, actions, and rights, of the said Hospital, whether existing in the City, or where-soever out of it, of whatsoever quality, kind, nature, price, quantity, or even annual value, all which and their sites, descriptions, and details, as if they were nominally and specifically described, We, by these presents, will them to be considered as so expressly described, and the house, and other things that can be marked, we order to be forthwith marked with the arms and ensign of the said College on the outside, that they may be distinguished from others, all the which things we sever entirely from the aforesaid Hospital, and transfer to the College, so that the aforesaid Rector and Scholars freely, of their own proper authority, take and per-

petually retain corporal possession of all the premises, and without let or hindrance may receive, exact, and take and convert to their own common use and advantage in said College, all the fruits, rents, proceeds, rights, contingencies, and emoluments thereof, without requiring the licence of the Vicar of Rome, or any other person whatsoever. But let the Steward, and other Ministers, and servants of the said College be subject to the Rector thereof, and let them do every thing precisely according to his order and command; nor let them do or attempt any thing against his will: and let the Steward be bound to render an account to the Rector of the said College for the time being, or even to the Protector willing and requiring it, or to the deputies of either of them, twice a year, or as often as to either of them it shall seem fit. With this proviso, nevertheless, that if at any time, for any cause whatsoever, it happen that the aforesaid College be dissolved, the mansion, church, houses, rents, and all the other things aforesaid belong to the aforesaid Hospital, in the same manner as if the erection of the College and all the other the premises had never emanated; as we do from this time, in that event, restore the Hospital itself entirely as to all those matters; on this account the more strictly forbidding the aforesaid Chaplains, as also the Governors and Administrators of the said Hospital, of whatsoever name or dignity, under any colour or pretence, directly or indirectly, to dare to meddle with the mansion, church, houses, storehouses, rents, fruits, and other things, rights, or actions aforesaid, or to molest or disturb the College, or the present or future Rector, Scholars and Ministers thereof; and further declaring from this time forward, whatever may be knowingly or ignorantly happen to be attempted by them, or any other persons whatsoever, contrary to the premises, to be void and of no effect, and even contained in these presents.

“ And further taking under our protection, and that of Blessed Peter, and this See, and subjecting entirely to Us and the same See, the College, and the Rector, Scholars, and Ministers thereof for ever, and the premises, and all other their goods, moveable or immoveable, of what quantity or quality soever, in the said city, or wheresoever out of the same. We exempt for ever, and entirely free them all, from all jurisdiction, correction, visitation, Lordship, superiority, and power of the Vicar for the time being, Governor, Senator, Consuls, Conservators and Reformers of the said City, Causes of the Court of the Apostolic Chamber, general Auditor, as also from the Director of general studies, and other whatsoever tribunals, Judges, and Officers, and likewise the Ordinaries, Rectors of the Places, and the Parish Churches, and others whomsoever, whether in the said City or elsewhere.”

The Bull then proceeds to grant valuable exemptions and privileges

to the new College. 1<sup>o</sup>.—Freedom from taxes and customs in the introduction or importation, for their own use, of corn, wine, oil, cloth, and all other things of what kind soever. 2<sup>o</sup>.—An equality of privileges with the most favoured Universities and Colleges; and power to confer academical degrees. 3<sup>o</sup>.—Several dispensations to facilitate the admission of the Scholars to Holy Orders, and powers to enable the Cardinal Protector to defend its rights and interests. 4<sup>o</sup>.—The Bull prescribes the form of examination to be undergone by the Students, previous to their admission into the College; the oath to be required from them, that they will embrace an ecclesiastical life, and be ever ready to return into their native country, at the direction of their Superiors, to labour for the salvation of souls. It ends with the grant of an indulgence to the Scholars, Rectors, and Ministers, who have confessed with true penitence, at their first admittance into the College, and in the hour of their death.

Given at Rome, at St. Peters, in the year of our Lord's Incarnation, 1579, on the 23d day of April, and the seventh year of our Pontificate.

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#### REVIEW

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### THE BENEDICTINAL OF ST. ÆTHELWOLD, BISHOP OF WINCHESTER,

*An illuminated Anglo-Saxon MS. of the tenth century, with a Prefatory Dissertation, &c. communicated to the Society of Antiquaries, by John Gage, Esq. F. R. S. Director. London, Nichols and Son. 1832.*

There exists in the Cavendish collection, belonging to the Duke of Devonshire, a most splendid relic of Anglo-Saxon art, a Benedictinal, written by Godiman, then a monk at Winchester, afterwards Abbot of Thorney, for the use of that distinguished prelate St. Æthelwold, who governed the See of Winchester from the year 963 to 984. It is a folio on vellum, of one hundred and nineteen leaves, and contains in addition to the text, thirty miniatures or paintings, the subjects of which refer to the different festivals occurring in the course of the year. Thirteen of the pages are highly illuminated, some with arches or ornamented columns, others with rectangular borders, composed of devices and

flowers. Each page, in which the opening of some principal benediction occurs, is written in capital letters of gold, and, wherever a miniature or painting fronts a decorated page, the arches, circles or borders of both, are made to correspond. All the chrysographic parts, as well in the miniatures as in the characters of the text, are executed with gold leaf laid upon size, and afterwards burnished; and the gold throughout the manuscript is still, after more than eight centuries and a half, solid and brilliant. With the permission of the illustrious owner, a copy of the text, with engravings of the miniatures and decorations by Mr. Storm, has been published in the twenty-fourth volume of the *archæologia*; and, what adds greatly to its value, has been enriched with notes and prefatory dissertation by Mr. Gage, to whose taste and industry the public is chiefly indebted for this opportunity of becoming acquainted with so curious and interesting a relic. His former works had raised that gentleman to a distinguished place among English antiquaries: his present labours prove him to be as conversant with the ecclesiastical, as the civil and military antiquities of his country.

But before we proceed, we must answer a question, which probably will 'ere this, have suggested itself to the majority of our readers—what is a Benedictional? We are sorry that there should exist any occasion of asking such a question: for as Englishmen we look back with love and reverence on the ancient national Church of this Kingdom, and lament, as often as we are reminded, that no remains of its peculiar rites have been suffered to descend to us. The old national Churches, which formed the great body of the Catholic Church, though they professed the same faith, and practised the same worship, still retained with pious respect several peculiar practices and ceremonies, which they had inherited from their apostolic founders: they were sisters, all of the same family, yet distinguished from each other by certain features:

*Facies non omnibus una,  
Nec diversa tamen, qualem decet esse sororum.*

But these distinguishing rites perished with our hierarchy

and its priesthood, under the persecuting reign of Elizabeth. It could hardly be otherwise. The missionaries, who afterwards cultivated with their labours and their blood this portion of the vineyard, had been educated in foreign seminaries: they were in that respect foreign Priests: they brought with them the rites and ceremonies, to which they had been habituated in the places of their exile; and, as in most of these, the Roman ritual prevailed, that ritual superseded the ritual of the old English church. We do not deny, that, on the whole, the change may have been a benefit; but we may be allowed to lament that nothing was left to remind us, that, poor or few as we may be at the present day, we still belong to a national church, which once, for the splendour of its worship and the order of its hierarchy, yielded not to any other national church in Christendom.

But we are wandering from the question. The benedictional was a small book containing the several forms of blessing, which the bishop pronounced over the people during the mass, which forms varied with the different festivals of the year. This custom was very ancient. It is mentioned by St. Jerome, St. Ambrose, and St. Augustine. It was adopted by many churches, but was not universal. Whether it ever had a place in the Roman ritual, is a controverted question: but if it had, it was certainly expunged at a very early period. It prevailed in England till the extinction of the English hierarchy; and we find it in constant use during the Anglo-Saxon period of our history. The only question is whether St. Augustine brought it with the Christian religion to this island, or whether it was introduced by some later prelate: nor would this be a question, were it not for the doubt respecting the practice of the Roman church, to which St. Augustine belonged. But in our opinion such doubt can hardly form an objection. For when the missionary consulted his patron, St. Gregory the Great, respecting the different rites which he had observed in the service of different churches, that holy pontiff, with much liberality, replied: "Your brotherhood is well acquainted with the ceremonies of the Roman church in which you were educated. But it is my wish that, if you find any thing which may be more pleasing to Almighty God, (whether it be in the Ro-

man, Gallic, or any other church, is no matter :) you would carefully notice it, and then introduce into the church of the Angles, which is so recently founded, whatever you may collect out of the usages of other churches. For we are not to love things merely for the sake of the place whence they come, but to love the place on account of the good things which it possesses." Now we know that at Arles in Gaul, the rite of episcopal benedictions prevailed: and, as Augustine repaired from Kent to that city, the bishop of which was papal vicar in Gaul, and there received the episcopal consecration, it is not at all improbable, that having witnessed, at the time, this very imposing ceremony, he might, in conformity with the advice of St. Gregory mentioned above, have introduced it into the new church of the English.

The manner in which this rite was performed, was the following. When the bishop, after the usual fraction of the host, had pronounced the words, "*Per omnia sæcula sæculorum,*" the deacon with the crosier in his hand, turned to the people, and said, "Bow ye down to receive the blessing;" to which the choir answered, "Thanks be to God." The bishop then, having replaced the host on the paten, also turned, and, raising his arms towards heaven, implored the divine blessing on the whole congregation kneeling before him. All the prayers which he employed, though diversified according to the festival, or the gospel of the day, were composed in a similar style; which style, the reader will the more easily comprehend from the following translation of one of the benedictions, that for Maundy Thursday.

"Bless, O Lord, all thy people, whom thou hast invited to the banquet of thy supper." The Choir answered, "Amen."

"Cover with the shield of thy protection those, for whom thou hast submitted to the ignominy of thy passion." Answer, "Amen."

"Protect them from the bite of the infernal serpent, and wash them from the defilement of sin, thou, who, on this day, didst stoop from thy majesty to wash with thine own hands the feet of thy disciples. Amen."

"May the Almighty God bless you, he, who on this day at supper with his disciples did by his blessing consecrate the bread into his body, and the cup into his blood. Amen."

"May he, who when seated with his disciples said, 'with desire have I desired to eat this passover with you,' grant to you, that with consciences free from the defilement of sin, you may joyfully celebrate the coming solemnity of Easter. Amen."

"May he hallow your minds; may he grant you length of days; may he adorn you with chastity, and may he make you fervent in the practice of all good works. Amen."

"May he grant you this, whose kingdom will last for ages of ages without end. Amen."

"May the blessing of God, the Father, Son, and Holy Ghost, and the peace of the Lord be with you always." Answer. "And with thy spirit."

It will strike the reader that these last words, are the very same, which the priest now pronounces at the same part of the mass, "*Pax Domini sit semper vobiscum.*" Answer, "*Et cum spiritu tuo.*" They plainly gave occasion to, or are the substitute for, this rite of episcopal benediction.

The publication of the Benedictional is a strong proof of the growing liberality of the age. Some thirty years ago, while the public mind was kept under the fetters of theological prejudice, the Antiquarian Society would have been ashamed to pollute the pages of the *Archaeologia* with the popish trash (so it would have been called) in the Benedictional of St. Æthelwold. But with theological doctrines they have in reality no concern. Their object should be to discover, as far as may be, and to give to the public, whatever may throw light on the habits and pursuits, the modes of thinking and of acting of our ancestors: and they have placed the present work before the eyes of their readers as a specimen of the degree of proficiency, to which the art of design had attained among the Anglo-Saxons in the tenth century, before their admixture with the Normans. It must be admitted that the artist, considering the time in which he lived, is entitled to great praise. If in delineating the naked parts of the human body he has failed, that failure is common to all the artists, who preceded or succeeded him, till the thirteenth century. The composition is, in one instance especially, excellent: the attitudes of some of the figures, and the disposition of the draperies are extremely graceful: the colouring, though rich, is not gaudy; and the lustre of

the gilding is still preserved. On the whole, we may say that his work is equal, if not in truth superior, to any thing of the kind executed in that or the next age, and known to exist in the collections of the curious.

Of the text little need be said. We cannot expect much information from a tract containing nothing but benedictional forms. It bears testimony, however, to the piety and belief of our ancestors, and would supply passages to shew, if such passages were wanted, that they admitted not only the more common doctrines of Christianity, but also those disputed by Protestants, especially the belief of the real presence and of the primacy of St. Peter, and the practices of desiring the prayers of the saints, and of venerating their relics. (*Quorum reliquiæ hic pio venerantur amore.* p. 117.)

To such readers as are fond of liturgical investigation, the preface by Mr. Gage will afford considerable gratification. It treats of the Greek and Roman forms of episcopal benediction, of ancient and printed liturgies, of episcopal ornaments, and of the name and age of the artist. At the end he has added an account of another illuminated Anglo-Saxon Benedictional of nearly the same age, and probably written also at Winchester, and taken to Normandy by Robert, Archbishop of Canterbury, who was expelled from England in the reign of Edward the confessor. It is now in the library at Rouen.

H. Y.

## NOTICES OF CARDINAL PACCA'S MEMOIRS.

### NO. II.

In our last we gave a sketch of the events, which Cardinal Pacca details to us in the first four chapters of his work : we recorded the military seizure of Rome, and of the fortress of St. Angelo by the French, their acts of violence and usurpation, and their open determination entirely to overthrow the temporal power of the Church ; we related also the conduct and policy pursued by the holy Father, his great



mildness and moderation: and how at last the fury of the French passed all bounds, so that the Pope was compelled to adopt a firmer tone: how their design to carry away his Holiness from his See, became evident, and what precautions the Cardinal Prime Minister took in consequence: the remonstrance of the Pope, against the enrolment of a national guard in his dominions, and the publication of a document containing this remonstrance, together with a solemn prohibition of such enrolment, to all his faithful subjects: the indignation of the French General at this, and the arrest that he issued in consequence against Cardinal Pacca: and finally how he only withdrew his monstrous threat in consequence of the firmness of Pius VII. Such were the events which we endeavoured to lay before our readers in our last number, let us now again take up the narrative of our author; each page we read will encrease our interest, and disclose to us scenes, which in point of sublimity and pathos, surpass perhaps all instances recorded in the past history of the Church. We are called upon to witness the persecution, imprisonment and most cruel treatment, of one of the most venerable Pontiffs, that ever sat in the chair of Peter, the dispersion, banishment and imprisonment, of the Cardinals of Holy Church, and in one word the proscription of all who were bound by the ties of affection, or of office to the holy See. We shall see the Bishops of innumerable Churches driven from their Sees, their revenues secularized, and all ecclesiastical liberty trampled under foot: the humble followers of monastic rule, and the sacred virgins dedicated to Jesus Christ, driven from their peaceful convents, thrown into dungeons, or even inhumanly massacred. We shall hear of schisms and sacrileges almost without a precedent, and we shall behold a period, when virtue and honour were the greatest of crimes, and there was no security but in baseness and vice. Times they were, that seemed rather to resemble those of Julian the Apostate, than to belong to an age of such boasted civilization and humanity, as the nineteenth century: but certainly the atrocious acts, that this history displays to us, will for ever stamp this evil character upon the age.

In the 5th chapter of his memoirs, Cardinal Pacca gives

us the history of the Bull of Excommunication, fulminated by Pius VII. against Napoleon. The whole account is deeply interesting, and shews in a most admirable manner, how the Providence of the Almighty watches over the destinies of the Catholic Church, and of the Holy See. The Cardinal has frequent occasion to allude to this act of the Pope, in the sequel of his narrative, and therefore we shall endeavour to give as clear and full an account of it, as our limits will permit. Long before the Excommunication was pronounced against Napoleon, as early as the holy week of the year 1806, the Pope had been advised by several Cardinals, and amongst the rest, by the celebrated and excellent Cardinal Consalvi, to prepare a Bull or Brief, expressing the Ecclesiastical censures, into which the head of the French Government and his abettors had fallen, by the scandalous innovations they had introduced into the laws of France, contrary to the rights and canons of the Church, as well as by the anti-catholic institutions they had created in that kingdom. And they were the more induced to give this advice, as intelligence had been just received from the Nuncio at Paris, of the determination of Buonaparte to dethrone the Holy Father, and to unite the states of the Church to the French Empire.

“The Cardinals,”\* says our author, “thought it necessary to proceed to these strong measures only on account of the scandalous innovations introduced into France, and the kingdom of Italy, and only on account of the mere threat of the invasion of Rome, and the Ecclesiastical State; what would they not have said and proposed, could they have foreseen the lengths to which afterwards were carried that furious persecution of the Roman Church, and those tyrannical violations of all law perpetrated in the state? If they had been able, I say, to have foreseen the extension of the concordat beyond those limits, within which it had been concluded, the publication of Napoleon’s Code of Laws, the suppression of religious orders in all the countries, either subject or dependent upon the Emperor of the French, the abolition of the Holy Office in Spain, with the intimation that the same would be done in Rome, blackening with the vilest colours a Tribunal so useful to the

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\* Chap. v. p. 53.

Church, and thus affording matter of triumph to Atheist Philosophers, and Heretics, by whom it has been so unworthily calumniated ; moreover, so many other atrocious acts committed in Rome itself, and the States ; the hostile entrance of troops into Rome, the insult offered to the Apostolical Palace at the moment of a sacred and solemn function ; the imprisonment of the Pope for a year and a half in his own residence, and this too accompanied with daily acts of contempt and injury : the expulsion from Rome, and from their Episcopal Sees of the Cardinal Suburban Bishops, destined even from the primitive ages of the Church to assist the Sovereign Pontiff on the most solemn festivals ; the violent dispersion by means of an armed force, of almost all the sacred college ; the imprisonment of the Bishops, Prelates, Regulars, and other Ministers of the Holy See ; the utter overthrow of every law of Ecclesiastical immunity ; the promulgations of decrees, on the seizure of the Provinces, which contained the most bare-faced assertion, that the Pope had leagued with the enemies of the Faith, and that therefore they deprived the Roman Church of those possessions and dominions, which had been granted to it for the support of religion, but were now prostituted to the injury of the same ; the banishment of so many venerable Bishops from the Marches and the Dukedom of Urbino reduced to a state of absolute beggary ; the authorization of a periodical journal in Rome, in which was admitted the most violent abuse of the principal powers of Europe, while it diffused on all sides, maxims injurious to the Catholic Religion, and the Holy See ; the opening in Rome of Lodges of Free Masons, an institution prohibited by every Civil and Ecclesiastical Law, and the celebration of their orgies in the Conti Palace, under the very eyes of the Pontiff : if all this series of violence, insults, profanations, and tyrannical laws could have been foreseen by those Cardinals, what would they not have determined and advised ?

And yet it was not for these acts alone that the Excommunication was pronounced : other crimes were destined to follow, filling up the measure of the iniquity of the Usurper, and drawing down upon him the thunders of God's Church, and the swift vengeance of Heaven. Had Napoleon been contented with these acts of violence, and profaneness, bad as they were, he might perhaps have not driven the Pope to those extremities, and he might perhaps have still been permitted by Providence to reign : but he seemed hurried on by some evil destiny : the atrocious sentence of arrest issued against Cardinal Pacca, (which we have already

mentioned in our last number,) on the 6th of September, 1808, and the reports of the immediate dethronement of the Pope, again determined his Holiness to take into his consideration the affair of the Excommunication. A Bull of Excommunication was accordingly prepared and drawn up, the publication of it however was still to be withheld, until either the Pope should have been violently carried off from Rome, or the decree of his dethronement, and of the establishment of French dominion in Rome should have been proclaimed and executed. As it was uncertain which of these two acts would first be perpetrated, and as either of them was to be the signal for the Excommunication, two sets of Bulls were put in readiness, one set of which stated as the immediate cause of Excommunication the violent deportation of the Pope from his See, the other, the overthrow of his Holiness's Government, and the establishment of that of the French, so that in either case, every thing might be prepared for the publication of the Bull. Meanwhile every means was used by mildness and courtesy, to deter the French Government from putting it's plot in execution, but every day afforded fresh proof that the evil act was near at hand, for every day disclosed fresh usurpations and violence. So that at last the Holy Father, justly irritated, commanded the Secretary of State, to hold a still firmer and stronger tone in all the notes and other papers, that were issued from his office, and to declare that his Holiness would make use of all the means, that Divine Providence had placed in his hands, to preserve the dominions of the Roman See. This last proposition was intimated in a note to General Lemarrois; and was received with extraordinary joy by all Rome, for well was it understood what the Holy Father had in view. No sooner had the French Government and it's partisans any idea of the Pope's determination to have recourse to the spiritual weapons of the Church, than they endeavoured to deter him from his purpose, by exaggerated representations of what would be the fury and violence of Napoleon, when such an act of the Pope became known to him. It was represented that the Pope, and the Cardinals, would probably be the victims of his indignation. But it was forgotten with what sort of men they had to

deal; men, who were not indeed to be deterred from an act of duty by any danger: men, who inherited not only the office, but the courage of Apostles, and who were prepared to sacrifice their very lives in the defence of the Holy Church. Some few indeed of the Cardinals seem to have been for a moment moved by the arguments of the French party, but the base pretext of expediency soon made way for the claims of duty and conscience. Cardinal Pacca relates a most interesting conversation that he held with one of his colleagues, on this very subject:

“On the evening of the 9th of June,” says the Cardinal, “a member of the Sacred College, who had been himself also confined with me in the Quirinal Palace, came to my apartment, and asked me what had been resolved upon in case the following morning, as had been reported, the change of government were to take place. I answered, that in such a case everything was ready for the publication of the Bull of excommunication, unless his Holiness gave me orders to the contrary. ‘But have you reflected,’ replied my colleague, ‘on the consequences of such a strong step? Would it not be well to wait a while, and hear the advice of other prudent persons also?’ Upon this I asked him the reason why he held a different tone now, from what he had done heretofore, adding, ‘does your Eminence believe the projected step to be either not just, or not expedient? for these are the only motives that I could suggest to the Pope as an inducement for suspending the publication of the Bull:’ to which he answered as a good and loyal man, ‘that the Pontiffs, the predecessors of Pius VII. had for causes a hundred times less fulminated anathemas, and that nothing could be objected to the justice of the Bull, but that it would be well to consider, whether it was expedient to publish it;’ and here he candidly confessed to me, that he had been told in confidence by a person well informed, that the Emperor Napoleon, on the intelligence of any strong act, would have recourse to the greatest excesses, and would be capable of even attempting the life of the Holy Father; to which I coldly replied, ‘well then there will be one holy martyr more in the catalogue of Sovereign Pontiffs; and what is to become of us Cardinals whom he will suppose to be privy to the fact, and advisers of it?’ he replied, “I am told that he will put them to death.’ This proposition instead of alarming me, made me smile, while I rejoined, ‘This is not a canonical reason for me to avail myself of, in order to dissuade the Pope from the intended act: let that happen, whatever God sees good.’ My excellent colleague gave no

answer to this, and ever afterwards held a conduct full of firmness and Apostolic courage." Chap. 5. p. 58.

A little afterwards, the Cardinal concludes the paragraph with a noble eulogium of the Roman clergy: "The furious threats," says he, "and the arms of terror, made use of by the partisans of the French, were a source neither of discouragement nor of prevarication to the greater part of the devout Roman clergy." A sentence this full of consolation, shewing, too, how glorious a superiority to circumstances is ministered by the meek religion of Jesus Christ. Our author goes on to relate, that he had hardly awoke on the morning of the 10th of June, when a note was brought to him with the information, that on the preceding day the partisans of the French had declared the dethronement of the Pope was to take place immediately, and that his Holiness would only remonstrate against this act by a simple protest, without taking any stronger step, as he had been dissuaded from that by some of the Cardinals.

"I had no sooner read the note," says Cardinal Pacca, "than I lost all hope of any further delay in the execution of the Imperial decree, and I felt persuaded that the fatal day was come. In fact two hours before mid-day, the canons of St. Angelo began to fire, the Pontifical Flag was torn down, and the Tricolour was hoisted, whilst amidst the sound of trumpets, the decretal was proclaimed throughout Rome. I immediately ran to the apartments of the Holy Father, and every one may well imagine what were my feelings at that moment. If I remember right, we both broke forth at the same instant, with those words of our Redeemer upon the cross, 'Consummatum est : ' 'it is finished : ' but I found the Pope tranquil, without any apparent sign of discomposure, a circumstance, that gave me new courage, and great edification. A few minutes afterwards came my nephew John Tiberius Pacca, with a printed copy of the Imperial decree, such as it was distributed about Rome by the French. I took it and begged the Pope to come with me to the window, whilst I read it, as the curtains prevented me from seeing it clearly. The Pope rose from his seat and followed me. Upon this I began to read it slowly and distinctly, as upon what was there read, depended the steps we should have to take—but I felt it impossible to go on, for I was quite out of breath, and after several interruptions, hardly could I read even the most essential parts of the decree. The

just indignation, that I felt at this sacrilegious attempt, which was at that very moment in the act of being perpetrated; the seeing myself at the distance only of a single step, in the presence of my unfortunate Sovereign, and the Vicar of Jesus Christ, who heard from my lips the sentence of his dethronement; the impostures and calumnies, that with the most cursory glance I discovered in the decree, and the continual discharge of cannon, with which the unjust usurpation was proclaimed with insulting triumph, affected me to such a degree, that my eyes became dazzled, and, as I have just said, with frequent interruptions and almost unable to breathe, I could scarcely read over the principal articles. Observing the Pope attentively, I perceived, as I read, at first marks of displeasure on his countenance, and of indignation but too just, but no signs of fear or dejection: in a few moments however, he became quite composed, and listened to the reading with great tranquillity and resignation.

"The Holy Father upon this turned to the table, and signed with his own hand, some copies of his Protest in Italian, and these were affixed the following night; and upon my asking his Holiness whether I should give the necessary orders to fix up in the public squares the Bull of Excommunication, after a little reflection, he replied, 'yes, let it be done.' Chap. 5, p. 59.

The Cardinal here subjoins, in a note, a rather fuller account of what took place at this important moment between himself and the Holy Father, but which he did not write in the original text of the work, owing to motives of prudence, as the memoir was written during the author's long imprisonment in the Castle of Fenestrelle. The whole account is so interesting, that our readers cannot fail to relish the insertion of it.

"I found the Holy Father," says Cardinal Pacca, "not a little wavering during that morning, as to what steps he ought to take in reference to the Bull of Excommunication: he said to me, that he had read it over again, and that some of the expressions used against the French Government, appeared rather too strong. I answered that, when his Holiness had recourse to so strong a measure as the publication of a Bull of Excommunication against the French Emperor, it was necessary to express in forcible terms, though without exaggeration, the acts of violence and crime that had been perpetrated by him, in order to justify before the whole world, the step which his Holiness had taken, and which all just men would exclaim, was taken not a moment before it was required. The Holy Father replied; 'what then would you do?'

my answer was, 'this step has been already threatened against the French Government, and they know it, and it is earnestly called for by your own subjects, therefore I would resolve to take it; still the question of your Holiness agitates me: lift up your eyes, most blessed Father, to heaven, and then give me your orders, and rest assured that what you shall then utter, will declare the will of heaven:' the Pope upon this lifted up his eyes to heaven, and, after a short pause, said to me; 'yes, let it be done, let the Bull be published and proclaimed,—take care however,' he added, 'that those who execute my orders be not discovered, for they would assuredly be condemned to death, and then I should be inconsolable.' 'Holy Father,' replied I, 'I will give them instructions to take all possible precautions, and not to expose themselves rashly. I dare not however, make myself answerable that no unpleasant accident shall be the result; Almighty God, if he requires this act at our hands, will himself know how to protect and favour us in the execution of it.' In fact, the undertaking succeeded a few hours afterwards, in a manner so extraordinary, and I will say, without exaggeration, so miraculous, as struck the French dumb with amazement, and filled all Rome with wonder and admiration. The executors of the Papal order, notwithstanding the instructions given them to use all possible precautions, and not to expose themselves rashly, had the courage to fix up the Bull in the customary places, and amongst the rest, on the three Basilicas of St. Peter, St. Mary Major, and St. John Lateran, between the hours of four and five, that is, in broad daylight, during the singing of Vespers, and as great numbers of people were flocking thither through devotion. Many persons said that they had seen them, and yet no one individual of them, was ever discovered or arrested, either on that day, or afterwards, although the French Government, in the excess of its indignation, caused the most minute searches, and the most severe enquiries to be made after them." So far our author.

No sooner was it known in Rome, that the Bull was published and proclaimed, than an universal joy was diffused throughout the city. The Pope received thanks and congratulations from all quarters: and none shewed more joy than those, who had the greatest reputation for learning and sanctity, and who had long sighed for this act.

The terms prescribed in the Bull were rigidly executed by the whole population of Rome. Every one refused to have any communication with those who had incurred the



censures of the Church. So much so, that all business was put to a stand still. It was, therefore, found necessary to give certain instructions, approved by the Pope, and issued from the Tribunal of the Penitentiary, to express, who they were, who had fallen under the censure, and what was the precise obligation entailed by the Bull upon the Faithful.

Thus fell the temporal power of the Church ; a source of triumph to the prophane Atheist, but of grief to all true Christians. But if we may admire the Providence of God, who ordained the glory of his holy Church, we have no less reason to adore his inscrutable wisdom in destining such a Pontiff as Pius VII. to govern her in the evil day of persecution : a man—who united the courage and fortitude of the Lion of the Tribe of Judah with the meekness and gentleness of the Lamb of God.

\* Our readers will imagine, that the French government were satisfied with the cruelties and persecutions, which it had already heaped upon the unfortunate Pius VII.: for surely those, we have recorded, were sufficient to appease the fury and malice of even the most merciless tyrant : but it seems as if Napoleon was hurried on by the base ambition of rendering himself the very ideal of injustice, and a model of crime for all succeeding generations, or as if raised up by the great enemy of mankind for the especial destruction of every thing sacred, and to carry on a new war against God and against his holy church. The judgments of the Almighty are inscrutable, and it becomes not mortals to unveil them : but of this we are assured, that our Lord never permits evil, but with a view of drawing therefrom some greater good, and the more to manifest his own glory. Who, that had lived at the moment, of which we are now speaking, would have expected the glorious termination of the persecution we record? And yet there did come a glorious termination. Let the expectation of it encourage us, as we proceed over the gloomy tract, that now opens to us.

In the sixth and last chapter of the First Part of his Memoir, Cardinal Pacca relates the attack made upon the

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\* Chap. vi. p. 63.

Quirinal Palace, the seizure of the Pope and of his own person, and how they were violently carried away from Rome. The whole account is so beautiful, and written with such affecting simplicity, that we cannot do better, than give it word for word in the author's own language.

“ During the night and early on the morning of July 6th, 1809, before daybreak, several bodies of Cavalry occupied the streets, which lead from the different parts of Rome, to the Quirinal Palace. Some troops were also stationed at the Bridges, to impede the internal communication, and at a very early hour, a body of infantry moved onwards by a forced march, but in great silence, from the neighbouring quarters, and shut up all the avenues leading to the Palace for a considerable distance together. Just at the dawn, a great body of soldiers consisting for the most part of a troop of *gendarmerie*, as they are called by the French, and of some notorious malcontents, who had joined them, began to scale the walls of the Palace. After a day of such disastrous troubles, as the preceding, and after having kept watch all night, until about six o'clock in the morning, perceiving the first dawn of day, and hearing not a sound in the Square of the Quirinal, or in the neighbouring streets, and imagining that the danger was passed, at least for that night, I had retired into my apartment to take a little rest; but scarcely had I lain me down, when I heard my servant coming to tell me, that the French were already within the Palace: I immediately rose up, and hastening to the window, I saw a great number of armed men running in different directions through the Palace garden, and searching about for the door in order to enter the apartments, at the same time I perceived a great many others descending by means of a scaling ladder the wall of a little court adjoining the garden. At this instant, the troops by means of their ladders, mounted up to the windows of the apartments, where the household of the Pope are lodged, and having burst them open with sledge hammers, forced their way through the Palace, to the great entrance gates, and having thrown them open, afforded an entrance into the great court of the Palace for the soldiers, who were in the square. I immediately sent my nephew, John Tiberius Pacca, to wake the Holy Father, as had been agreed upon in case of any extraordinary occurrence during the night, and a moment afterwards, I ran thither myself also. The Pope immediately rose from his bed, with the most perfect serenity of soul, and having vested himself in his white cassock, with the mozzetta and sacerdotal stole, went to the great hall of audience: there were assembled besides myself, the Cardinal Despuig, some of the Prelates, who usually reside in the Palace, and certain persons holding

official situations, and some writers from the Secretary of State's office. In the mean while, the ruffians by their sledge hammers, burst open all the doors of the apartments leading to that, in which we were with the Holy Father, and, as soon as they arrived at the door of that, we threw it open ourselves, in order to avoid greater disorder or any unpleasant accident. The Pope rose from his chair, and walked up to the table which was in the centre of the room. We two Cardinals stood one of us on each side of him, and the Prelates, Officials, and Writers, stood in a group behind us; as soon as the door was opened, General Radet, the director and executor of the whole proceeding, entered first, followed by some French Officers, and two or three disaffected Romans, who had given their services to the French as guides in the attack upon the Palace. Radet walked up to the Holy Father, and the rest of his band put themselves behind him. For some moments there was a dead silence, as we glanced at one another without saying a word or moving our position. At length, General Radet, with a pale look and faltering voice, and as if he could scarcely find words to express himself, addressed the Pope, saying, 'that he had an unpleasant and painful commission to execute, but that having taken an oath of fidelity and obedience to the Emperor, he was unable to avoid it. That in the name therefore of the Emperor, he was obliged to intimate to his Holiness, a command to renounce the temporal Sovereignty of Rome, and of the Ecclesiastical State, and that in the event of his Holiness refusing to accede to that, he had farther orders to conduct the Holy Father to General Miollis, who would indicate to him the place of his destination.' The Pope without any sign of discomposure, gave him at once the following answer, with a firm voice and a tone full of dignity. 'If you believe that you ought to execute such orders of the Emperor, because of the oath of fidelity and obedience you have made to him, reflect in what a manner we are bound to sustain the rights of the Holy See, to which we are constrained by so many oaths; we can neither yield up, nor renounce that, which is not ours; this temporal dominion belongs to the Roman Church, and we are but the administrators of it; the Emperor may tear us in pieces, but this shall he never extort from us; this however, is not the treatment we had expected from him, after all we have done for him.' 'Holy Father,' said General Radet, upon this, 'I know that the Emperor is under great obligations to you.' 'Yes,' replied the Pope in a tone of some resentment, 'more than you are aware of:' and then his Holiness went on to ask, 'and are we to go alone?' The General answered, 'your Holiness may conduct along with you your minister, the Cardinal Pacca.' Upon which, I, being at the moment at the Pope's side, immediately said; 'what orders do you give me, Holy Father, am I to have the honour

of accompanying you?' The Pope having answered in the affirmative, I begged permission to go into the adjoining room, into which I was accompanied by two officers of the *gendarmerie*, who pretended to look about and admire the room, and I then put on my habits of Cardinal with a Rochett and Mozzetta, believing that I was to accompany his Holiness to the Doria Palace, where General Miollis was then lodged. During the time that I was putting on my robes, the Pope was making a little note in writing of the persons, whom he desired should accompany him, and said a few words to General Radet; and, amongst a variety of others, the following circumstance was related to me, that, whilst the Holy Father was folding up something which was in the room, Radet said to him: 'your Holiness need not be under any apprehension, nothing will be touched:' and the Pope replied: 'he that does not care about his own life, cares still less for his property.' Radet would have wished that the Pope should have put on a different dress, in order that he might be less recognised, but had not the courage to give the order. On my return to the apartment of the Pope, I found they had already ordered him to set off, not even allowing a moment for the servants to put up a little clean linen in a portmanteau for his use during the journey. I rejoined him in another room, and both of us surrounded by gendarmes, soldiers, and certain rebellious subjects, walked with difficulty over the broken doors, that lay in every direction, and having descended the grand staircase, we crossed the great court, in which were stationed the rest of the French troops and soldiers. We then came to the great entrance gate of the Quirinal Palace, where we found the carriage of General Radet, (which was a chariot with one seat within, and a box without,) and the whole square in front of the Palace filled with troops of Neapolitan soldiers, who had arrived a few hours before, to lend their aid to this *great* undertaking: they made the Pope get into the carriage first, and I was obliged to follow him. They then pulled the blinds down, on the side on which the Pope was seated, and nailed them so that they could not be drawn up again, after which, they ordered a gendarme to lock both the doors of the carriage, and General Radet with another officer, mounting upon the box, gave orders to drive off. Several Prelates and others, and some of the servants had followed us to the great entrance gate of the Palace, but the soldiers would not allow them to approach the carriage, or to bid us farewell. Instead of taking the road towards the Doria Palace, (for the General had told us we were to go to the General Miollis), he ordered the carriage to drive down towards the Porta Pia; but before we came to that, it turned round by a little narrow road between gardens to the Porta Salara, and having passed this, made the circuit of the walls all the way to the

Porta del Populo, which gate was shut up, as were all the rest round the whole city. In every direction on the road round the walls were stationed small bodies of cavalry, with their sabres drawn, and as we passed them, General Radet gave orders to the different brigades with a triumphant air, just as if he had gained a great victory. Outside the Porta del Populo, we found post horses ready, and whilst these were being put to the carriage, the Pope in the gentlest manner upbraided General Radet for the falsehood he had told him, in saying he was to be conducted to General Miollis; he also complained of the violent means by which they had dragged him from Rome, without any attendants, unprovided with every thing, and with no other dress than what he wore at the moment. The General answered, that his Holiness would soon be joined by some of those whom he had named in the note he had left written that morning, and that with them would come every thing that was necessary; and in order to hasten their departure, he dispatched at the same instant, a gendarme on horseback to General Miollis. Then addressing himself to me, he added, that he was very happy to have accomplished his undertaking by peaceful means, without even so much as a single individual receiving a wound. To which I answered: 'how should it have been otherwise, were we in a fortress to make any resistance?' 'No, no, I am aware of that,' said he, 'I know that your Eminence had given orders that no resistance should be made, and had forbidden certain persons from parading about the Quirinal with fire arms.'

"A little after, the Pope asked me if I had brought any money with me, and I answered him; 'your Holiness saw that I was arrested in your apartment, and I was not permitted to return to my own rooms:' we then drew out our purses, and notwithstanding the affliction and grief in which we were immersed, at being carried off from Rome, and from our good people, we could not keep from laughing when we found in the Pope's purse, a shilling,\* and about sixpence† in mine; so that the sovereign of Rome and his Prime minister might really be said to be commencing a journey after the fashion of the Apostles, and according to the words of our blessed Lord to his disciples: *nihil tuleritis in viâ, neque panem*: we had no provisions at all: *neque duas tunicas*: we had no other clothes but those we had on, and those very inconvenient, seeing that the Pope was habited in his *Mozzetta* and *Stole*, and I in my *Rochett* and *Manteletta*, without even a shirt to change: *neque pecuniam*: we had but a few pence. The Pope smiled, and shewed his

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\* Two Pauls.

† Fifteen Baiocchi.

shilling to General Radet, adding: 'of all my Royal dominions this is all that I possess.'

"As we began our journey, a thought suggested itself to me, which afterwards I perceived was very injurious towards this excellent Pontiff, but which at first troubled me not a little. I feared that the Pope, horror-struck with the execrable and sacrilegious crime, that was then in the very act of being perpetrated, and foreseeing the awful consequences for the Church, would begin to repent at the strong measures he had taken, and would in his own heart accuse me as the cause of all his misfortunes for having encouraged him so to act. My inquietude, however, soon ceased, for the Pope said to me a moment afterwards, with a smile on his lips and an air of satisfaction,—'we did well, my Lord Cardinal, to publish the Bull of Excommunication on the 10th of June, if we had waited until now, what should we have done?' These words calmed me, and gave me new strength to bear up against the fatigues and pains both of body and mind, which I foresaw I had to undergo in that violent and disastrous journey.

"The following night, according to directions which I had left, in the name of Pius VII. was fixed up, in the usual places in Rome, a most moving notification, which may be regarded as the farewell of a tender father on being separated from his beloved children. A copy of it is given amongst the other documents appended to this work."

With these words, Cardinal Pacca concludes the first part of his Memoir: our limits will not permit us to enlarge upon them, and so we leave our readers to meditate on what has been recorded: and whilst the narration of such cruelties and indignities, offered to so holy a man and to the Chief Bishop of the Christian Church, will draw forth the tear of pity and compassion, our hearts will be warmed at the triumphant fortitude and enduring meekness, with which he underwent them. When next we meet, we shall have other tales of woe to recount; here then we must needs rest awhile, and recruit our spirits.

We just subjoin a translation of the Document to which the Cardinal above alludes.

#### PIUS. PP. VII.

"To all his faithful subjects, and his beloved Flock, especially committed to his charge.

"In the tribulations, in which we find ourselves placed, we shed tears of joy: 'blessing God and the Eternal Father of our Lord Jesus

Christ, the Father of mercies, and the God of all consolation, that he giveth us a sweet consolation,' which is to behold that same take place in our person, which, by his divine Son our Redeemer, was announced to the Prince of the Apostles, Saint Peter, of whom, without any merit on our part, we are the successor: 'when,' said Christ to him, 'thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and shall carry thee, whither thou wouldest not.'\*

"Although we know and declare, that, without an act of violence, we, being at peace with all the world, yea even continually praying for the peace of all princes, cannot be torn from the city of Rome, our lawful and peaceful Residence, as it is also the Capital of our Dominions, and the especial See of our holy Roman Church, as moreover the Universal Centre of Catholic Unity, of which, by the Divine Providence, we are the supreme Head and Governor upon earth.

"Nevertheless, we stretch forth with resignation these our episcopal hands to the force, which bindeth them to carry us away elsewhere, and whilst we declare answerable to God for all the consequences of this attempt the authors of the same, we, on our part, only desire, advise, and ordain, that all our faithful subjects, and the flock especially committed to us at Rome, and our whole Universal Flock of the Catholic Church should ardently imitate the Faithful of the first age according to that which is written, that 'Peter was held bound in prison, and the Church ceased not to make prayer to God for him.' † Successor, although unworthy, of that glorious Apostle, we confide, that all our most beloved children will render this compassionate and perhaps last service to their tender and common Father, and we in return impart to them, with the greatest effusion of heart, Our Apostolic Benediction.

PIUS. PP. VII."

From our Palace of the Quirinal,  
July 6, 1809.

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\* St. John xxi. 18.      † Act. Apost. xii. 5.

*Note by the Reviewer.*—As we have heard that some of our readers misunderstood our denunciation of the doctrine of the sovereignty of the People, in our first article on Card. Pacca's memoirs: we take this opportunity of observing, that we alluded to the system of Rousseau, which supposes that the will of the People creates justice, or places the sovereignty of the People in opposition to that of God.

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## MONTHLY INTELLIGENCE

We find our columns so occupied, that we are obliged to omit what we had wished to insert respecting the state of affairs on the continent. Our next No. shall contain an account, from the *Ami de la Religion*, of the late occurrences in Paris.

## CHOLERA IN PARIS.

An eminent Ecclesiastic writes in a letter from Paris, dated the 25th of April:—"The ravages of the Cholera in this city have been frightful. There have died in the course of about twenty days, at least 12,000 persons. Melancholy as is the picture, which such mortality presents, the malady under a certain point of view has done infinite good. Never were the churches here so well attended. Never was the ministry of the priesthood so much sought for by the dying. Almighty God seems to have intended that the Cholera in this country should stem the torrent of its impiety; and should serve to remove the hitherto irresistible antipathy of its people to the ministers of religion. No one, not on the spot, could believe the revolution that has taken place in the minds of the public generally. A priest is now venerated by the *cross-breakers* of January, 1831.

THE LONDON "ASSOCIATED CATHOLIC CHARITIES."—The patrons and friends of this charitable institution for educating, clothing, and apprenticing the children of poor Catholics of the metropolis, and providing for destitute orphans, held their anniversary meeting, and dined together at the Free Masons' Tavern on the 29th of May. Edward Blount, Esq. M. P. took the chair. About eighty gentlemen sat down to dinner. Among the company we observed the Most Noble President of these charities, His Grace the Duke of Norfolk, the Right Rev. Patron, Dr. Bramston, Vicar Apostolic of the London District, and his coadjutor, the Right Rev. Dr. Gradwell, the Right Rev. Dr. Morris, Lord Arundel, Lord Stafford, Sir Edward Blount, Bart. Sir Edward Smythe, Bart. the Hon. Edward Petre, M. P., Philip Howard, M. P., Thomas Stonor, George Silvertop, J. Townley, John Gage, G. Eys-ton, C. Turville, — Jerningham, Esqrs.; the Rev. Dr. Collins, the Rev. F. Tuite, V. G., the Rev. Jer. Harrington, &c. &c.

After the *Non Nobis Domine* was sung, the worthy chairman proposed the health of the King. He observed that the Catholics were always a loyal body, even under the most trying difficulties, and in the



worst of times. The sufferings and privations, which they so long endured, were aggravated by charges of disloyalty and disaffection, which, it is now universally admitted, had no existence. But tardy justice had been done to the Catholics. It is well known that his present Majesty always stood our friend; even when it was dangerous, or inconvenient, to espouse the cause of Catholic emancipation: and his fearless and generous advocacy of our cause contributed not a little to its success. And one of the very first acts of his reign, was an act of grace and favour to our most noble President, who is now sitting here beside me, His Grace the Duke of Norfolk, whom he made a Privy Councillor; observing, that it was a pleasure to him to do that justice to the first nobleman of the land, which ought to have been done to him long ago.

The health of the President being proposed from the chair,

His Grace the DUKE OF NORFOLK rose, and returned thanks. After the handsome manner in which our worthy chairman has alluded to his Majesty's gracious condescension in noticing me immediately on his accession to the throne, it may not be improper to state a circumstance attending it, which is perhaps little known to the public. After his Majesty had been pleased to nominate me one of the Privy Council, a difficulty occurred respecting my taking my seat at the Council Board, as the

Chancery, where it was necessary for me to qualify, was not then sitting. To prevent any delay, his Majesty sent for the Lord Chancellor, and held a court of Chancery in the council room, to administer the oath to me, and I accordingly qualified, and took my seat.

Mr. Chairman prefaced the toast to the health of the Right Rev. Vicar Apostolic, and his Coadjutor, with a warm eulogium. For a great length of time the Catholics of London have had just reason to be proud of their prelates; each surpassing, if it were possible, the merits of his predecessor. They have ever been an ornament to their profession, and a model to their flock. They have always taken the lead in every project calculated to do good, and to advance the interests of religion and piety. Under the fostering influence of their pastoral care, the Associated charities have grown to their present extent; affording a snitable education to near a thousand poor children. And our other beneficent institutions in this metropolis have increased at a similar rate. Their time and their talents are devoted to doing good. It is the more honourable to them, and the more gratifying to us, to be able to bear this testimony in times like the present. For, but a few weeks ago, not many hundred yards from this place, we saw an instance of a prelate of another communion, an amiable and respectable man, received with execration by

his own people, and driven with violence and contumely from the church, because he had made himself prominent in the political contentions of the day. It is a subject of just commendation, that in the midst of so much excitement, our respectable prelates have kept aloof from political strife. Their moderation and forbearance have only rivetted them the more strongly in our affections. (*Great applause.*)

The Right Reverend Dr. BRAMSTON.—I thank Mr. Chairman for the kindness of his expressions, which you are to ascribe to the goodness of his own heart, and not to my merits. I am but an infirm old man, nearly worn out, and good for nothing. But I love my dear children. I take a lively interest in the prosperity of this charitable institution, which has assembled us here to-day. It rescues many poor children from vice and misery, provides them with the means of gaining an honest livelihood, and brings them up to the knowledge and service of God. During the last year the charity has lost two of its most ardent and generous supporters, the late Lord Clifford, and the late Thomas Stonor, of Stonor Park, Esq. but it is a consolation, that they have both left sons worthy of them, and who feel an interest in the success of your charitable exertions.

The Right Reverend Dr. GRADWELL concurred in the sentiments expressed by their venerated Vicar Apostolic, who had so

long served, and now so ably presided over the Catholics of the London District. He could not do better, than endeavour, to the best of his ability, to tread in the footsteps of that respected prelate. Though in every other respect inferior, he hoped to rival his anxiety to promote the interests of the charitable establishments under the patronage of this society. The imprudence of our adversaries has sometimes so connected our religious principles with questions of political contention, that a prelate could not be indifferent to them, without a dereliction of duty. But except in cases of this kind, we willingly leave the agitation of politics in other hands. Our minds are fixed on higher and better objects, more beneficial to our flock, and more congenial to our own feelings. The duties of a prelate in this district are much more arduous now than they were forty or fifty years ago. The number of Catholics is much increased. Chapels are multiplied. The clergy are more numerous, and more prominent in the eye of the public. The education of the clergy, which was formerly conducted in the colleges abroad, is now principally effected under the eye of the bishop. Without engaging, therefore, in the frivolous contests of the politics of the day, our professional duties, which are continually on the increase, are amply sufficient to occupy all our time and attention. It is much more gratifying to us to

witness the pious and heroic exertions of our clergy, which has so much attracted the public admiration, during the late destructive malady; and to meet you here to devise the means of promoting the success of our Associated Charities.

The Chairman proposed the memory of the late Thomas Stonor, Esq. That respectable gentleman had long been a generous promoter of the charities in question. When the committee had, by enlarging the school-rooms to meet the desires of many additional poor children, who could not be admitted for want of room, made an appeal to the public to liquidate a debt contracted for this benevolent purpose, Mr. Stonor had left by his will £500. which had been promptly paid by his son and heir, and thus the committee had been relieved from its difficulties.

THOMAS STONOR, Esq. returned thanks in an elegant speech. He complained, that the present meeting was not so numerously attended by the Catholic nobility and gentry as on former occasions. He hoped that having obtained the boon of emancipation, the Catholics of this country would not have less social intercourse with each other than formerly; and would not neglect those establishments for the benefit of religion, and the purposes of charity, which did so much honour to the British Catholics.

The Hon. EDWARD PETRE, the Treasurer, made the annual report.

The state of the charity was satisfactory. It now had under its protection above nine hundred poor children. More have applied to have the benefits of our schools, than our school-rooms, enlarged as they have been, can accommodate. The expenditure of the last year amounted to £2281; which, with the exception of a small balance, has been laid out with every attention to economy, and to the forwarding the objects of the Society. He commended the zeal of the clergy in preaching, and the liberality of the public in contributing, in aid of the funds. The sermons on Midlent Sunday produced £345. In addition to this, the legacy of the late Mr. Stonor, a munificent gift of £150. from our Right Rev. Patron, and other benefactions, have relieved us from the embarrassments of which we complained last year. He then gave a satisfactory account of the schools, the behaviour of the youth, the state of the apprenticing and orphan departments. He commended the attention and care, which the officers bestowed in their quarterly meetings on the details of the administration. The Hon Secretary concluded his report, which was received with applause, with an earnest recommendation of the charities to the patronage of the company present.

The children were then introduced, and walked through the room. Their appearance was interesting, and highly creditable to

the governors and other administrators of the Associated Charities. The collection in the room amounted to £450.

LONDON. — On Whitsunday, the Right Reverend Dr. Bramston sung a Pontifical mass in the Chapel at Moorfields. Dr. Gradwell and Dr. Walsh were in the sanctuary. After the mass, Dr. Gradwell, the coadjutor bishop, after a suitable address, administered the sacrament of confirmation to between 400 and 500 persons. There were several adults, converts, among them.

The Rev. William Riddell, Secretary of his Eminence Cardinal Weld, the Rev. Clement Fisher, and the Rev. Thomas Howarden, late Students in the English College in Rome, arrived in London on the 13th of June. Mr. Riddell and Mr. Fisher belong to the Northern, and Mr. Howarden to the London District.

MR. HOWARD. — The following is the speech of Mr. Howard, to which we referred, p. 391. Our readers will not fail to remark the favourable contrast with the speech of another Catholic Member; although they must regret with ourselves the coincidence of votes.

"I was sorry to hear the Right Honourable Secretary for Ireland, (Mr. Stanley,) address language to the Honourable and learned Member for Louth, (Mr. Sheil,) which would have appeared harsh if used towards the most uncompromising, the most decided, and the most

factionous opponent of the Government. I cannot refrain from expressing this feeling of regret, for I know how much we owe to the transcendent abilities and ardent eloquence of that Honourable and Learned Member. If the construction placed upon that oath by the Right Honourable Secretary for Ireland is to be carried to its full extent, it would have been much better for that proposition of Mr. Wilmot Horton, as to not allowing us Catholics to vote upon questions connected with the Church Establishment, to have been carried. As I understand that oath, I consider myself bound to abide by the existing law; but I think a difference of opinion may fairly exist as to the best mode of enforcing that law. I see, on the present occasion, that a decided breach has been committed in it; and, therefore, I have voted in support of this measure; and shall always scrupulously avoid voting in favour of any question which goes to subvert the Established Church; but, at the same time, I must say that there is a great distinction to be taken between maintaining the Established Church, with all proportionate and decent state, and keeping up the preposterous splendour which some of its dignitaries now affect. I conceive that that oath merely prevents us from taking any step in direct contravention of the existing law; and it is because I look upon this measure as being one passed for the maintenance of

the existing law, that I vote for it. I know that measures might be proposed which would come within the scope of my oath, as subversive of the Church Establishment; but this measure is not of that character, for it is not brought forward for the subversion of the Church of Ireland. Such a measure we can support, or we can abstain from voting upon it, as we may think fit; but suppose every Member connected with Ireland were to abstain from voting on questions of this kind, could you fetter the seven or eight millions of people who are not tied by that oath? If you cannot do that, it is preposterous to attempt to maintain a disproportionate establishment, by endeavouring to silence those who condemn it in this House. I do not concur in the opinions of the Right Honourable Secretary for Ireland; and, notwithstanding the violent speeches occasionally made by Members of that country,—notwithstanding all that has taken place there,—I say, that when we look to Scotland, and see how the people have swept away not only the Church of Rome, but the whole episcopal establishment, great praise is due to the Roman Catholics of Ireland.”

#### LIBERALITY.

The following instance of genuine charity, and truly Christian liberality, is of such rare occurrence that we deem it highly deserving of being recorded.—A clergyman of the establishment, who frequently “feeds the poor and clothes the

naked,” having been requested by a Catholic Priest to assist two poor old women of his congregation, favoured him with the following answer:—“My dear Sir,—I thank you much for pointing out to me real objects of charity. May I trouble you to dispose of the inclosed sovereign in administering to their comforts, and when it is exhausted I shall be happy to hear from you again. Believe me, my dear Sir, yours very truly, ———. June 6, 1832.”—[We regret, that delicacy prevents our giving the name of the benevolent writer.—EDRS.]

#### THE CONVENT AT YORK.—

We have great pleasure in copying the following account of a Protestant visit to a Catholic convent.

“Many of our fair readers are probably unacquainted with the fact, that a convent, with a lady abbess and a numerous sisterhood of nuns, exists in the heart of England, and that the conventual regulations are as strictly enforced, and the fair votaries as much secluded from the world, as in romantic Italy, or more Catholic Spain. Near the Mickle Gate Bar in the ancient city of York, stands a large mansion, which has for many years been occupied by these religious ladies. An old gentleman, a friend of the writer’s, who had a young girl consigned to his protection by her parents on the continent, wished to place her in this establishment, and for that purpose waited upon the abbess, who is styled the rev. mo-

ther by the community. Being a Catholic of good family, he was readily admitted, and, fortunately for the curiosity of our readers, we were permitted to accompany him.

"The superior's parlour is a handsome apartment, hung with pictures by various foreign masters, but scarcely had we time to examine them before she made her appearance. It is impossible to convey to our readers the impression which this elegant woman made when we first beheld her, in her monastic habit; the costume was so picturesque, though simple, that we could fancy ourselves removed, at least three centuries back, when the cowl of the friar and the veil of the nun were as common in merry England as buff and jerkin; a full flowing dress of black cloth quilted round the waist, gave an air of dignity to her person; her face was shrouded in the close white cap, which comes down over the brow and is continued round the chin, something like that worn by widows, and over her head hung the ample black veil of the order,—a rosary of beads and a cross completed the picture. With the easy dignity of one who had mingled with the world, she returned our salutations, and entered at once into the subject of the interview. From my friend's letters of introduction and well-known connexions, little hesitation was made, terms satisfactory to both parties were arranged, and in reply to some questions, relative to the regulations of the establishment, the ab-

bee invited us to visit the different schools, chapel, and buildings of the convent. The first apartment into which we were shewn was the dining room, which adjoins the kitchen, and the food is conveyed by means of the turning-board so common in religious houses on the continent, by which means all intercourse between the pupils and servants is avoided. The girls are divided into four classes, each under its superintendent; when we entered the different rooms, the nuns and children stood up to receive us, whilst some opening large folding doors at the extreme end of the apartment discovered an oratory; each room in this respect being furnished alike. Amongst the number of children presented to us, was a niece of Cardinal Weld, and several Spanish girls, whose parents had been driven from their own country by the political disturbances of the times. The chapel, to which we were next conducted, is a building of elegant proportions, neatly fitted up for the purposes of devotion. Its prevailing colours are white and gold, the altar is plain, but ornamented by a valuable painting. Here again our imaginations were powerfully appealed to—the greater part of the sisterhood were assembled at their devotions, and knelt in rows before the altar, as fixed and unmoved as statues; amongst them was a beautiful girl, of eighteen, who had just commenced her noviciate; her plain white dress, contrasted with the sombre black garbs of the nuns, produced

a curious effect. The abbess informed us, that the sum presented to the establishment on a nun's taking the veil, was six hundred pounds, which went towards the fund for their general support. The exercise ground, which lies at the back of the establishment, adjoins the burial place; both are unfortunately overlooked by the old city wall, and many persons frequently assemble to watch them taking their mid-day walk. The burial ground resembles a garden more than a spot set aside for the interment of the dead; the graves are marked by stones—those of the superiors by a cross. There is, attached to this retired spot, an oratory, exquisitely fitted up. Here the sisterhood may indulge in their contemplations of the past, or breathe their hopes for the future. The writer and his friend took their leave of the worthy abbess with feelings of respect for her unaffected piety and politeness, and could not avoid expressing regret that one, whose manners appeared so calculated to form all that was amiable in domestic life, should voluntarily have retired from it."—*Court Journal*.

**NEW CHAPEL.**—On Tuesday, the 22nd of May, a new chapel was opened at Hethel in Oxfordshire, the erection of which does great credit to the taste and zeal of the Rev. A. Maguire. The Rt. Rev. Dr. Walsh preached on the occasion and sang Mass, attended by the Rev. Messrs. Maguire, Foley, Rock, Duckett, Fox, Newsham, Heffernan, and Comberbach. The

chapel was crowded. The collection was upwards of £62.

**ANNUAL MEETING OF THE CLERGY IN THE MIDLAND DISTRICT.**—The Annual Meeting of the Clergy in this district, took place at Sedgley Park, on Wednesday, May 9. The Venerable Vicar-Apostolic briefly congratulated the Clergy on the progress which Religion was continuing to make. He instanced two congregations in which he had recently administered the sacrament of confirmation; in one to 120 persons, of whom 63 were adult converts, in the other to 40 persons, of whom 22 were adult converts. He had lately heard from Rome, and was happy to state that Mr. Spencer was quite recovered. Amongst other topics, a question was afterwards started, respecting the jurisdiction over the several chapels; and it was the unanimous understanding of the assembled clergy, that that jurisdiction, both in spirituals and temporals, was invested solely in the clergy, subject to the control of the bishop. After the departure from chapel, the state of the Catholic Magazine was explained to the satisfaction of the assembled proprietors. In the evening, the Rev. Mr. Howe, of Salter's Hall, invited the clergy to the opening of the new chapel at that place, on Tuesday, July 3. The number of clergy assembled was 54.

**CHADDESLEY CORBETT.**—This sequestered village, between Bromsgrove and Kidderminster, was enlivened on Tuesday, June 19, by

what was termed a Reform Gala. Some of the more wealthy inhabitants and neighbours raised a sum of money by subscription; to feast the poor. They applied to the vicar, requesting him to celebrate divine service and to preach on the occasion. He refused: upon which, application was made to the Rev. Mr. Browlow, of Harvington, who readily acceded to the request, and invited the Rev. Mr. M'Donnell of Birmingham to preach. Mr. M'D. consented. A procession was formed at Chaddesley, and walked, preceded by a band and bearing banners, to the Catholic Chapel at Harvington, a mile and a half. The text was from 1 Cor. iii. 17. "*Where the spirit of the Lord is, there is Liberty.*" We have not room for an analysis of the sermon, which was delivered in the open air, the crowd being much too large for the chapel. In the afternoon, more than 400 poor sat down to a substantial dinner in the street, and immediately after, in the street also, about 50 subscribers and friends. The evening was spent in sober hilarity and mutual good fellowship.

DR. FORSTER.—This gentleman, to whom Religion and literature are so much indebted, has published a most useful family companion, which he entitles *Medicina Simplex*. It reached us late in the month, we can therefore only recommend it, as we do strongly, to our readers.

MR. BUTLER.—We extract from the *Liverpool Journal* the

following judicious remarks upon the late Mr. Butler:—

"A friend has put into my hand the following character of Mr. Butler, published about four years ago: it was evidently written by a catholic, but it is, at the same time, exceedingly impartial:—

"Mr. Butler is one of those men who must be content to appeal to posterity for justice. He has written much and well on subjects connected with the Catholic question and Catholic religion. His orthodoxy was never, I believe, impeached; and, with the exception of Dr. Lingard, perhaps the works of no Catholic writer have been so generally read by Protestants. Yet strange to say, he has never been popular with the generality of those in whose work he has proved so efficient a servant.

"Another cause of Mr. Butler's want of popularity among the more zealous of the British Catholics, is his literary politeness. A lettered Chesterfield—he never offends against good manners; never uses any of those hardy epithets, which, like barbed darts, cannot be withdrawn from the wounded enemy; and, unlike Cobbett, who owes three-fourths of his notoriety to his vulgarity, he never excelled in the application of nick names. He writes as he speaks, mildly, unimpassioned, and with a hesitation which borders somewhat upon feebleness. These proofs of a good heart, of christian humility, are but little calculated to qualify those to whom they apply for the attainment



of immediate popularity ; and, accordingly, Mr. Butler is regarded in a very sceptical light by many of those who kneel with him before the same altar. The overzealous are seldom pleased with the meekness of their advocates: the man who would injure their cause by violence is certain to be a greater favourite than he who is guided in the discharge of his duty by reason and judgment. Hunt, the 'matchless blacking' man, was much more popular than Sir Samuel Romilly.

"Mr. Butler is regarded, among Protestants, as a kind of *rara avis in terra*; his good opinion is valued; his feelings, and through him, the feelings of Catholics are respected more than formerly; and, good manners being once substituted for violence, there are hopes that truth may the more readily obtain converts. It is true, that some of Mr. Butler's literary opponents have not been disarmed by the meekness of his manner; but this may be taken as a proof that, in his endeavours to conciliate, he has not overstepped that line which separates principle from the desire to be agreeable.

"As an author, the praise of originality must, I fear, in some measure, be refused him: he never soars into those regions where genius loves to disport; and, though he rises far above the surface of things, he never ascends to the heaven of invention—his are not eagle's eyes that look undazzled upon the mid-day sun of literature: his light is borrowed from reflected lumin-

aries—he owes, perhaps, his highest praise to industry; throughout his voluminous writings he expresses the thoughts of others rather than his own; and, with an honesty which is seldom imitated, he has declined to appropriate, without acknowledgment, the discoveries of others. Throughout all his writings there breathes an amiable piety—a great reverence for truth—a mild, gentlemanly feeling; and if the reader cannot admire, he dare not refuse to esteem.'

"Mr. Butler's personal appearance was dignified and gentlemanly. Methinks I see the good old man crossing the area of Lincoln's Inn towards his chambers on the right hand side of the way: his step is firm, his black silk stockings are studiously put on with an effort at neatness, and, though his look is downcast, eighty years have not occasioned a stoop in his shoulders. He was above the middle size, his features were heavy—fleshy, and the eye was not particularly brilliant; but the forehead was redolent of intellect. Though rather impatient, he was one of the most kind-hearted of men. His friends loved, his family adored him, and he took delight in making the fortunes of all the young barristers who studied under him. The writer of this hasty sketch had the honour of Mr. Butler's friendship; he has, he trusts, profited by much valuable literary counsel, which he kindly took the trouble to give him, and while he rejoices in the opportunity of paying respect to his virtues

and his talents, he laments that the effort is so little worthy of the subject.

"It had been long a matter of surprise how Mr. Butler found leisure from the cares of an engrossing profession to execute so many literary works, but he explains the mystery in his "Reminiscences." "It is pleasing," he said, "to him to reflect, that, though few have exceeded him in the love of literature, or pursued it with greater delight, it never seduced, or was suspected by his professional friends of seducing him for one moment, from professional duty. M. Tessier, in his account of one of the French *jurisconsults*, noticed in his *Elôges*, mentions, that 'he was so absorbed in his literary pursuits, that his wife was frequently obliged to drag him from his library to his bureau.' To this necessity, the loved and revered person, to whom the reminiscence owes thirty-seven years of happiness, was never exposed."

"Very early rising—a systematic division of his time—abstinence from all company and from all diversions not likely to amuse him highly—from reading, writing, or even thinking on modern party politics—and, above all, never permitting a bit or scrap of time to be unemployed, have supplied him with an abundance of literary hours. His literary acquisitions are principally owing to the rigid observance of four rules:—to direct his attention to one literary object at a time—to read the best book upon it,

consulting others as little as possible—where the subject was contentious, to read the best book on each side—to find out men of information, and, when in their society, to listen, not to talk.

"The produce of his literary labours, has appeared in publications, which these pages, *opus senile*, will be found to mention. It is a great satisfaction to him to reflect, that none of his writings contain a single line of personal hostility to any one.' M.

"*Liverpool*, June 7."

SCRIPTURAL SCHOOLS.—The *Liverpool Mercury* of May 4, contains an able article on the new system of National Education in Ireland, from which we extract the following anecdotes.

'An ancient dame, who kept a school in a certain village, where she "taught the young idea how to shoot," at a weekly charge of two-pence a head, with an extra halfpenny for "them as larned manners," one day asked one of her pupils, on his return from church, what text the clergyman had preached from. The lad, who had been previously admonished to bear it in mind, after scratching his head to revive his recollection, said it was about "These eight did milk a boar." "Milk a boar!" exclaimed the old lady, "who ever heard of such a thing? You cannot milk a boar." "Well, then, (replied the hopeful pupil,) it was milk a bear." "Ay, ay, (replied the old lady,) very likely; they

might milk a bear, but not a boar."\*

'Many years ago, a boy from one of the charity schools was recommended to us as an apprentice to the printing business:—after he had learned to handle a composing stick, and to know the relative position of the letters in the type-cases, we requested him to set up the Lord's Prayer from his recollection without having a copy before him. When his task was completed, he produced such a "special original" as has rarely been seen; but we regret that we cannot now refer to it, or we should copy it literally, in evidence of the absurdity of teaching children to repeat words with which no definite ideas are associated. The specimen, we perfectly recollect, began thus: "*Our farther with a Chart in Heaven—haluby be thy name,*" &c.; and thus it proceeded to the end.'

A counterpart to these extravagancies is founded in an anecdote, which was lately circulated in the newspapers. In one of the charity schools, the children were arranged in different ranks, each rank being directed to make its own answer. They were to answer to an interrogatory on the Trinity. The first line was to answer to the first of the divine persons, and so on. But the outer boys of the second and third lines had by some mistake, changed places. The boy in the first line was asked, "In whom do

you believe?" Answer—"In God the Father." The second, "In whom do you believe?" Answer—"In God the Holy Ghost." The visitor looked grave, repeated the question, and received the same answer. At length he corrected the child, and told him to say "in God the Son." The boy however, with great smartness replied—"No sir, it is that ere boy as believes in God the Son, I believes in God the Holy Ghost." The visitor, quite posed, asked "My child, have you been confirmed?" "No sir," replied the child, nothing daunted, "but I have been vaccinated."

#### OBITUARY.

June 2, Charles Butler, of Lincoln's Inn, Esq

In May, 1831, the following letter was written by Mr. Butler, to a gentleman, (Mr. Kent.) "who had requested him to inform him of the particulars of his life:" and in February last he favoured us with a copy of it, and with liberty to make any use of it, we thought proper, *after his decease.*" We, therefore, give it, as we received it; only adding, that Mr. Butler was a member of the Antiquarian Society, of the Royal Asiatic Society, and of the Literary Club; and that the dignity of King's Council was conferred upon him, Aug. 15, 1831. A list of his literary productions was given in our No. for May, p. 262.

"Dear Sir,—I was born on the 14th day of August, 1750. Towards the close of the seventeenth century, there were two brothers living of the ancient family of the Butlers of Aston le Walls, in Northamptonshire. Alban was the eldest of them, Simeon was the younger. Alban had issue only one daughter. She married Mr. Edward Plowden of Plowden in Shropshire. She inherited the

\* These eight did Melcha bear to Nachor, Abraham's brother. Gen. xxii. 23.

estate at Aston le Walls, and from her it descended to Mr Plowden, its present owner.

"The Appletree estate devolved to Simeon the younger brother. He was a staunch Whig, and was employed by the first Duke of Devonshire, in his negotiations with the Prince of Orange, afterwards William III. His son was called Simeon. This gentleman married Miss Ann Birch, of Garscott, in Staffordshire. They had issue three sons, Charles, Alban, (the author of the *Lives of the Saints*) and James. A life of Mr. Alban Butler, written by me, is prefixed to Mr. Murphy's edition of that work. Mr. Charles Butler, and Mr. Alban Butler, my two uncles, dying without issue, Mr. James Butler, my father, became the heir male of the Butlers of Aston, but the Appletree estate, the last of their great possessions, was sold soon after the decease of Mr. Simeon Butler, their father. Mr. Charles Butler, my uncle, resided in the country, and was singularly esteemed through life. The learning and piety of Mr. Alban Butler are generally known. Mr. James Butler settled in London, in trade, in Pall Mall, Westminster. He was very successful in his occupation, and singularly esteemed for his probity, his great charity, and unceasing endeavours to assist all, to whom his services could be useful. He married a lady of French extraction, whose family was honourable, and had been long settled in Ambletense in Picardy. She was highly accomplished; a perfect mistress of the French and Latin languages, and tolerably skilled in the Greek. She took the greatest care of my education, and instilled into me a love of classical literature, which has always been on the increase, and now, in my eighty-first year is as warm as ever. In my sixth year I was sent to a Roman Catholic School at Hammersmith, kept by a Mr. Plunkett. I remained there three years, and then went to Esquerchin, a school dependent on the English College at Douay; to which College, after three years, I was

removed. I continued my studies to the end of Rhetoric. I returned to England about 1766, and in 1769 began the study of the law under Mr. Maire, a Roman Catholic conveyancer. Upon his decease, I was placed under the care of Mr. Duane, a Roman Catholic conveyancer of much greater eminence. In 1775 I set up in business for myself, and entered in Lincoln's Inn; but it was not till 1791, that the bar was open to Roman Catholics. I was then called to the bar. Very soon after I set up in business, I had full practice as conveyancing counsel, and it rapidly increased till my seventy-fifth year, when I experienced a decay in my sight, and my business visibly declined. I always cultivated polite literature, and sought, without obtrusiveness, the acquaintance of the learned and the eminent; with several of whom I have been intimately acquainted. I had little taste for Metaphysics, and it was not till an advanced period of my life, that I studied Geometry and Algebra. I then very much lamented that I had not taken to these studies at a much earlier period of my life; but I found they engrossed my mind so much, that I was almost obliged to give them up entirely. In 1776, I married Mary, a daughter of John Eyston, Esq. of East Hendred, in Berkshire, by whom I had two daughters, Mary, the wife of Lieut. Col. Charles Stonor, and Therasia, the wife of Andrew Lynch, Esq. of Lynch Castle, in the town of Galway, in Ireland.

"In 1786, or about that year I was appointed Secretary to the Roman Catholic Committee, and from that year till the passing of the Catholic Relief Bill in 1829, I laboured in the cause. At a general Meeting of the Roman Catholics they presented me with a silver urn, and afterwards with £1000, as an acknowledgment of my services.

"I am, dear Sir, &c.

"C. BUTLER.

"Lincoln's Inn.

"20th May, 1831."

R. I. P.

THE  
**CATHOLIC MAGAZINE,**  
**AND REVIEW.**

VOL. II.

AUGUST, 1832.

No. 19.

**THE CATHOLIC MEMBERS.**

Be to their faults a little blind ;  
Be to their virtues very kind.

It was according to the sentiment of the poet, that we intended to write upon the subject of the Catholic Members. We have always been favourably disposed towards the Catholic aristocracy. This has, indeed, been made a subject of reproach to us with some of those persons, who are now inclined to encumber that aristocracy with an affected support, but against whose unjust imputations we heretofore defended them. If, therefore, we have thought it necessary to examine impartially the public conduct of the Catholic Members of Parliament, this disposition certainly did not arise from hostility to the aristocracy itself; many members of which continue to deserve, as their fathers before them deserved, highly of the Catholic body; and, in fact, we do not comprehend how the examination of a character necessarily implies a disposition to censure. It was not in any such disposition, that we commenced the leading article of our last No., and, if we may be allowed to pronounce upon our own intentions, with half the decision, with which others pronounce upon them, we will add, that it was not in any such disposition that we intended to continue the subject in our present No. But we may not proceed. Individuals are gifted with a prescience, which inspires us with alarm. They know, not only what we have written, but, in direct contradiction to the testimony of our own heart, what we intend

to write, and, in the exercise of this infallibility, they have pronounced the forthcoming article, which we feel was to be, in general, complimentary to individuals, replete with acrimony.

It has been, consequently, insinuated, that one of the first establishments for education in the whole kingdom might suffer from the tone of the Catholic Magazine. We must say, in the first place, that the remark implies but a superficial recollection of the past. Publications, which, by circumstantial evidence of the most imposing character, might be found guilty of a connection with that justly celebrated college, have conveyed the most severe and unjust imputations upon individuals of rank and station, both secular and ecclesiastic; and yet it does not appear, that the grievous injustice was committed of identifying that establishment with such publications. In the second place, we must be permitted to say, that such insinuations are much more severe than any thing which can be deduced from the remarks in the Catholic Magazine. We shall not, however, pursue the subject; but it is imperative on us to declare, that any suspicion of a connection between the establishment in question and the articles in the Magazine would be altogether unfounded and unjust. What we have hitherto written, we have written upon our own individual responsibility; but we must now add, that that responsibility ceases. It would be arrogance in us to write in defiance of the opposition, which we have to encounter, and, therefore, we must suppress our intended article upon the individual members of the Catholic representation; and we request our Rev. friends, whose kind testimonials would encourage us to proceed, to regard with indulgence the sacrifice, which we make, of our own opinion to the decision of others. This sacrifice we cannot express in better terms than those of the illustrious Charles James Fox; "I defer, with all due respect, to their opinions, but retain my own."

We must, however, protest against the injustice of the fiat, to which we bow. If any expressions in our last should lead to the opinion, that our present No. would be full of invective, the sentence of perpetual silence, to which we are consigned, deprives us of the opportunity of regaining our

credit. We must, therefore, avail ourselves of "the last dying speech," and declare, that it was our intention to have expatiated upon the public spirit of his Grace the Duke of Norfolk, and upon his disinterested devotion to the cause of the people, which we should have illustrated by a reference to his former life. We should, also, have availed ourselves of the opportunity of correcting the misstatements of the *Liverpool Journal*; which, being those of a Catholic newspaper, were calculated to be injurious to his Grace's character.

We should have written our sentiments of the Earl of Shrewsbury with great freedom. We should have endeavoured to defend his Lordship against the charges, to which, we knew, he was obnoxious among the more timid, or, as they style themselves, the more *prudent* of the Catholic body; and we should have borne our own testimony to the grand effect, which his Lordship's uncompromising and *uncalculating* honesty has produced upon the public mind.

We should have written with becoming respect of the sound statesmanlike views, and of the bold advocacy of the rights of his fellow-creatures, which distinguish Lord Stourton. We should have remarked of Lord Clifford, that if his Lordship had a defect, it consisted in this, that his metaphysical mind was far too profound for the great body of hereditary legislators, and that his very superiority to his compeers formed his grand disqualification for a British senator. For Lord Fingal, we should have summoned historical evidence, which would have deposed in the most favourable terms in behalf of his Lordship. Of Lord Arundel we should have written in terms of high commendation; and as to his vote upon the Reform Bill, we should have stated our opinion, that, if there were but one honest vote upon that side of the question, in the upper house, that vote was given by Lord Arundel.

Of Lord Dormer and Lord Stafford, we should have been happy to have recorded the universal testimony in favour of their Lordships, which ought to make Catholics proud of their nobility.

In the House of Commons, we should have spoken, with great respect, of the commanding talents and superior judg-

ment of the Hon. Mr. Jerningham and Mr. Throckmorton, of the upright mind, kind and gentlemanly demeanour and patriotic conduct of Sir John Burke; of the bold and honest principle and of the aptitude for public business, which distinguish Mr. Howard; of the sound practical principles, which have rendered Mr. Blount an object of the respect and gratitude of the Catholic body, and which distinguish him in the senate, as they recommended him to a place in that assembly. Of O'Connell, and Sheil, and Wyse, and Lambert—but here we must pause.\* We write nothing of the Catholic Members, and proceed to the next article.

### THE SABBATH.

Our readers are probably aware, that there is no subject of religious controversy more embarrassing to a reformed theologian, than that, which regards the transfer of the obligation of the sabbath from the Saturday, when it was observed by the Jews, to the Sunday, when it is observed by the Christians. An orthodox Protestant admits no rule of faith but the scripture; he acknowledges no authority, which can bind the conscience, but the scripture; he knows of no power on earth competent to dispense with any duty enjoined in the scripture; and yet he is compelled to inculcate the obligation of keeping the Sunday holy, which obligation is nowhere mentioned in the scripture, and he lives in the weekly profanation of the Saturday, which is commanded to be kept holy by the scripture. The Catholic is consistent: for the manner in which he observes the sabbath, he relies on the authority of the church and of tradition: but the Protestant rejects both the authority of the church and of tradition; and thus finds himself reduced to the necessity of saying and unsaying, of blowing hot and cold with the same breath.

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\* *Periculosæ plenum opus aleæ*

*Tractas, et incedis per ignes*

*Suppositos cineri doloso.*—HOR.



It has been computed, that, since the reformation, about two hundred treatises on the sabbath, its origin and object, its duties and day of recurrence, have issued from the English press. But that which has given a new interest to the subject at the present time, is the publication, in 1830, of a tract entitled, "Thoughts on the Sabbath," by Dr. Whately, then Principal of St. Alban's Hall, Oxford, and now Archbishop of Dublin. His assertion, that "the obligation of keeping the Lord's day cannot be proved from the decalogue or the Mosaic law," gave great offence: but he sinned still more grievously, when he wrote, "that the power of the church, bestowed by Christ himself, would alone and independent of apostolic example and ancient usage, be sufficient to sanction and enforce the observance: and that to seek for support for an institution, which 'is bound on earth' by the church of Christ, and which, consequently, He has promised 'to bind in heaven,' among the abrogated ordinances of the Mosaic law, (where after all it is not to be found,) is to remove it from a foundation of rock, to place it on one of sand, to seek for the living among the dead." p. 7. So indeed we say, and so says common sense. But it was long since doctrine like this had been heard in Oxford; and we are assured, that at the sound of such Popish language, uttered, too, by so learned a scholar as the Principal of St. Alban's, every college in the university quaked to its foundations, and every orthodox visage within their walls was blanched with amazement. Why, exclaimed some hundreds of voices, "the power claimed for the church, by Dr. Whately, is exclusively a Romish pretension: it can reside only in an infallible church; and, as the canon of scripture is closed, the existence of such a power would render it impious to dispute the validity of tradition." *Eclectic Rev. June, 1830.* So also say we, so says common sense. We are truly most fortunate: we can agree both with Dr. Whately, in the doctrine which he lays down, and with his opponents, in the inferences which they draw from it.

To analyze the hundred and one treatises, to which the "Thoughts on the Sabbath," have already given birth, would be to exceed our limits: it will be sufficient to notice those positions in which the majority of the Sabbatarians appear

to concur. They maintain, that, immediately after the creation of Adam, God enjoined that one day in the seven should be kept holy.—Here, however, we may be allowed to request the attention of our readers to the expression, “one day in seven.” It is an unscriptural phrase: it is not to be found in scripture; and yet these scriptural theologians always use it in place of the real scriptural phrase, “the seventh day.” How is this? The phrase, “the seventh day,” betrays at once the hollowness of their cause; for they desecrate and profane the seventh day ordered by the scripture to be kept holy, and, therefore, in the very face of scripture, they substitute for it, “one day in the seven,” which it is acknowledged that they do keep holy.—But to return to the question: they maintain, that, at the creation, God ordered one day in the seven to be set aside for religious worship; that subsequently, when he gave the commandments to the Jews from the summit of Mount Sinai, he repeated the injunction; that our blessed Lord, in the gospel, confirmed it, and that, as the Saturday was the “one day in seven” selected for observance by the Jews, so Sunday was the day selected for similar observance by the Christians. Now it is our intention to examine the truth of these assertions on Protestant principles: that is, to enquire whether all or any of them can be proved by the testimony of scripture. And it should be remembered, that such testimony ought to be clear and unexceptionable: for you cannot build an important conscientious obligation on the authority of passages, the meaning of which is obscure or questionable.

1<sup>o</sup>. It is said, that, at the very creation, God ordered “one day in the seven” to be kept holy, and that, as Adam and Eve were the only human beings then in existence, the command was binding on them and all their posterity. For proof of this, we are referred to Genesis ii. 2, 3. “On the seventh day, God ended the work which he had made, and he rested on the seventh day from all his work which he had made, and God blessed the seventh day, and sanctified it, because in it he had rested from all his work.” Now it must be admitted, that this passage regards not any other day of the seven, but the seventh, and, therefore, cannot bear out the opponents of Dr. Whately, in their defence of the

**Sunday.** But then, of what kind of day does it speak? Of one of our days measured by the apparent course of the sun? Undoubtedly not. In the first chapter, the sacred historian relates the successive operations of divine power in the creation of the visible world in six successive portions of time, which he calls days, meaning by that word, according to all expositors, not such days as we are accustomed to, of twenty-four hours each, but periods of unknown and probably very different duration, extending from the creation of one class of beings to the creation of the next. With the creation of man, the sixth of these periods terminated. The seventh then began, which was a period of rest, and blessed by God as such, because he then ceased from the work of creation. Till this obvious explanation be shewn to be false, the passage from Genesis can never prove the institution of the Sabbath for man: nor, which is particularly deserving of notice, do we discover the faintest trace of it in the sequel of the same book, either before or after the flood: in narrating the events of the next 2500 years, the scripture is silent on the subject, and for the first mention of a day of rest for man, we must have recourse to the book of Exodus, and seek for it in the history of the Jews during their peregrination in the desert.

2. But then at least did not God in the decalogue, a code of law binding all mankind, and in that commandment, which Catholics number as the third, but which according to the protestant system of calculation is the fourth, enjoin that one day in the seven should be kept holy? The commandment is as follows: "Remember the sabbath (the rest) day, to keep it holy." Then comes an explanation of what is meant by the sabbath or rest day. "Six days shalt thou labour and do all thy work: but the seventh day is the sabbath (the rest) of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates." To this is subjoined a reason of this rest from labour. "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the sabbath (rest day) and hallowed it." Hitherto we have quoted the copy of the decalogue

in Exodus (xx. 8. 11.). In the copy preserved in Deuteronomy (v. 14. 15.), the reason given before is omitted, and the following substituted, "that thy man servant and maid servant may rest as well as thou: and remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and a stretched out arm: *therefore* the Lord thy God commanded thee to keep the sabbath (rest) day." In another passage a third reason is alleged. "Again the Lord spoke unto Moses saying . . . Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you . . . wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." *Exod.* xxxi. 12. 17. Again. "I gave them (the children of Israel) my sabbaths to be a sign between me and them, that they, might know that I am the Lord that sanctify them." *Ezech.* xx. 12. We should like to know what impression these passages would make on a man who had never seen them before, and whose mind was not prepossessed with any theological notions. We suspect that, instead of concluding with the opponents of Dr. Whately that in them God did no more than confirm a commandment previously given to all mankind, of keeping holy one day in seven, he would infer, that the Sabbath was not an ancient but a recent institution, that instead of being extended to all nations, it was confined to the Jews, as the sign of a peculiar covenant between God and them; that for this sign he chose a day of rest, that cessation from labour might remind them of their deliverance from the severe labour imposed on the nation by their task masters in Egypt, and that he selected the seventh day of the week for this day of rest, that they might keep in their remembrance that he created all things in six successive portions of time, and rested on the seventh. More than this, we think cannot fairly be inferred.

If it be objected that mention is made of the day of rest in the sixteenth chapter of Exodus previously to the delivery of

the decalogue, it may be replied, that the word is there used in a different meaning. The Israelites were come into the wilderness of Sin, and murmured for want of bread: God sent them manna from heaven during six days, but ceased from sending it on the seventh, and thus continued to do for forty years. There is no mention of any precept or custom of abstaining from work on the seventh day, nor was it without difficulty that Moses could make the people understand that the Lord would rest on that day. But one great advantage derived from it was, that the Jewish leader, from the cessation of the manna on the seventh day, had the week already determined for him in a miraculous manner, which could not fail of disposing the people to obey the precept, when in a short time afterwards it was given.

But, it is said, the decalogue is nothing but the moral law occasionally mixed with rites belonging to the Jewish nation. We must therefore separate, in this commandment, what was merely ceremonial, and therefore peculiar to Jews, as the observance of the seventh day, from that which was moral, and consequently of universal obligation, namely, the observance of one day in the seven. But this is a perfect specimen of what logicians call *petitio principii*. That man, as the work of God's hands, should confess his dependence on his creator, and, as a social being, should set aside some time for joining in that confession with his fellow-creatures, seems, indeed, to be taught by the law of nature: but this moral obligation decides nothing as to the day itself, nor the frequency of its recurrence, nor as to the duty of resting from work on that day during the hours which are not devoted to the purposes of religious worship. The moral law may be fulfilled, whether we keep one day in seven, or in ten, or in twenty. The number cannot be defined but by positive regulation: and the regulation in the decalogue selected not only one in the seven days, but also the seventh. If it binds Christians in one respect, certainly it binds them in the other; if it does not make it imperative on them to keep the seventh day, or the Saturday, which it names, most certainly it cannot make it imperative on them to keep a day, which it does not name, the Sunday.

3. The adversaries of Dr. Whately continue to urge, that, when our Saviour said that he was come to fulfil the law and the prophets, (*Matt.* v. 17.) he must have understood the decalogue by "the law," because he certainly intended to abrogate the ceremonies of the Jewish worship: and that, when he pronounced the love of God and of our neighbour the two great commands of the law, (*Matt.* xxii. 36.) he confirmed the decalogue, of which the first part comprehends the love of God, and the second the love of our neighbour. But neither of these passages is like an express confirmation: and it is observable, that both our blessed Lord and St. Paul, when they number up the precepts of the decalogue, which it is incumbent on Christians to observe, (*Matt.* xviii. 19. *Rom.* xiii. 9.) omit that which regards the sabbath. Indeed it is plain from the following verse, that by the "fulfilment of the law and the prophets" was meant the redemption of man by the death of our Saviour: and that the love of God and our neighbour are said in general to be the great commandments, because to them may be referred every religious and moral precept contained either in the law of Moses or in the prophets. But it is idle to argue such questions: either it is pretended, that our Lord confirmed the commandment as it then stood, and in that case we are bound to keep the Saturday holy, or he substituted the Sunday for it, and that substitution must be proved by authority of scripture. But can it be so proved? The truth is, that the scripture is not only silent as to any substitution, it does not even supply us with the means of ascertaining what was in reality the discipline of the first Christians with respect to the Sabbath. On the one hand, from the fact of the circumcision of Timothy after his conversion, and from the known unwillingness of St. Paul to offend the religious prejudices of the Jews, we may be inclined to infer, that for some years the Sabbath or the seventh day might be observed by the Christians. We are also told, that when Paul and his companions were at Philippi, they "went out of the city on the Sabbath day by the river side, where prayer was wont to be made:" (*Acts* xvi. 13.) and in several passages it is mentioned of the same apostle, that he went to the synagogue on the Sabbath day. (*Acts* xiii. 14. 42—44. xvii. 2. xviii. 4.) On the other hand

it is pretended, that the disciples began to meet on the first day of the week, for religious worship, immediately after the death of our Saviour. Thus, when he appeared to them on the day of his resurrection, the scripture remarks, that they were *assembled*, (*John* xx 19.) and again, eight days afterwards, that they were *within*: (*Ibid.* 26.) whence some expositors have inferred, or rather conjectured, that on both occasions they had shut themselves up in the house, not "through fear of the Jews," but for the purpose of worship. In *Acts* xx. 7. we find, that the disciples assembled at Troas "to break bread," on the day preceding the departure of St. Paul, and that it was the first day of the week; and in *1 Cor.* xvi. 2. the same apostle desires his converts to put by on the first day of each week their alms for the poor, that he may find the whole ready on his arrival. But it must be plain, that these passages are vague and unsatisfactory: that they prove neither commandment nor practice: and we believe, that, if an unprejudiced man were desired to draw an inference from the scripture alone, exclusive of history and tradition, he would acknowledge it impossible to decide whether the first Christians thought themselves obliged to keep either the Saturday or the Sunday, or any other particular day in the week. The opinion of most of Dr. Whately's opponents is, that the apostles knew that one day in the seven was to be kept holy, the seventh, by the Jews, in memory of the creation of man, and the first, by Christians, in memory of the resurrection of Christ; that, finding the Sabbath already established, they could not abolish its observance, but encouraged their disciples to meet on the Sundays for worship, whenever it was practicable; and that, when the destruction of Jerusalem occasioned the destruction of the whole system of Jewish polity, the Christians felt themselves at liberty to observe their own peculiar institutions, and that, from that period the Sunday has been substituted for the Sabbath in all Christian churches. But does not this very account negative their previous assertions? Does it not shew that they have no authority from scripture for the transfer of the obligation from the Sabbath to the Sunday? Is it not in reality a confession that this transfer was made by the authority of the church, and can be known to us only by tradition?

It should moreover be observed, that the duty of worship, though it may perhaps be included in the words, "to keep holy," is never once expressly mentioned in the commandment, or in any scriptural explication of it. That on which it insists, and on which Moses and the prophets perpetually insist, is the obligation of rest on that day, of universal rest; extending to all kinds of work, and to every class of men. Yet is such rest observed now? was it ever observed in any Christian church? And if not, by what authority has the rigour of the commandment been mitigated? By several it has been answered, that the only thing in the commandment, which belongs to the moral law, is the duty of worshipping God on one day in the seven: that cessation from work on that day was a merely ritual observance, which was abrogated by the establishment of Christianity, but which has been partially renewed for the sake of convenience by different Christian authorities; and that of course, though there may be a great propriety and advantage in the observance of the Sunday as a day of rest, there is no obligation binding the conscience. But such answer cannot be given by any orthodox Protestant. In the communion service, the minister reads the different commandments, and after the fourth, (the third among Catholics,) the people reply: "Lord, have mercy upon us, and incline our hearts to keep *this* law." Now, what is that law? Not merely the keeping holy the Lord's day, but the keeping it a day of rest, with cessation from labour in the very words already cited from Exodus xx. At the end, the people are instructed to add, "Lord, have mercy upon us, and write *all these thy laws* in our hearts, we beseech thee." Hence, is it not plain, that according to the doctrine of the Church of England, not only the keeping holy of the day of rest, but the observing of the rest of the day kept holy is a law of God? Now, it must be admitted, that the rest is nowhere kept, nor expected to be kept in strict accordance with that law; and it is therefore incumbent on those, who deny the authority of the church, to point out some other authority, if they can, having the right to grant such dispensation.

On the whole, we are gratified that Dr. Whately has called the attention of the public to this subject. The more the controversy is agitated, the better. There is no theolo-



gical question so well calculated to shew the unsoundness of the foundation on which the reformers built the superstructure of their church, or to convince their followers, that, while they pretended to rely on scripture alone, they, in their own consciences, trusted to the authority of tradition, and the doctrine of that church, which, in public, they rejected.

### DARK AGES.

In this age of intellectual expansion, when ancient prejudices are rapidly declining, and that gloom, which, for three centuries, has been gathering round the brow of Catholicity, is beginning to disappear, I could not, in my opinion, choose a more favourable opportunity than the present for removing some of those misconceptions, which are so universally entertained of that portion of our history known under the name of the *dark ages*. Were I to form my judgment from the conduct of Protestant historians, I should imagine that some ill-fated Talisman had wound his wand of magic round this deplorable era so as completely to preclude all possibility of investigation; for while they lavish the acuteness of the logician and the wisdom of the philosopher on other portions of history, the weakness of their reasoning and the consummate ignorance they evince in treating the period in question are really problematical. Their whole study appears to consist in dragging from obscurity a few isolated facts, which, however they may serve to exhibit the character of individual members of society, will never suffice for a delineation of the collected body. Hence Monkish superstition, ignorance and Priestcraft, are the most becoming words they can find to convey their ideas of these ages to the minds of their readers. In consequence of the penal enactments and civil disabilities under which Catholics have laboured, scarcely a single combatant has appeared in the historic arena, (if we make one magnanimous exception) whom we can justly call our own, while the calumnies of our adversaries, from continued repetition, have at length assumed the garb and semblance of truth.

A vindication has therefore become necessary, and I flatter myself with the conviction that the few observations I shall make in the sequel will fully demonstrate that the religious of these times, considered as a body, have been much calumniated, and that the character of the dark ages in general has been greatly misrepresented.

That thirst of ambition and rage of enterprise, which first prompted the Romans to quit the verdure of their native soil and cross the dreary summits of the Alps, urged them forward through a succession of victories, and wherever they directed their march fortune seemed to attend their arms. One province after another crouched before them as they advanced, till, at length, intoxicated with repeated triumphs they reeled and fell under the oppressive weight of their over-grown prosperity. While the West thus slumbered in inactivity, an adventurous chieftain led out a company of marauders from the "Store house of Nations" in the North, and after plundering the neighbouring places, they returned again to their wilds and fastnesses. They made a second attempt with still more encouraging success, and being joined at length by swarms of their companions, like a headlong torrent that acquires strength and rapidity as it rolls along, they swept over the interior of Europe, and so great was the desolation they spread on all sides, that "Scourge of God," "Destroyer of Nations," were the only epithets used to designate their leaders. In a short time they began to settle in the countries they had conquered; Pannonia was possessed by the Huns, Spain by the Goths, and Italy by the Lombards, &c. This division of land of course generated many independent lords, and as there was no counteracting influence to repress the ambition of the one, or the turbulence of the other, serious contentions arose, and this species of government contained the principles of its own dissolution. "Rudeness and ferocity, in fine, under the feudal system advanced vice to its highest pitch; robbery was identified with sovereignty, every pile became a castle, every rock a fortress; travellers were robbed, women insulted, rights disowned, and justice annihilated."

Such was the inauspicious state of Europe at the commencement of the period in question. Amidst such an in-

undation of barbarity, the anxious scholar looked around him in vain for some Ararat where the ark of literature might rest; but new languages, new manners and customs, and what was still worse, an abhorrence of all intellectual acquirements in the savage conquerors, forbade him to indulge in favourable anticipations. Had the fury of these cruel invaders been directed merely against the professors of literature, there might have been some prospect of its speedy regeneration, since the collected efforts of its numerous votaries, however feeble, would have been sufficient to have renovated the dying flame, but even the *profession* itself was esteemed odious, and not less against books than against men a continued war was waged.\* Such a cheerless prospect afforded little encouragement to the scholar to labour in the cause of letters, since in his busy moments the melancholy reflection would often cross his mind, that he was only preparing fuel for the flames, which the fury of a Vandal or Gothic army would soon enkindle; and in this he was not mistaken, for it not unfrequently happened, that the author or transcriber saw the productions of a long and toilsome life perish in a single hour. When every enemy then was a barbarian, and every barbarian an Omar,† sickening literature might for ever have retired from the world had it not found an asylum in the *Monasteries*, those receptacles of charity, that solaced the disconsolate widow, educated the orphan in his abandonment, and fed the weary traveller. The superiors of monasteries and other religious establishments were convinced of the necessity of encouraging an ardour for study, and so far were they from being inimical to learning, that every nerve was strained in its promotion, since the morals of the clergy and monks depended in a great measure upon its advancement. Many of our modern wor-

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\* Dani Barbari non tantum aliud agentes, bonas artes deleverant; dum avaritia incensi loca ea compilant omnia, quæ iis fovendis dicta sunt; vero disertim odio quodam adversus litteras, humanitatem et religionem capitali, non tantum in earum professores, verum in ipsam professionem, grassati sunt. Tam libris et ædibus illius hominum ordinis igni datis, quam ipsis hominibus ferro occisis. Spel. Vit. Alf.

† A Turkish barbarian, a determined enemy to literature.

ties, nevertheless, would fain make the principle of Catholicity consist in blinding the eyes of its votaries and drying up every source of knowledge, the more easily to impose upon their understanding; hence Robertson has not hesitated to declare, that the illiberal superstitions of the Romish Church were all introduced during the dark ages,\* and he is but the echo's echo, for numbers have maintained the same opinion before him. Standing, however, in the ranks of a Mabillon we deny such unfounded charges, for this learned Divine has victoriously proved against the Abbe de Rancé that study is absolutely necessary for all religious, and that in proportion as learning has flourished and been diffused, religion and morality have triumphed in the same ratio. Thus in every monastic institute a certain portion of the day is reserved for study; in the Benedictine order, two hours in the day are allotted for reading and study, and those whose inclination led them to studious pursuits had two other hours in the day, which they might devote to literature. Those who were deemed competent generally devoted that time to transcribing manuscripts, and there was what was called a *Scriptorium* in every monastery for that purpose: finally they did not consider such occupations as supererogatory or optional, but as they constituted part of the regulations of the monastery, they were always looked upon in a conscientious point of view.† This zeal for the promotion of literature was not, however, confined to the Benedictine order, but extended through all its branches, as well as through other religious establishments. The Cistercians, as we learn from Mabillon, were most sedulous in transcribing books and were continually employed in it. The Carthusians‡ likewise, though they professed holy poverty and never

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\* State of Europe before accession of Charles V. Vol. 3.

† E finalmente divenne (massimamente nei monasteri) come dovere e cosa di coscienza il conservare le opere dell' antichità, e propagarle, col moltiplicarne e diffonderne le copie. (Schlegel. Stov. Lett. Trad. Fran. Ambrosoli. Vol 1. p. 265.)

‡ Cum in omni modo paupertate se deprimant ditissimas tamen Bibliothecas congerunt. Guib. de Vit. sua, lib. 1. c. 10.

spent any thing in worldly comforts, were most assiduous in collecting books, in the acquisition of which they lavished all their means and succeeded in forming the most valuable and costly libraries. This laudable ardour was principally excited and kept alive by the remonstrances of the pious and learned, who artfully coupled the advantages of literature with those of religion, so that numbers, who, from inclination perhaps, might have been averse to studious pursuits, exerted themselves therein from a sense of duty.

By these means, and others not less powerful, that languor of intellect, which threatened to lull every mind into reckless apathy, began to wear away; a noble enthusiasm succeeded, and to such a height was curiosity and the love of literature at last carried, that in the depth of the dark ages many bishops, priests, and monks, from Germany, England and France, not unfrequently visited Rome—which was then the seat of learning—and many other places to consult scarce books, nay more (and listen you who accuse these very men of supineness and neglect) to clear up their doubts on single passages.\* Thus was the cause of learning promoted, and thus was the prelude to its eventual renovation happily commenced. Had not the ravages of the barbarians been more than usually destructive during this period, we should, I am convinced, on account of the extraordinary exertions made by the monks and religious, have dated the dawning of literature from a much earlier period. Notwithstanding all this, however, I am inclined to think, that the revival of letters took place much sooner than is generally imagined, and Schlegel,† who is by no means an incompetent judge, asserts, that the Latin language was written with the same elegance in the eleventh century and spoken with the same purity (as far as it was possible in a dead language) as in the golden days of Augustus.

Some, however, who, after a mature investigation, have acquitted the monks of the crimes of sloth and neglect, have censured them for applying only to sacred, and neglecting profane, literature. Their conduct in this respect, in my

\* Betinelli. Risorg. d'Italia, tom. 1.

† Tom. 1,

opinion, needs little or no apology ; for, in the general devastation that then prevailed, it was but natural that the zealous Christian should bestow his principal attention in preserving those books and documents, which regarded his religion, while he made the preservation of other works but of secondary importance. Missals, Breviaries, Commentaries on the Scriptures, the Fathers and ecclesiastical writers in general were carefully transcribed and diligently kept, while profane authors, though not sought after with such attention, were however far from being neglected, since we find the use of profane authors, both to read and copy, was allowed, if however we except poetry, as being incompatible with the gravity of a cloister, as appears from the testimony of a contemporary writer, who says, “*Nos nihil recipimus, quod metricis legibus continetur.*” This exception must not be considered general, for St. Anselm, in a letter to the monk Mauritius his pupil, allows him to read Virgil and the other profane authors in whom there was nothing contrary to purity of morals,\* &c. and there are several specimens of poetry composed by the monks of Casino still extant. The letter, in fact, of the abbot Lupo to Benedict III. is a standing monument of the attention the monks bestowed on profane learning, for besides asking him for the St. Jerome's Commentaries on Jeremias, there is likewise a request for Cicero de Oratore, the Institutions of Quintilian, and the Commentaries of Donatus on Terence.

There is one “stubborn” fact, however, as Mr. Berrington terms it, in that superficial † work, which he has entitled “*Literature of the Middle Ages*,” which requires elucidation: it is the *scarcity* of books, which he attributes, in a great measure, to the idleness of the monks. Had he, in-

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\* *Iis demptis in quibus nonnulla reperiuntur puritati ac honestati contraria.* Epis. 55.

† The above epithet may, perhaps, sound harsh to some, but whoever has perused the work in question must come to the conclusion, that the author has throughout truckled too much to the gross prejudices of Protestant historians, which a little research would have taught him to contradict.

stead of forming his judgment by the number of manuscripts which have reached us, studied more minutely the history of the period he attempts to describe, he would most probably, with Schlegel and others, have come to the conclusion, that, from the time of Charlemagne, manuscripts were multiplied with more profusion in the West than they were in the most polished times of antiquity. It is impossible then to judge correctly of the labours of the religious, by the productions that remain, for, until we can give an exact estimate of the ravages of the barbarians, we must remain for the most part content with conjecture, for certain it is that the monks were often roused from their literary reveries by the tramp of the war-horse and the clash of arms, and deeming themselves happy in escaping with their lives, they had but too often, on returning, to weep over their burning libraries and prostrate habitations. If these difficulties, therefore, be taken into consideration, together with the scantiness of materials for writing, and the immense labour and irksomeness attending such a task, it is the multiplicity, and not the scarcity, of manuscripts that astonishes me, and my gratitude to those ages is consequently increased rather than diminished.

Having shewn that the monks and religious were most assiduous in the cause of literature, it remains for me to demonstrate that their exertions were not so unproductive as they are generally represented, and that this unfortunate era has not received from the pens of modern writers that merit, to which it is so justly entitled. Hallam appears to think an examination of this period beneath the dignity of a scholar, and ranks the most talented compositions amongst the number of "Monkish Legends," as he is pleased to term the productions of this age, and if we may credit him, not only the higher grades of study were neglected, but the elementary principles of science had become extinct: to complete, in fact, the degraded character of the times, "Christianity itself," in the words of Robertson, "had dwindled into an illiberal superstition." In his view of the middle ages, and of the dark ages in particular, Hallam appears to have adhered with an exactness approaching to scrupulosity to the very letter of the motto with which he prefaces his work: "Non ragioniam di lor ma guarda e passa." It is for want

of not stopping to reason a little more, forsooth, that has given him such an imperfect knowledge of the character of those times, which he betrays in almost every page, for a minute investigation would have convinced him, that while there was much to call forth his censure, there was still more to elicit his admiration; but unfortunately, either from his incapability or want of an opportunity for consulting original documents, he generally grounds his assertions on secondary authorities, which are sometimes of the most intolerant description. It is much to be regretted, therefore, that a composition, so beautifully arranged, so tersely and elegantly written, and so universally circulated and read, should treat the religious economy of the period in question with such decided illiberality. In vindicating the character of these ages I need only point to the Basso-relievos, the Frescos, and Mosaics that adorn the magnificent structures erected in those times, particularly in Italy, Germany, and France, and no other testimony would be requisite to establish the industry of the dark ages. The pointed style came into fashion at this period; it was a mixture of sublimity and beauty, which the learned Dr. Milner terms one of the greatest efforts of human genius. In the eleventh century, according to Rodolpho Glabro, a contemporary writer, the mania for erecting basiliks had become universal, so that a bare enumeration of the works of architecture during this period would be tedious. The Duomo of Pisa, which is a gothic structure, was erected in the eleventh century, under the guidance of Buschetto, a Grecian; it is remarkable for the richness and variety of its marbles, and, after the cathedrals of Milan and Sienna, is perhaps the finest church of its kind in Italy. Its interior is ornamented with Mosaics, and the high altar with Lapis Lazuli. The Babtistry is a German-gothic structure erected by the architect Diotisalvi; the font is embellished with intagli and Mosaics, and the pulpit rests on nine columns adorned with bassi-relievi. The Campanile or leaning tower is too well known to require a comment; and if to these we add the cathedrals of Modena, Ferara, and Milan, St. Mark's at Venice, and St. Paul's at Rome, which was rebuilt by Leo III. after its destruction by an earthquake, we shall form no mean idea of the dark ages.



Architecture, however, was not more assiduously practised than painting. The productions, which the ravages of time have spared, particularly the embellishments in the interior of St. Urban's, and the succession of Popes, from St. Leo to the present century, which adorn St. Paul's at Rome, demonstrate that this art was never discontinued. But besides these, numberless other examples might be adduced. Pope John VII. for instance, as Anastasius relates, ordered many of the churches of Rome to be ornamented with Mosaic and *paintings*; and many of the pictures still remain, with which Pope Gregory III. embellished the churches of SS. Crisogonus and Callixtus; besides painting on glass, an art introduced about this time. In the depth of the darkness of the ninth century we find the indefatigable Pope Formosus renewing the paintings of the basilik of St. Peter, while the chronicon of the monastery of Farfa makes mention of three monks with their abbot, who, after having rebuilt a church, ornamented the interior with paintings. No individuals, perhaps, had a greater share in the encouragement of this art, and in the promotion of the liberal arts in general, than the Popes. Each of them might, indeed, be called the Mæcenas of his age, and from among these venerable and hoary patriarchs, who have honoured the tiara, could I select one more than another, who has spent himself in the cultivation and encouragement of literature and the arts, Stephen IV., Eugenius II., Leo IV., and Adrian II. would stand among the most conspicuous; and callous indeed must be the heart that can hurry over the history of those ages without sometimes stopping to admire their exertions, while it beats a throb of gratitude to their memory. When we hear the Popes represented as so many Attilas of literature, and its firmest supporters confounded with its destroyers, we cannot withhold our astonishment, and we think that such a character would much better become the heroes of the Reformation, who ushered in that event with more than Gothic spoliation. Every library was ransacked under Edward VI. for works on Catholicity, particularly those of Westminster and Oxford, they were all committed to the flames; and so far did infatuation lead them, that even books on geometry and astronomy were ranked amongst the number

and perished in the flames. No one, perhaps, had more profoundly studied, or was more deeply versed in their history, than the immortal Siraboschi, and when speaking of the eleventh century, he says: "Romani Pontefici come nei secoli precedenti, così in questi, ancora fuim i piu splendidi fomentatori e protettori dell' arti."

While their hands were thus employed, their minds were not less active, and a succession of the most ingenious inventions, of which the most enlightened ages cannot boast, attest the intellectual vigour of this epoch. The anonymous author of the work entitled, "*Apologia dei Secoli Barbari*," enumerates no less than fifteen; my limits, I am sorry to say, will not allow me to dilate on them. But let those severe censors, who represent the monks and religious as a dull and morose body of men, remember that they are indebted to them for the pleasure of their gayest moments; for as often as they are caught into rapture by the harmonious combination of instruments, or soothed by the melting strains of vocal music, let them call to mind that it was Guido d'Arezzo, a Benedictine monk, that laid the foundation of the present system of music. In the hour of prayer, too, when every mind is soaring to its Creator, if they are aided in their devotion by the swelling notes of the full-toned organ falling with majestic and solemn cadence on their ears, let them turn to this period, which they have exhausted invention to stigmatize, and reflect that then, for the first time, its sound was heard. But why should I mention the invention of bells, clocks, and others of minor importance, when I can trace the origin of the most ingenious invention that mankind has ever witnessed, the art of printing, to the hand-stamp, which was introduced in the dark ages. I should not, however, wish to detract from the merit due to moderns for improving the art, but when I hear them arrogating to themselves the monopoly of the invention, I cannot refrain from echoing the well-known truth, "*facile est inventis addere.*"

It would expand the present essay to too great a length were I to notice the literary productions of the dark ages. I cannot, however, pass unnoticed the inconsistency of Hallam, who characterizes them all by the odious title of

"Monkish legends," than which assertion, no better proof can be adduced to shew his ignorance of the character of the writings of these ages. I would venture to assert, that few of our modern scholars possess half the erudition of a Peter of Blois; many of his letters I have perused with instruction and delight, and there is scarce an orator, historian, philosopher, or poet of any eminence, that preceded him, whom he does not occasionally introduce, exhibiting a complete acquaintance with their works. Mr. Hallam must indeed only have "looked and passed on," when, in his survey of the dark ages, he could only discover two individuals worthy of mention, John Erigena and Pope Sylvester II. while the keen eye of a Bellarmine, glancing over the same prospect, took in the coup d'œil no less than two or three hundred ecclesiastical writers.

Sufficient, I trust, has now been advanced to refute, in some measure, the numerous calumnies, which a host of writers has combined to fling on this degraded epoch. In vain have they shrouded it in obscurity, and thus endeavoured to aim unobserved a death-blow at religion, for we can exclaim with the poet, that "the arrow will not always strike the threatened mark."

*Nec semper feriet quodcunque minabitur arcus.*

Like the giants in the fable, they have placed mountain on mountain to pull down the throne of truth, and essayed upon the pedestal of shattered Catholicity to upheave a Protestant structure: but, reared as the Church is upon an immoveable rock, and supported by the hand of its divine founder, their exertions have proved as fatal as the monsters they represent: for while sects and sectarians spring up and fade away, and their ephemeral doctrines perish with the authors that gave them birth, the Catholic, secure in the bosom of his religion, can cast his eye down the lapse of ages, from the reign of St. Peter himself to the sixteenth Gregory, and exult in the glorious reflection, that not one individual link of that lengthened chain has been tarnished by a single error.

M. F. I.

## CORRESPONDENCE

FOR THE CATHOLIC MAGAZINE.

## "DAME ALICE" AND LADY-WELL.

MR. EDITOR,—After the Emperor Julian had renounced Christianity, and openly embraced Paganism, and thus procured for himself the surname of "The Apostate," he published an edict, by which he prohibited the Christians from teaching the arts of grammar and rhetoric;—"contemptuously observing," says his panegyrist, Gibbon, "that the men, who exalt the merit of implicit faith are unfit to claim or to enjoy the advantages of science; and that, if they refuse to adore the Gods of Homer and Demosthenes, they ought to content themselves with expounding Luke and Matthew in the churches of the Galileans." As soon as the resignation of the more obstinate teachers," continues he, "had established the unrivalled dominion of the Pagan sophists, Julian invited the rising generation to resort with freedom to the public schools; in a just confidence, that their tender minds would receive the impressions of literature and idolatry. If the greatest part of the Christian youth should be deterred by their own scruples, or by those of their parents, from accepting this dangerous mode of instruction, they must, at the same time, *relinquish the benefits of a liberal education.* Julian had reason to expect that, in the space of a few years, the Church would relapse into its primeval simplicity; and that the theologians, who possessed an adequate share of the learning and eloquence of the age, would be succeeded by a generation of *blind and ignorant fanatics, incapable of defending the truth of their own principles, or of exposing the various follies of Polytheism.*" Thus far, Gibbon, who adds in a note, that by this edict, "*the Christians were directly forbid to teach, and were indirectly forbid to learn, since they would not frequent the schools of the Pagans.*"

This edict, Mr. Editor, and the motives for issuing it, were truly worthy of the man that gave them birth. Yet, both the one and the other, however strange it may appear in the present day, found imitators in our first reformers, the founders of the church by law established! Nor were these satisfied with *directly* forbidding Catholics *to teach, and indirectly to learn*, as Julian did of old; but they moreover inflicted the severest penalties on those, who dared, notwithstanding the prohibitory statutes, *to teach or to learn*. For, "if Catholics educated their children at home, and employed a schoolmaster, who did not repair to church, or who was not approved of by the bishop of the diocese, they were to forfeit £10. a month, and the schoolmaster 40s. a day! If they sent their children to Catholic foreign schools, they forfeited £100. and the children so sent were disabled from inheriting, purchasing, or enjoying any lands, profits, goods, debts, duties, legacies or sums of money!!"

The severity of this law was not surpassed, if indeed it were equalled, by that of Julian, nor were the motives, it should seem, very dissimilar from those of *the Apostate*. For in the language of Gibbon, we may truly say, that the authors of the English penal code, after forbidding the Catholics to teach, or to learn, *as Catholics*, "expected that the rising generation would resort to the public *Protestant* schools, and there receive the impressions of literature and *Protestantism*; and that the theologians, who possessed an adequate share of the learning of the age, would be succeeded by a generation of *blind and ignorant fanatics, incapable of defending the truth of their own principles, or of opposing the various errors of Protestantism.*"

But the *benevolent* views, Mr. Editor, both of the *Apostate*, and of our Reformers, were happily frustrated. For, notwithstanding the prohibition, and the very severe penalties inflicted on the transgressors of it, and the many other difficulties, with which they had to struggle, the Catholics continued both "to learn and to teach." Witness the numerous and learned writings of the Greek and Latin Fathers, after the promulgation of Julian's edict, in the fourth, fifth, and following centuries:—witness the colleges founded abroad, at Douay, Rome, Paris, St. Omer, Valladolid, Lisbon,

Madrid, and Seville, notwithstanding their very scanty means, the heavy fines, compositions, and confiscations they suffered on account of their religious principles;—witness the numerous and learned works written by Catholics, since the enactment of the penal code by Elizabeth and her successors, of whom you have given us a long list in your Magazine for May,—and to which might be added many others, educated in other colleges and religious houses on the continent:—witness, what are better known to the generality of readers, the works of many of our best English poets, who were Catholics, as Pope, Dryden, Garth, Wycherly, and Crashaw:—and witness, finally, the works of “the immortal Shakspeare, who is justly esteemed, says Dr. Rees, the most eminent and most interesting author of the ancient or modern world, and may be justly pronounced preeminent and unrivalled as a dramatic poet.” We have not, indeed, any *positive* proof, yet there is strong *internal evidence that he also was a Catholic*. “He lived under Elizabeth, and James I.; he lived when the prejudices against the Catholics were at their first and most furious heat; he lived, when the stage was a Court amusement, in a higher and truer sense, than it has ever since been; he lived when literature was, comparatively speaking, a guileless, artless thing, when men spoke in their works, as they thought and felt in their own heads and hearts; and yet, *where, in all his writings, do we find a single sarcasm against the old faith?* Had he lived now, and been a Tory or a Whig, could he have helped abusing, in some way or other, them, that belonged to the party opposite to his?”—“Not one of his works,” it is well observed by Mr. Butler,\* “contains the slightest reflection on Popery, or any of its practices; or any eulogy on the Reformation. His panegyric on Queen Elizabeth is cautiously expressed; while Queen Katharine is placed in a state of veneration; and nothing can exceed the skill, with which Griffith draws the panegyric of Wolsey. The ecclesiastic is never personated, by Shakspeare, in a degrading point of view: the jolly monk, the irregular nun, never appears in his drama.” On the con-

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\* Hist. Mem. iv. 443.

trary, we find him daring to exhibit these characters under the best possible point of view ; uniformly so, and this in the very face of the feelings and prejudices—the most violent feelings and the most violent prejudices—of the audiences, on whose breath his existence depended. "Is it not natural to suppose, that the topics, on which, at that time, those who criminated Popery, loved so much to dwell, must have often attracted his notice, and invited him to employ his muse upon them, as subjects likely to engage the favourable attention, both of the sovereign, and the subject? Does not his abstinence from these justify a suspicion, that a Catholic feeling withheld him from them? Milton made the gunpowder conspiracy the theme of a regular poem: Shakspeare is altogether silent on it. This conjecture acquires additional confirmation from the undisputed fact, that John Shakspeare, the father of the poet, lived and died in communion with the Church of Rome. In his last will he declares himself "*an unworthy member of the Roman Catholic Religion.*"

But though it is evident, that the views of the Reformers were, in no small degree, happily frustrated ; yet it is difficult to say, by what means the Catholics in these countries contrived "to learn and to teach ;" especially in the early part of the reign of terror, when the *Julian* prohibition was most rigorously enforced, and the fines of £100. for foreign, and of £10. per month, and 40s. per day, for home education, were generally and cruelly exacted. That they had colleges abroad, to which some of our nobility and gentry resorted, in process of time, and all who sought to devote their lives to the care of souls, is well known ; but we know of no Catholic schools, which existed in the days of Elizabeth, James I. or of Charles I. or II. The laws of their country, and their own religious principles, excluded them from the universities, and from every public school, where the profession and practice of Protestantism were required. In the reign of James II. indeed, Catholic schools were opened both in town and country, and that of Twyford near Winchester, where Pope had part of his education, survived the revolution ; but owing to the circumstances of the times, and to pecuniary difficulties, the Rev. Mr. Betts, the last master, was obliged to close it about the year 1745. The Rev. Mr.

Palin had also at Rowney-wood, near Beoley in Worcestershire, a small establishment; but this also expired with its master, in 1750, if not sooner; for I find no traces of it after 1740. Coeval with the last named school, was that at Edgbaston, near Birmingham; and we had another for a few years at Standon in Hertfordshire; and no doubt we had a few others in the country, though the names and places be unknown to me: but the number educated *at all these* was but small, nor were we able to open any large school before Lady-day, 1763; when the school that had been opened at Betley, in the north of Staffordshire in 1762, was transferred to Sedgley-park, near Wolverhampton.

Whence it is clear, and to the shame of our country be it said, that the principal part of the education, which Catholics received at home, from the beginning of Elizabeth's reign to that of George III. was derived from their parents and their pastors, and a few day-schools, clandestinely kept in London, and from those "*little establishments in the country, where an old woman gave lectures on the horn-book, and the art of spelling*"! For such was the state of Catholic education described to be so late as the year 1780! And yet there have been, and still are, declaimers and pulpit orators, who, with unblushing effrontery, and in language the most insulting, dare to accuse us of ignorance, and this in a country, where, if it really existed, *that country, by its anti-education statutes, has been the sole and disgraceful cause of it!!!*

If, in describing the state of our education, I have adopted the language of a late writer,\* that gives us rather a ludicrous description of it, do not imagine, Mr. Editor, that I mean to speak disrespectfully, or slightly even of these "*little establishments, where the horn-book was taught by an old woman, and the art of spelling.*"—For, thanks to the *Julian* code, we owe much even to these; and in *one* of them, some of our most able and zealous missionaries of the 18th and the beginning of the 19th century, learnt their first rudiments; and on this account it appears to be well deserving

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\* *State and Behaviour of Catholics*, by the Rev. Joseph Berington.



of a more special notice than I have taken of any other school. This was the school of *Fernyhalgh* or *Lady-well*,\*

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\* The following traditional account of *Lady-well* is given, in 1723, by Mr. Christopher Tootell of Fernyhalgh, of whom more hereafter, "A virtuous and wealthy merchant in great distress upon the Irish Sea, had recourse to Him for safety, whom the winds and the sea obey; and made a vow, in case he escaped the danger, to acknowledge the favour of his preservation by some remarkable work of piety. After this, the storm began to cease, and a favourable gale wafted his ship unto the coast of Lancashire, where, whilst he thankfully reflected on his merciful deliverance, and was in pain to know by what pious work his vow might be acceptably fulfilled, a miraculous voice admonished him to seek a place called Fernyhalgh, and there to build a chapel where he should find a crab-tree bearing fruit without cores, and under it a spring. In compliance with this direction, he spared no pains in travelling about and seeking for the place called Fernyhalgh, but all in vain; until at last he came to Preston; where, having taken up his lodgings late at night, the house-maid came in from milking, and excused her late return, occasioned by loss of time in seeking and following the strayed cow as far as Fernyhalgh. This accidental notice of the place he sought for, revived the weary traveller, and sent him full of joy to take his rest. In the morning, a guide conducted him to Fernyhalgh, where he continued his search, until he found the crab-tree, and the spring foretold him: as also an unexpected, and, until then, undiscovered image of the Blessed Virgin Mary, which occasioned the spring to be called *Our Lady's Well*, and the chapel he built hard by it, to be dedicated, in her name, to God's honour and service, and likewise called *Our Lady's Chapel* in *Fernyhalgh*. But after the suppression of chantries and chapels, the chapel was pulled down..., yet ancient neighbours have and do affirm, that, in their youth, its platform and rubbish were sufficiently discernible, in the hollow place on the west side of the foot-way, in the meadow adjoining to the walk above the well; and, from its flourishing condition, to this present day, Simpson's house and the close belonging to it, have been and are called and known by the name of Chapel House, Chapel Wood, Meadows, Mass, &c. as it is manifest in ancient deeds, late conveyances, and common speech. Nevertheless, the ancient devotion of neighbouring Catholics did not fail with the old chapel, but survived its ruins, and continued in their constant assemblies, and praying together at the well, on Sundays and holidays, and especially on the feasts of our Lady, even in the severest

near Preston. It was kept by Alice Harrison, better known by the name of *Dame Alice*, in the neighbourhood where her name is still remembered, and her memory is held in benediction.

*Dame Alice* was born at Fulwood-row, near Preston; was well educated, and brought up a member of the Established Church; but by reading Catholic books, she became a Catholic. Though severely persecuted for changing her religion, and even corporally chastised, she remained firm, and when turned out of doors by her father, was encouraged by the friends at Fernyhalgh to open a school near the chapel and Lady-well. The people in the neighbourhood of Fernyhalgh, at that time, were principally Catholics, and they also encouraged and protected her. She had an assistant named Mary Backhouse. Her school, as my informant tells me, who had it from those who had been themselves her pupils, and always spoke of her with respect, was soon filled with children from the neighbourhood, from Preston, the Fylde, Liverpool, Manchester, and London, and other parts of England; and she reckoned from one to two hundred pupils, to whom, with her assistants, she gave lectures not entirely confined to "the horn-book, and the art of spelling."—These lodged and boarded, some with "the Dame," and others in the cottages and farm-houses in the neighbourhood, for which they paid £5. per annum, and 1s. 6d. per quarter to her for their schooling. Every day she took the Catholic children to chapel, and always stopt to say a pater, ave and credo, at our Lady's well. The rosary also and litanies were said in the school; but on these occasions her Protestant pupils were allowed to absent themselves if they pleased.

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times of persecution. Of these devotees, several have piously believed and thankfully acknowledged special benefit and help received by means of their frequent visiting and constant prayer at our Lady's Well." In 1684 and 5, a new chapel or "house of prayer" was built. This was principally the work of Mr. Cuthbert Hesketh of White Hill in Goosnargh' "who, for sixteen years, paid the rent of the house, and, in 1701, paid to Mr. Tootell, the pastor, also the fine or purchase money for the ground, on which it stood." Mr. Tootell was a near relation of Mr. Hesketh.

"Dame Alice" lived to a great age, and in the decline of life was indebted for a comfortable retreat to the benevolence of the Gerards, of Garswood. She is said to have died "nearly 70 years ago;" and was buried in the Catholic cemetery at Windleshaw, near St. Helen's; but as no register of burials was kept there before the time of the late Rev. John Orrell, of Blackbrook, the precise year of her death is not ascertained.

I have said, on the authority of some of her pupils, that many of the most able and zealous missionaries of the last century, were the pupils in early life of "Dame Alice." Their names however were not taken down at the time, (1817) and now I am only able to say, that the Southworths, the late Mr. Bannister, Mr. Gradwell of Sheffield, Mr. Helmes of Manchester, Mr. Cordall of Newcastle, Mr. Davison of Selwick, Mr. Wilkinson of Westby Hall, Mr. White, S. J. and Mr. President Gillow, were once the pupils of "Dame Alice." But as Dr. Geo. Kendall of Fernyhalgh, his nephews, Richard of London, and Hugh Kendall, of Sedgley-Park, were the near relations of the Southworths, and were born near to Fernyhalgh, and as the late Mr. Shepherd of Valladolid, and Mr. Shepherd of Hammersmith, with others of that name, and Edward Daniel of York, President Daniel, and his brother Edward, with Charles Tootell of Goosnargh, O. S. F., were all nearly related to Mr. Tootell and Mr. Edward Melling, the pastors, as we shall soon see, and the great supporters of the school at Fernyhalgh, we may presume, that they also were the pupils of "Dame Alice."\* The same, I suspect, we may also say of most of the priests, *natives of Lancashire*, who died after the middle of the last, and in the early part of the present century.

I have said that the Southworths were the pupils of "Dame Alice." The following letter of the Rev. Richard Southworth, who was formerly Vice-President and Professor of Divinity in Douay College for twenty years, gives a few more particulars of this extraordinary woman, and will not, I trust, be unacceptable to the readers of the Magazine.

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\* It is well known that President Daniel often boasted that he had been her pupil.

Brockhampton, Dec. 15, 1816.

REV. AND DEAR SIR,—It is with particular pleasure I understand from your letter, that you have been at Fernyhalgh; sometimes also called *Ladywell*; and seen the house in which the good old dame taught the Catholic children for so many years of that neighbourhood—*There* was my cradle. When she taught me and my brothers,\* with many other pupils, *she was very advanced in years*, having at that time under her care, the children or grandchildren of those whom *she herself had tutored before in their tender years*, and impressed with a sense of piety and religion. Notwithstanding certain peculiarities, which some might observe in her ways, she was, in regard of the Catholic families of Fernyhalgh congregation, a truly valuable woman; and might be deemed an instance, among many other such, of the divine economy: so much good being done by so weak an instrument. I know not what anecdotes you could glean in that neighbourhood relating to her life, that might be edifying. It is *now more than 62 years* since I left that neighbourhood; and more than 60 since I was in any part of Lancashire, or near that county. I was then very young, little thinking that any particulars I could recollect in my childhood, would ever make any matter for history. However I will here set down what I remember to have heard in that early part of my life.

Alice Harrison, better known by the name of “*Dame Alice*,” became a convert to the Catholic religion when *very young*. Her parents, being violent Protestants, were very angry, and treated her with the greatest severity, for a considerable time; so that she had to suffer a kind of martyrdom; still nothing of this overcame her constancy: at last they turned her out of the house, and shut the door against her. The pastor of Fernyhalgh at that time (I believe his name was *Melling*) and other Catholics, took her under their protection, and encouraged her to set up a little school, for the purpose of teaching the children to read, to say their prayers, and to learn their catechism: and such success followed these small beginnings, that not only the laity became well grounded in the principles of the Catholic religion, but, as you justly

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\* He had four brothers, Ralph, Thomas, William and John. John died at Douay College: Mr. Ralph was confessor at Louvain and Spetsbury, and died July 13, 1810: Mr. William was many years missionary at Hathersege and Moseley, and died April 28, 1814: Mr. Thomas was more than 30 years the worthy President of Sedgley Park, and died June 9, 1816: Mr. Richard, the eldest of the brothers, died Nov. 19, 1817.

observe, *many of the children, who came out of her school, became afterwards, when sent abroad to Douay College, bright ornaments of the priesthood.* I think I have heard say, that the parson of the parish once took her to task, and undertook (perhaps at the request of her parents) to argue with her; but she remained so firm, and had so much to say for herself, that he suffered her to continue ever after unmolested. Very possibly he was a person of a humane and considerate disposition, who might regard as the obstinacy of the woman, what was the finger of God, without his knowing. I have some idea that the Protestant clergyman, above alluded to, was himself afterwards reconciled to the Catholic church, in consequence of the conference he had with her; however I cannot vouch for it. If the house, or apartments, which you saw, be in the same state at present, in which they were when occupied by Dame Alice and Mary Backhouse her assistant, such of her former scholars as are still living, would, I think, view them with a *certain feeling of veneration, rather than curiosity.*

Among the *numerous* plants in her nursery, who afterwards grew up to be priests, I think I have heard that the late Mr. Robert Bannister was one, at least for some time. He was a complete classical Latin scholar,\* an accurate theologian, and an enlightened spiritual director.—(See "*Instructions concerning an Annual Spiritual Exercise, &c.*," printed at Douay in 1759.) And now as I have mentioned Mr. Bannister, I will here copy out for you the epitaph of one of the superiors of Douay College, who was my confessor for several years, and whose memory will be ever venerable to me: it was composed by Mr. Bannister, and is as follows:—

"Anno ab Incarnatione Dominica 1762, die 26 mensis Januarii, in Collegio Anglorum Duaci, sacro viatico, et unctione infirmorum ritè ac devote susceptis, animo sub extrema suspiria integro, tranquillo, frequentissime in Deum, et salutis nostræ auctorem in cruce pendentem erecto, patientia munitissimo, ut nec levissimam querelam emitteret, in summa corporis debilitate morbiq; ingravescentis tædio, magna cum spe, placidaque sui resignatione quievit in Domingo, annum agens ætatis suæ 71, sacerdotis 46.

\* In the judgement of the Rev. Alban Butler, he possessed the Ciceronian style in a degree equal, if not superior to any of his age. To the students he frequently recommended the works of the Roman orator, in those words of Quintilian—*Ille multum profecisse se sciat, cui Cicero valde placebit.*

Reverendus admodum Dns. D. Franciscus Petre; ejusdem Collegii Vice-præses, Procurator, Alumnus et Sacerdos. In assueta sibi virtutum studia et status exercitia incumbenti, senectus primum, mors deinde obrepsit; at non improvidum, non imparatum invenit.—Et in magno et in modico fidelis erat. Disciplinæ amantissimus, nec ipse à bene institutis, et tradita sibi norma deflexit, nec alios, quibus erat præpositus 32 annis, deflectere permisit: semper vigil ad sacras meditationes, et devotam missæ celebrationem: atque, ut alii essent in iisdem vigiles et assidui, perpetua erat hortator; mira patientia et longanimitate usus est, si quando quispiam ad frugem meliorem erat revocandus. Fide et probitate in commissis sibi negotiis erat perspecta: rationibus tenendis incumbens per 40 annos unice justitiæ serviebat. In colligendis redditibus lenis et facilis, non exactor, non durus: in persolvendis debitis memor ac velox. Offensæ in eum commissæ statim exciderunt ejus animo. De suo impertire solitus magna cum liberalitate: et alienis sibi commissis, ut sacris, parcebat. Verebatur omnia opera sua, et, ut olim S. Hieronymus, in magno timore mortis ac divini judicii semper vixit. Sed quod per vitam timebat, Deo optimo et in opportunitatibus adjutore sic providente, instanti sui dissolutione cum fiduciâ humiliter desiderabat. Ne tamen non sit ex illo numero paucissimorum, qui statim ab hac mundanâ collaviæ intrant in gaudium Domini sui, sed inter sanctas animas in Purgatorii flamma detineatur, preces vestras erixe flagitamus, ut æternâ quantocius.

Requiescat in Pace."

This epitaph was engraved on the marble under which he was interred, in the parish church of St. James in Douay. A similar one on Dr. William Green, President, was composed by Mr. Joseph Berington, which is also esteemed.\* I am with sincere esteem and affection,

Your servant and brother in Christ,

RICHD. SOUTHWORTH.

It remains now, Mr. Editor, that I endeavour to ascertain at what period the school of Fernyhalgh was opened, and who was the priest that advised and supported its first establishment. Fortunately we have some data in the above letter that will guide us in this research. It was written in 1816, and "*more than 62 years* after Mr. Southworth left

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\* If any one of our correspondents have in his possession this epitaph, we request him to favor us with a copy of it.—EDRS.

that neighbourhood." He then must have left Fernyhalgh about 1753. "When Dame Alice taught him and his brothers, with many other pupils, *she was very advanced in age*, having at that time under her care *the children, or grandchildren of those, whom she herself had tutored before in their tender years.*"—It is not then too much to suppose, that in 1753, she was not less than 70 years of age; and as "she became a convert to the Catholic religion *when very young*," her conversion probably took place before she was 20; and in that supposition, her school must have been opened at an early period of the 18th, if not before the close of the 17th century.\* Mr. Chas. Tootell was *then* the pastor at Fernyhalgh, and the instructor, the friend and adviser of Dame Alice in the establishment of her school. He came over from Lisbon college in 1686. In that year Mr. Gother had, at a considerable expense to himself and the clergy, converted Fishmonger's-hall in Lime-street, London, into a chapel; and Mr. And. Giffard, brother of Bishop Giffard, and Mr. James Dymock, author of "The great Sacrifice of the New Law expounded, &c." and Mr. Tootell, were appointed the chaplains, by Bp. Leyburn. But their stay here was of short duration, "having been supplanted, says Mr. Tootell, by *the Jesuits*", who took possession of it." Soon after this, Mr. Tootell was placed at Fernyhalgh, where, as we have seen, his relation Mr. Hesketh had lately built "a house of prayer." In 1699, he was made Dean of Amounderness Hundred by Bp. Smith; and in 1719, if not sooner, Vicar General of Lancashire, Cheshire, Cumberland, and Westmoreland, by Bp. Witham. Some time after 1708, when Mr. Edw. Melling came from Douay, he was appointed to assist his uncle, Mr. T., at Fernyhalgh; and in 1719 succeeded him, as Rural Dean of Amounderness. "In 1700 the Vicar of Preston procured a warrant for apprehending

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† This conjecture is supported by the fact, that Mr. Cha. Gradwell, who died in 1758, and had been the pastor of Sheffield 22 years, was certainly her pupil, and not later than 1718 or 1720. Mr. A. Butler, "at a very early age was sent to a school in Lancashire;" probably to Fernyhalgh. This was in 1716 or 1717.

Mr T., and another in 1715, for apprehending him again, and Mr. Melling, with seven of their neighbours, as seducers and recusants. . . . . The priests at F. were particularly sought for on the 5th of January, 1715, at midnight. Mr. C. Tootell, as he says of himself, had in all likelihood been taken napping, but that upon accidental, or rather providential notice of the danger, he lay nine hours that night on a hay-mow, in a lonesome barn, where the fear of being found out, and coldness of the night, &c. disturbed his rest, and kept him waking all that time. Playing at boh-peep was all that winter's pastime. But the seeker's advantage over the hider's spoiled our sport, the long frost and snow then on the ground, being as favourable for men as hares. . . . . In 1716 he was summoned with other Catholics, to take the oaths at Preston, but remained at home privately; and made no public appearance till August 15, 1717; since which time, he says, we have prayed six months openly, to the verifying the prophecy—*Lord . . . . when thou hast been angry, thou wilt remember mercy*, Hab. 3, 2: But these halcyon days soon expired; for the Commissioners' return and abode at Preston, interrupted our quiet; so that June the 29th, 1718, was the last day of public praying at our Lady's-well. After "which C. Tootell was twice ticketed to appear before the commissioners, as were Helen Livesay, his housekeeper, and Geo. Union, his neighbour. George appeared, and was sent to Gaol, where they detained him 19 weeks, for refusing to answer such questions as were asked him concerning C. T. Upon which, and H. Livesay's not appearing, the uninhabited house was seized by persons sent by the commissioners, who broke in at the parlour window, and sold the goods. The house remained uninhabited till May, 1719, since then it has been peaceably inhabited by Catholics, 3 whole years. We began to pray at our Lady's-well, privately, Aug. 5th, 1723, and publicly, Aug. 15th, in the same year."

Thus far Mr. Tootell; and I trust, Mr. E., that the length of the quotation will be excused, not only because, "with an amiable spirit of piety, moderation and good humour, he draws an affecting picture of his own sufferings and persecutions, on account of his religion, at a period of civil discord



and religious animosity;" but also because he was, I have no doubt, the principal person concerned in the conversion of "Dame Alice," and in the establishment of her school at our Lady's-well. The subjects of the present memoir, Mr. Tootell died at Fernyhalgh, Nov. 13, 1727, and Mr. Melling, April 17, 1733. "Tradition," says a much revered correspondent; "still speaks with affection of the learning, the labours, the piety and charity, of Chas. Tootell, and Edward Melling, the pastors of Fernyhalgh." Mr. T. was a learned and zealous missionary; was much esteemed by Bishop Smith, whom he calls his best friend, and in his situation of V. G., laboured hard to impress those in his vicariate with the importance of catechetical instructions, in conformity with the bull of Clement XII. on that subject, and the instructions he had received from Bp. Williams, who succeeded Bp. Witham in the N. district. He wrote several works, most of which are still in MS. at Fernyhalgh. His "*Layman's Ritual, for the Instruction of his Flock*," Part I. was printed in 1698, and Part II. in 1704.

If I am right, Mr. Editor, in dating the conversion of "Dame Alice," and the opening of her school, about the beginning of the 18th century, it follows that her school flourished for little less, if not far more, than half a century! During that long period, she had, besides many hundreds of others, "numerous plants in her nursery, who became afterwards bright ornaments of the priesthood." She first planted in their souls the seeds of piety and of religion; these were afterwards watered by the religious education they received at college; and the Almighty gave the increase in the abundant fruits produced by their apostolical labours in the vineyard of the heavenly husbandman. "Dame Alice," then, may deservedly be styled "a truly valuable woman, and may be deemed an instance, among many other such, of the divine economy, so much good being done by so weak an instrument."—She died, as has been said, about 1760.

In the Spring of 1763, the great school at Sedgley Park was opened, and "in spite of infinite opposition," says one of its earliest pupils, Dr. Milner, "and other difficulties, that seemed insurmountable," was established by the Rev. William Errington, the friend and constant companion of the venerable Bishop Challoner, who was himself the original

projector, and while he lived, the powerful supporter of it. The first master and president was the Rev. Hugo Kendall, who, in times of great difficulty, governed the establishment, with admirable prudence and ability, till his death in 1781. From its first foundation, it was the principal nursery, from which our foreign colleges were supplied with Alumni, and the English mission with many zealous and able labourers.\* I have now before me an *incomplete* list of the names of not less than 160 priests, who received the first rudiments of their education at Sedgley Park, and in the list I find the names of three of our bishops, Dr. Milner, Dr. Smith, and his successor, Dr. Penswick. Nor ought the name of Dr. Walsh, the present Vicar Apostolic of the Midland District, to be omitted, who, though not a pupil of Sedgley Park, yet had the spiritual direction of the school, for no inconsiderable time. Of this number of priests, between 80 and 90 are still living, and they form nearly one-third of the clergy now on the mission. Add to this, that all our colleges, both in England and abroad, number among their Alumni, many pupils of the Park school, who are now on the road to the sanctuary, and will in due time, God willing, enter into the labours of those, who have preceded them in the apostolic work. So that Sedgley Park still continues to be the great nursery for the Church, and as such, well deserves to be, as it has always hitherto been, patronized by the clergy, and by the Catholic body at large, that has derived so much benefit from that establishment.

It was a common remark at Douay College, that "a boy from the Park was soon recognized, on his arrival, by the correct knowledge he had of his catechism, and of his religious duties." The same, I know, is still remarked, at the present day; and ever will, I trust, be with truth remarked, in all our colleges. Long, then, may the school flourish, and continue to be, as it has been for nearly seventy years, *the great nursery for the English priesthood!*

A. PARKER.

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\* The Rev. James Tasker of Creswell, from Douay, and the Rev. Rowland Broomhead of Manchester, from Rome, were the first *Parkers* that came on the mission. They were ordained in 1775.

## MANUSCRIPT OF Dr. GREGORY MARTIN.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—Having lately had the pleasure of reading an original MS. of *Dr. Gregory Martin*, I venture to offer you some account of it, under the conviction, that whatever comes from the pen of that highly gifted scholar, and most eminent Catholic Worthy, will be acceptable to your numerous readers. This MS., the result of nearly two years' observation at Rome itself, is a folio of more than 350 pages, neatly written out, as if intended for publication, and is entitled :

ROMA SANCTA,  
*The holy Citty of Rome,*  
 so called, and so declared  
 to be, first for *Devotion*,  
 secondly for *Charitie*,  
 in two bookes,  
 BY G. MARTIN.

A short address is prefixed to his Rev. Fathers and Brethren, in which he leaves it to their judgment and discretion to print it, or not. This address bears date 9 April, 1581, and is subscribed: *Servus vester in Christo*.

GREGO. MARTINUS.

The *first* part of the work, on the *Devotion* of the city, is divided into 34 chapters, in which he dwells with rapture on its numerous churches, especially those of the *Stations*—on the Relicks and Monuments—on the Processions—on the Honour paid to the God of the Eucharist—on the abundance of public Instruction—on the frequentation of the Sacraments of Penance and the Eucharist—on the solemnity of Divine Service—and the edifying piety, fervour and penitential spirit of the people at large.

The *second* and larger part relates to the *charities* of Rome, and is peculiarly interesting. The learned and pious Doctor enlarges on the boundless donations and endowments of the Holy See, in favour of necessitous maidens, widows,

and orphans, and the poor and abandoned of all classes. In glowing terms, and in a strain of impassioned eloquence, he descants on the generosity of the then Pope, Gregory XIII. to the English nation. "To Him, my Catholike countriemen are generally, next after God, most bound, for that seed of Catholike Religion, which is yet preserved among us, after more than twentie yeres of Heresie; yea, which springeth and flourisheth everie day most wonderfully, in the middes of Heresie; first, by the mightie hand of God upon our cuntry, who worketh his gracious pleasure herein, to the saving of infinite soules; and next, by the incredible Liberalitie and exceeding love of this blessed Pope toward our said cuntry, for the salvation thereof; so far beyond all expectation, and so wonderful to all strangers which see it, and honour him for it—that it were a shame for us—not to pray for him daylie upon our knees, and to give God thanks, that it hath pleased him to raise up to our afflicted state, such a singular Patron and Protector, or rather a most loving, and more than a natural Father."

To the infant seminary at *Douay*, the Doctor proceeds to unfold the gracious regard and splendid generosity of this illustrious Pope. "On 15 April, 1575, his Holiness began to bestow upon it one hundred crowns per month, and taking it thenceforth into his protection and fatherly care, as his own child, hath been ready, upon all incidental necessities, to open his purse upon it; insomuch, that when by the tumults in Flanders, it was to depart to *Rhemes* in France, he gave presently five hundred crowns for the charges of removing, and afterwards six hundred crowns: and to the former annuity, fifty crowns *more* every month; and, we hear, hath taken order, or will do, for the continuance of the said annuity to this college fifteen years after his death."

To the needy English, who flocked to Rome, the charity of this great Pontiff was truly unbounded. After describing the foundation of the *English College at Rome*, "the government whereof his Holiness was pleased to commit to the worthy Fathers of the Societie of Jesus," he informs the reader, that the Pope honoured the college with a visit, in the company of eleven cardinals, on St. Mary Magdalen's day, 1579, "and being there, and seeing a garden or orchard lie very

commodiouslie to the house, he purchased it at once, and joined it to the house for ever." Besides fixing the annual pension of four thousand crowns on the college, he allowed about fifty crowns as a Viaticum to each priest who quitted it for the Low Countries. But why talk only of the seminary? What priest, or Catholic nobleman, gentleman, or yeoman, hath not continually their Viaticum, according to their state and the rate of their expences? Surely there have been and are daily so many partakers of this benefit, that their names would fill a long roll. And yet these are trifles, in comparison of those pensions, which he giveth, not only in Rome, but out of Rome, to our Catholike countriemen, ten, fifteen, twentie, twentie-five, thirtie crowns every month, according to the persons, beside so many portions every day of bread, wine, meat, out of the palace; every two portions esteemed above five crowns a month. And these are things openly known to the world, and usual expences upon our nation, beside other of greater importance, but not so well known, which I leave among his secret meritorious works to be rewarded in Heaven openly."

In the sequel, he enumerates and describes the charitable institutions, hospitals, guilds, and confraternities, with which the city abounds, the noble colleges, the many religious orders, especially the Society of Jesus, to whose praise and honor he devotes his largest chapter, of twenty-seven pages.

Where all is so excellent and admirable, Mr. Editor, it is difficult to make selections; but it may be instructive to some of your readers to possess his account of the English Hospital at Rome.

"It was founded by Englishmen in the year 1361, in the time of Innocent VI. named the Hospital of the B. Trinity, and of St. Thomas of Canterbury, the Martyr: the church very commodious, with six altars: chaplains and brethren (within the house to say mass and other service there, and in St. Edmund's chapel belonging thereto,) eight, with their Custos, or Principal. Here are received all Englishmen without exception, (especially pilgrims and the poorer sort) for eight days; and upon consideration of the parties' necessities, for double and triple, and longer, with meat and drink, and lodging, very competent and honest, and money also.

Here are received the sick of our nation. The revenues are by the year, 1495 crowns, rising out of houses specially. The government pertaineth to the Cardinal Protector of our nation, and to the chaplains or brethren within the house, which have their Custos; and to them of our nation abroad in the city, of the better sort, which by order of statute are made brethren; all which make a solemn brotherhood and congregation, and meet together diverse times, about matters of the hospital. And this was the state thereof until the year 1579, when, for the greater benefit of our nation, the seminary was by his Holiness placed in the hospital; and the Custos, with certain officers, removed to another house of our nation hard by, where he hath to receive the pilgrims and travellers as before: so that for the hospital, there is both seminary and hospital; and both the ancients there before, and the younger now, do serve, and are to serve our country, even at this present time, in the midst of all inquisitions and persecutions. God be blessed for his unspeakable gifts."

You will think, Mr. Editor, in justice to your other correspondents, that I ought to finish: allow me to add a cordial wish, that the *Mantle of MARTIN'S Devotion and Charity* may cover all his successors in the ministry. I have the honor to remain,

Your obliged servant,

CLERICUS.

#### DR. WHATELY'S PASTORAL.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—In your last No I read the article of your facetious correspondent, K. R. Y., on *that Pastoral Letter* of Dr. Richard Whately, Archbishop of Dublin, which bears date 4th May, 1832. It is very true (as the Archbishop knows as well as K. R. Y.) that our blessed Lord teaches in x. ch. of St. John's Gospel, "The good *Shepherd* giveth his life for the sheep; but he that is a *hireling*, and not the shepherd,

whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth. The *hireling* flieth and careth not for the sheep." Again, in the xv. ch. of St. John: "Greater love hath no man than this, that a man lay down his life for his friends." Depend upon it, Mr. Editor, the Archbishop had not forgotten the doctrine of the beloved disciple, 1 Ep. iii. ch. 16. v.—"Hereby we perceive the love of God, because He laid down his life for us: and we ought to lay down our lives for the brethren." But is this discreet Protestant, this master of Israel, to be deprived forsooth of interpreting these texts, as he likes best? Is he to overlook that convenient doctrine—" *Well-ordered charity begins at home?*" Passing by that part of the Letter which reflects on Popish enthusiasm and superstition, I may insist that his Grace is not to blame so much as K. R. Y. supposes. In the exercise of his pastoral zeal, he contends quaintly enough, that the shepherd should *leave* the sheep to take care of themselves, by announcing, that "*a Protestant who considers himself to be labouring under any infectious disease, is bound to abstain from exposing his pastor to the risk of infection.*" This may not be very edifying; but does the Archbishop say more, or even as much, as the 67th Canon of the Church of England, which recommends the minister or curate to visit a parishioner *that is dangerously sick* (but mark the proviso,) "IF THE DISEASE BE NOT KNOWN, OR PROBABLY SUSPECTED TO BE INFECTIOUS"!! Now, does not every one know, or probably suspect, that the *cholera* is infectious? Of course then, the parson is *canonically* justified in abandoning such infected persons to instruct and comfort themselves—to take what care they can of themselves. They have the Bible and Common Prayer-book, let them read or hear them. Medical men and nurses must continue to attend, though perhaps not so liberally paid as the Archbishop and his clergy; and should the infected portion of his Grace's flock decide on calling in Popish priests to comfort and succour them with the disinterested zeal of the good Samaritan, the Archbishop is too polite and liberal to offer any objection. He bears no resemblance to the dog in the manger, as was too often the case with his predecessors.

ÆQUITAS.

## ON BENEDICTIONALS.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN—Your readers must have perused with great pleasure and interest, the account of the Benedictional of St. Æthelwold, with the judicious criticism upon it, furnished by H. Y., for your last number. Perhaps a few additional observations on the custom of episcopal benedictions after the fraction of the host in the Holy Mass, may not be unacceptable. Your correspondent does not undertake to decide the controverted question, whether this custom was ever adopted by the Roman ritual; and seems to think it probable that St. Augustin introduced it into England, from having witnessed it in Gaul. In the curious and learned work of Selvaggius, *Antiquitatum Christianarum Institutiones*, no doubt is expressed on the subject of these benedictions having been in very early use in the Roman church: and the rite is even mentioned as being fully described in the ancient MS. *Codex*, in the Vatican Library, No. 4743, to which frequent reference is made by writers on liturgical questions. From this MS. the author cites the manner of giving the benediction nearly the same as that quoted by your correspondent; and he instances one of the benedictions for Advent, from the work of Pamelius on the Liturgies.

The Abbé Plowden, in his *Explication des Prières et Ceremonies de la Messe*, Part V. asserts also, without any appearance of doubt, that this custom prevailed formerly at Rome, as well as in Africa and other places; and he further mentions that proper forms for these benedictions are found in the Sacramentary of St. Gregory. This Sacramentary must be considered as both the Missal and Ritual of the Roman church; and if these episcopal benedictions have place there, it would seem pretty certain that the custom was very early in use in the Roman church; especially as the Sacramentary of St. Gregory differed only in some collects or prayers from that of St. Gelasius, published a century earlier, as the Rev. Alban Butler observes, in a note in the Life of St. Gregory the Great.



But your correspondent asserts, that if this custom of episcopal benedictions ever had a place in the Roman ritual, "it was certainly expunged at a very early period." This does not appear to have been the case; for the learned and accurate Cardinal Bona, thus writes on the subject: "Benedictions of this kind are still extant in the ancient Sacramentaries, and in the Roman Pontifical, edited under Leo X. There are also MSS. in the Vatican codices. . . . They have been expunged from *more recent* Pontificals, but their use is still preserved in some churches. The *Ordo Romanus* mentions them in the first account of the Mass, in these words," &c.\*

If these authorities are to be relied on, it appears pretty certain that the custom prevailed in the Roman church, at least in St. Gregory's time; and if so, is it not most natural to suppose, that St. Augustin brought the custom to our ancestors, directly from Rome, instead of transplanting it from Gaul?

July 6, 1832.

## POEMS OF JOHN LIDGATE.

THE name of John Lidgate is at this time almost unknown amongst us: a few of our literary antiquaries may probably be acquainted with it, and a scanty article in the biographical dictionaries may have sometimes caught the eye of the reader; but this will be nearly all that remains of the fame of this writer. Yet in his day he was celebrated as the first genius of the age; and the village which gave him birth was thought to have been ennobled by the circumstance. Camden, in his *Britannia* thus speaks of it:† "Lidgate, a small village, but not to be omitted because it gave

\* Bona, *Rerum Liturgicarum*. Cap. xvi.

† Camden's *Britannia*, ed. fol. Lond. 1695, by Edmund Gibson, p.

birth to John Lidgate the monk, whose wit seems to have been formed and modelled by the very Muses ; all the beauties and elegancies are so lively expressed in his English poetry." He has besides been celebrated as a rhetorician, a mathematician, a philosopher and a theologian ; but it is in the character of a poet we now present him to our readers.

\* His birth-place was a little village in the county of Suffolk, and he received his education in the Benedictine monastery of St. Edmund's Bury. After completing his course of studies in England, he passed over to the Continent, and visiting the universities of France and Italy, became acquainted with most of the celebrated literati of the day in those countries, at the same time making himself master of several foreign languages, and acquiring a very extensive knowledge of their literature. These acquirements he put to good use on his return to England, and even translated some foreign works into his own tongue, among which some pieces of Boccaccio are particularly mentioned. He was born in the year 1380, and died 1440, having thus been some time contemporary with Chaucer, whom he calls his master, and whose death he bewails in one of his poems. We are informed in Rees' Encyclopedia, that a list of 250 of his poems has been published, most of them existing in manuscript in various libraries ; there is a volume of them at present in the library of the English college at Rome, containing the greater part of what seems to be a Life of the Blessed Virgin ; but the beginning, together with the title is wanting. Some pieces on historical subjects, some moral essays, satires, and a translation of Maccabre's Dance of Death, which has been published in Dugdale's Monasticon.

We have received some extracts from this volume, and though upon perusal of them, we may not be inclined to give him all those commendations which have been bestowed upon him by his contemporaries, yet we cannot say but that he is to be ranked among the improvers of our language and versification. In this light they may prove interesting to

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† This account is chiefly taken from Pitseu's *Relationes Historicae de rebus Anglicis*, ed. Parisiis, 1619, p. 632.

our readers, as specimens of the taste of the day, and as documents to trace the gradual progress of our language and poetry, from the appearance of the great Chaucer, to the more brilliant era commenced by the geniuses of Shakspeare and Spencer; for Lidgate may be regarded as the connecting link between them.

With the last-mentioned poets he must not indeed be compared, either for poetical genius or for style, nor yet will he bear a comparison with his master, in point of richness of invention or imagination; but in his style and versification he has evidently gained upon the author of the "Canterbury Tales." His numbers run much more smoothly and regularly, and his style is much more conspicuous, and approaches nearer the modern standard of language. In another point too, he is to be preferred to Chaucer, though it may not perhaps be reckoned among the marks of a poetical genius; he has avoided that grossness and indelicacy which too much defiles the pages of Chaucer, and which render his book almost unfit for perusal; but on the contrary, our author is ever intent on the advancement of virtue, and an unfeigned piety reigns in his compositions. Of this the following extract from his poem on the B. V. is an example. We may in future numbers take occasion to present our readers with specimens of his historical and moral pieces.

#### HOW CANDELMESSE DAY FIRST TOKE THE NAME.

SOMTYME, whan Rome, thurgh his high renon,  
Was most flourying in power and in myght,  
Every fyft yere by revolucon  
In Februarie, upon the first nyght,  
Eche man and childe, with a tapre lyght,  
Went in the cite two and two apace,  
Unto a temple whiche sacred was

To Februa, of old foundaçon,  
That Moder was to Mars omnipotent,  
In whos honour this procession  
Ordeyned was, by grete avisement

At echē lustre, wenyng in her \* entent,  
 That her power and grete worthiness,  
 Preserved was thurgh helpe of this Goddes.

For alle assantes and every adversarie;  
 Supposing fully in her oppinion,  
 That she fortune made debonare,  
 For to sustene the honor of her toun.  
 And thurgh her helpe and mediacon,  
 That myght Mars, to encrease her glorie  
 In al conquest, gave to hem victorie.

For which cause, thurgh oute the cite,  
 As ye have herd, of high and low estate,  
 Was made first this solempnite  
 In the temple that was consecrate  
 To Februa the Goddes fortunate;  
 Thurgh helpe of whom they were victorious.  
 And so this custume superatitious,

In Rome toun, as myn auctor seith,  
 Observed was, longe and many a day;  
 Yet after that they tourned to the faith,  
 For ever in oon this rite they kept alway,  
 For old custume is hard to putte away,  
 And also usage greveth folk ful sore,  
 To doo away that they have kept of yore.

But at the last, Pope Sergius,  
 Of the people seying this errour,  
 And that the custume was ful perilous,  
 Did his devoir, and also his labour,  
 This rite to change into the honour  
 Of our Lady; so that this high fest,  
 From the hiest down to the leest,

Every man and woman in her honde  
 To the temple shulde a tapre bringe,

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\* Put for "their," as in many other places in this extract, which the reader will easily perceive.

Thurghoute the world in every maner longe,  
 And therewithal make her offering  
 After the gospel—the preste's hand kissing,  
 With light solempne, that alle myght it seen,  
 In honour only of the heven Quene,

That best may bee ever our mediatrice  
 To her sone, that is withoute faille  
 Bothe Lord and King, and she Emperatrices  
 Of land and see, of pees and bataille;  
 Withoute whome no conquest may availle;  
 For she hath power more in sothfastness,  
 Than Februa of Rome the Goddes.

And thus this rite was utterly refused  
 By Sergius, as you have herde devise,  
 That was afore of hem of Rome used,  
 Ful many a day in her paynym wise,  
 Whome to sue \* al Christen must despise.  
 And of candeles, whan this rite gan passe,  
 Come the name first of Candelmasse.

This fest also, of ful longe agon,  
 The name † toke of the procession  
 Made of Anna and holy Symeon,  
 Whan they him mette with grete devocon,  
 Brought to the temple to his oblacon,  
 As was the law, custume and usance  
 Of holy chirche, for a remembrance

Observeth forthe yet, fro yere to yere,  
 On February, on the first day,  
 With sacred light upon tapres clere,  
 Shinyng as light as Phebus dothe in May,  
 Whan that the peple, in that they can and may,  
 Ful redy been, of one entencon  
 To make in figure a presentacon

\* From the French, *suiver*, to follow.

† The Greek name for this festival is *υπαπαντη*, *hypapante*, which signifies the *meeting*.

Of Crist Jhu, with al her ful might—  
 Signified, who so can take bede  
 By the tapre that we offre light ?  
 For first, the wexe betokeneth his manhede ;  
 The wycke his soule, the fire his Godhede :—  
 For as wax is made of new,  
 Thurgh small bees, of floures fresh of hew,

Thurgh clenness only, and diligent labour,  
 On blosmes gedred, and to the hyve broght ;  
 So Criste's manhode grew out of a flour,  
 Whos fresh beaute of colour fadeth noght ;  
 For of a maide clene in wille and thought,  
 Liche as wax of floures, soote and glade  
 Is tried out, and doth hem not to fade ;

So Crist Jhu, conserving her clenness,  
 His manhode toke of a maide free ;  
 She standyng hole, flouryng in fairenesse,  
 With al the freshnes of virginite.  
 And as a tapre is oon togedre on thre,  
 So thilk Lord, that is both thre and oon,  
 Toke flesshe and blode, to save us everychon.

Of a maide, whiche this day fro Bedlem,  
 Mekely went to be purified,  
 To the temple in Jerusalem,  
 As here tofore it is specified ;  
 In whos honour this fest is magnified  
 Of alle Cristen, with fressh tapres shene,  
 To signifie, who so wil bee clene,

Must offre a tapre, togedir made of thre,  
 Of feith, werk and trew entencon,  
 For sothfastly but they conioyned be,  
 Without partyng or division ;  
 Neither his offering ne oblacon.  
 How faire outward plainely that it seeme,  
 To God above it may never queme.\*

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\* An old Saxon word, meaning *to please*.

And thogh this tapre brenne \* bright as day,  
 And environ make his light to shede,  
 Yif werk fro feithe prolonged be away,  
 And trew entent folow not the dede,  
 Farewel his guerdon, his merit and his mede;  
 For when the thre be not knyht in oon,  
 He is not able to offring for to goon.

For if thes thre togedir be not meynt,†  
 Feithe, werk and hole entencon,  
 His offring fareth but as a tapre queynt.  
 That geveth no lyght nor brightnes environ,  
 Ful derk and dede from al devocon:  
 His offring is but yif these thre  
 Be knit in oon, thurgh perfite unite.

Now Crist, that art the sothfast holy lyght,  
 The liert of man for to enlumyne,  
 Upon us wreaches, fro thy see bright,  
 Let the sonne of thy mercy shine;  
 For love of her, who is a pure Virgine—  
 Whiche on this day to the temple went,  
 Of mekenes only the for to present.

Thurgh whos praier, Lord of thy grete myght,  
 Graunt us grace in this high holde,  
 Whan we deye, to holde oure tapre light  
 Tofore thy see, where; as it is tolde,  
 Seven chandellers, alle of pure golde,  
 Freshly with light to stand afore thy face,  
 Thider to come of mercy, graunt us grace;

And in this exile, where as we soiourne,  
 Graunt us Lord, while that we ben here,  
 In February, as Phebus doth retourne  
 The circuite of his golden spere,  
 Upon this day—ay fro yere to yere,  
 With tapres fresh, and bright torches shene,  
 To kepe and halow in honour of that quene,

\* From the German, *brennen*, to burn.

† Conjoined.

To whom this fest is in special  
 Dedicate, bothe of more and lesse,  
 Whiche bare her childe in a litel stal,  
 Betweene an ox and a sely asse.  
 And, blisful Quene, this fest of Candelmesse,  
 To thy servants shelde and socour bee,  
 To kepe and save from al adversite,

AMEN.

EXPLICIT.

A discussion on the institution of the festival here described, with its ceremonies, may be found in Benedict the Fourteenth's work, *De Festis*; where he sets down the different opinions which have been maintained on this subject. Baronius,\* Thomassinus,† Leo Allatius,‡ with some others, have supposed that the festival was first instituted by Pope Gelasius, in the 5th century; whose zeal being excited by the indecencies practised in the celebration of the Lupercalia, in which but too many Christians took part, he published a letter against them;§ and, as is supposed, substituted the Purification instead of the Pagan festival. Sergius is supposed to have added the procession with candles, to which our poet alludes; though he makes out that it was the Lustrum which was celebrated every fifth year, not the Lupercalia, which made way for the new solemnity.

But Benedict XIV. though he does not deny that Gelasius put down the Lupercalia, is of opinion that the Purification had its beginning long before this period. For no mention is made of its institution in the letter above named, and though, as Bingham has proved,|| the festival was not received in the oriental churches before the time of the great plague under Justinian, A. D. 542, yet we have authentic

\* Notæ ad Martyrologium Rom. ad diem 2 Feb.

† De diæ. Festor. celebrat. lib. ii. cap. 2.

‡ De Hebdomad. Græcorum, § i. p. 1403.

§ This letter may be found in Labbeus Collect. Concil. Lutet. Parisiorum, 1671, vol. iv. p. 1234.

|| Antiq. Ecclesiast. ed. 2da. Halæ Magdeburgicæ, 1760. T. IX. pag. 172. seq.



monuments for its observance in the Latin church, long before that period.

Nor does the pious and learned Pontiff we are quoting, allow that this festival was substituted for the Lupercalia; as the only reason alleged in favour of this opinion is, that both festivals fell in the month of February. But another festival, dedicated to the Goddess Februa, besides the one mentioned above in the verses of Lidgate, occurred in this month; which, if we may credit the *Encyclopedie Methodique*,\* is the same with the Amburbalia; and this agrees both in point of time, and in the ceremonies which accompanied it with the Purification, much better than the Lupercalia. It was celebrated on the 5th day, while the Lupercalia came on the 15th: and the custom of carrying lighted torches in the procession was observed on this occasion.

Whether, as Lidgate says, this ancient festival was kept to promote the prosperity of Rome; or whether in honour of the manes of the dead, like the Ferialia, celebrated in the same month; is a question we leave to be decided by deeper antiquarians.

While Gelasius has thus been deprived of the honour of having instituted the festival, Sergius has been denied that of having appointed the procession. But it is acknowledged that he rightly ordered this procession, with some others which took place on the festivals of the B. V.; and if we examine the passage in Anastasius Bibliothecarius,† on which his claims are grounded, this will seem to be all that can be given to him.

Many will be no doubt offended at the transaction, to whomsoever it be attributed; and will set it down to increase the list of heathenish superstitions, which Middleton, in his letter from Rome, has endeavoured to fix upon the Catholic church. But let such reflect with our poet,

That "olde custume is hard to putte away," and that it is easier to turn the torrent than to stem it.

Many of our outward actions are perfectly indifferent in

\* Art. *Februales*, and *Amburbales*.

† Ex Libro Pontificali, ascribed to him.

themselves: it is only from the object to which they are directed that they take their value. Among these, the walking two by two, with lighted candles in our hands, may certainly be reckoned: but this, when done in honour of a Pagan divinity, is idolatry; when to honour the God of the Christians, in the most immaculate and most exalted of his creatures, it becomes an act of perfect worship.

We do not intend, in these cursory remarks, to enter into the merits of the question on the lawfulness of ceremonies in religion; but would merely submit it to our readers, whether it is just to tax the Catholic church so roundly with idolatry and superstition, because some of her ceremonies may be traced back to the times of Paganism; when under the hand of Christianity they have been quite re-modelled, and changed in the only particular that constitutes their value, the end to which they are directed?

And indeed the conduct of the church in this point, may be justified by the conduct of the Deity himself.

In his first great covenant with Abraham, he establishes circumcision as a most solemn and religious rite; yet this was in use among the heathens long before the time of Abraham, as has been proved by Michaelis,\* from the testimonies of Herodotus,† Diodorus Siculus,‡ Strabo,§ Philo,|| and Origen.¶ Herodotus says, that with regard to the Egyptians and Ethiopians, he cannot tell which of the two nations learnt it from the other; because it is a custom of such high antiquity among them.\*\*

Circumcision, therefore, was a heathen ceremony; and what comes more to our purpose, was among the Egyptians a religious ceremony, as we learn from Herapollo.†† It was

\* Comm. on the Laws of Moses, translated by A. Smith, Lond. 1814, vol. iii. pp. 68; collat. of the same manners, &c.

† Book ii. § 36, 104. ‡ Book i. cap. 26 and 55. § Book xviii. p. 1140. || De Circumcisione, pars. iii. p. 210, ed. Mangey. ¶ Comm. in c. ii. 13. Ep. ad Rom.

\*\* On this subject also, Spencer de Legibus and Rosenmüller Comm. in Gen. may be consulted.

†† Apud Origenem.

the initiatory rite into the priesthood and its mysteries; and hence it was that Pythagoras was obliged to submit to it, before he could be admitted to search into the learning of the Egyptians.

Here we have an example, where the Almighty himself has prescribed a heathen rite to his chosen people, to be observed by them as a most solemn act of their religion. Will any one assert that the practice of it was superstitious?

But in the legislation of Moses, more remarkable instances of this are met with. "Moses," says Michaelis,\* "allowed many things to the Israelites, on account of the hardness of their hearts, which he did not altogether approve.—For," he farther on observes,† "laws run the risk of being disrespected and disobeyed when they oppose deep-rooted customs." As instances of this condescension, he cites the laws of divorce, the permission of polygamy, the marriage of a childless brother's widow, and the right of the blood-avenger to attack and kill with impunity, in any other than a sacred place, the person who had slain one of his relations.

But these are civil laws. If any one would wish to know how many of his religious observances Moses borrowed from the Egyptians, in compliance with the prepossessions of his people, he may consult the author we just quoted, and Spencer de legibus, where almost every page will present him with instances of this nature: let him also look into Warburton's Divine Legation of Moses, where is an express chapter on the subject.‡

It is curious to observe how this paradoxical writer here quarrels with Middleton's Letter from Rome, in which he had undertaken to prove, that the religion of the present Romans was derived from that of their Pagan ancestors. Middleton proceeds first to show, what he calls the surprising resemblance between the two religions, and thence infers that one was derived from the other. Warburton allows the premises, but denies the consequence inferred; § for he was

\* Laws of Moses, vol. i. p. 25. † P. 116.

‡ Divine Leg. book iv. § 4. vol. iv. p. 1. ed. 4th. Lond. 1765. § P. 128.

well aware that if, as he was labouring to prove, Moses retained many of the practices his people had learned in Egypt, out of a consideration of their weakness, the ancient Christians ought not to be censured for a base compliance with the infirmities of their new converts,\* in imitating the Jewish lawgiver. He therefore accounts for the resemblance by saying, that "it was the common principles of superstition, which had infected the very vitals of the Catholic hierarchy, gave birth to it in both.

But the facts before us shew, on the contrary, that the origin of many of our festivals, or rather of many of the rites observed in their celebration, may be traced to Pagan customs. But in allowing this, we are far from admitting the truth of even the half of what Dr. Middleton has advanced. We only admit, that many of our religious observances were established, not, as Hospinianus asserts,† in *imitation* of the Heathenish superstitions, but in *the room* of them; as the only means by which they could be eradicated. "This economy of the early fathers," says Aringhi, "ought by no means to be censured, but rather to be extolled."‡ Some of the customs had descended from a higher source, these they restored to their original purity; others were innocent in themselves, their object was changed, and with it their value.

But wherever any of these practices were met with, which partook of those abominations that too often entered into Pagan worship, no measures were observed, and no one ever opposed such practices with more zeal than the Roman Pontiffs. The difficulty they met with in eradicating them, is

\* Div. legat. p. 127. It is surprising how Warburton could have used this expression, in the course of reasoning he was pursuing. Was it a base compliance in Moses to act in the same manner? Nor ought he to have used it as a Protestant. For was it not a base compliance, which the compilers of the Thirty-nine Articles were guilty of, when they suited that one regarding the Eucharist to all opinions? And this was faith, not discipline.

† De orig. festorum. p. 52.

‡ Aringhi, Roma subterranea. Romæ, 1651, Lib. i. cap. xxi. T. i. p. 105.

one of the best justifications of their conduct, when others, which were free from downright vice, were to be overcome.

Of this zeal and this difficulty, we have a splendid instance in the letter of Pope Gelasius, above referred to, as written against the Lupercalia. Nothing can be more energetic than the whole of this letter, in which he argues with the greatest vehemence against the festival. And, in the end, after defending his predecessors, that they had not been able to abolish the custom, and combating the argument which seems to have been thence raised in its favour, "lastly," he says, "what pertains to me, let no baptized person, let no Christian join in its celebration; let the Pagans only, to whom this custom belongs, pursue it. It is my duty to pronounce, that undoubtedly these things are pernicious and fatal to Christians. Why do you censure me, if I remove from the Christian church, what you yourselves confess to be injurious? I exonerate my conscience; let those look to it, who refuse to obey these just admonitions.

W. T.

## MONTHLY INTELLIGENCE

### FOREIGN.

#### ROME.

The Sovereign Pontiff is accustomed to go through the ceremony of *taking possession*, a few days after his exaltation. This ceremony was under his present Holiness delayed by the troubles, which broke out soon after his accession. It took place on the festival of the Ascension, during the present year. In the morning the Pope repaired to the church of St. John Lateran, where, on his arrival, he received from the Prince Altieri, senator of

Rome, in a Latin discourse, congratulations upon his accession to the government, and an assurance of the fidelity of the senate and people of Rome. At the gates of the basilic his Holiness was received by the cardinals and bishops, seated on his throne, and clothed in the pontifical robes: he was addressed by Cardinal Pacca, in a Latin discourse. His Holiness proceeded to the altar, paid the homage of his adoration to the most holy Sacrament, and of his religious respect to the heads of the apostles, and repaired to his throne before

the altar, where he received the obedience of the cardinals. After the Holy Sacrifice, the Pope, crowned with the tiara, presented himself in the exterior gallery of the church, to the assembled multitude, to whom he gave his pontifical benediction, amidst salutes from the artillery of the Castle of St. Angelo. Having laid aside his ceremonial dress, he entered the Quirinal, amidst the acclamations of the people, and returned soon after to the Vatican.

**HON. AND REV. MR. SPENCER.**—Mr. Spencer received the holy order of priesthood, May 26th, at the house of Cardinal Tuila, the Protector of the English college. His eminence addressed an affecting discourse to the newly ordained priest, who, in the evening of the same day, had the honour of a private audience of his Holiness. The next day he said his first mass, and on the 30th of the month he set out on his return home, to commence his missionary career.

We have extracted the preceding paragraph from the usually accurate and excellent work, the *Ami de la Religion*, in which however, we observe two mistakes. It is stated that May 26th is the festival of St. Gregory, and the 27th that of Venerable Bede. The festival of St. Gregory is March 12th, and that of St. Bede October 27th.

The following are extracts from a private letter, dated Rome, May 6, 1832 :—

“ Dr. W. had occasion to go to the Vatican library the other day, to copy a passage from an old manuscript, relative to the “ *Three Witnesses*,” on which he is at present employed in drawing up a treatise, and he took a few of us with him ; and as he is acquainted with the head librarian, Monsignor Mai, we saw the museum : and amongst other presents made to the different Popes by savage tribes, we recognized that of the Nepislingi, &c. ; but the books were the greatest curiosities : amongst others we saw the famous CODEX VATICANUS, which contends for antiquity with the Alexandrian manuscript. There are many conjectures as to the age in which it was written ; but that of Professor Hug, who places it in the beginning of the fourth, appears to be most prevalent. It is written on parchment in uncial letters, without any divisions or stops ; it had three columns on each page, without any separation into chapter or verse ; the shape of the letters and colour of the ink, shew that it was all written by one and the same copyist. We next saw some letters of Henry VIII. to Anne Boleyn, but did not read them ; I believe there are others likewise which are not allowed to be shown to any one, on account of their obscenity. Next came his work against Luther, at the end

of which he writes two lines of verse with his own hand, presenting the work to Pope Leo X. In the first line there is a false quantity; he makes "*decime*" the final dactyl. We there saw the work written in gold, which was as legible as the day it was written. But the greatest curiosity in my opinion was the manuscript of Cicero, "*de Republica*." Monsignor Mai discovered it some few years ago: from the scarcity of parchment they frequently rubbed out one manuscript to copy something else on the same piece of vellum; and so it was in the present instance: there was no appearance of any thing else, except a commentary on some part of the Scriptures: Mai however saw a letter now and then, which did not belong to the manuscript commentary: secondly, by using a certain composition, he effaced the commentary and brought to light the manuscript that had been rubbed off to make way for it; and it proved to be the entire of "*Cicero de Republica*," of which we had only had fragments collected from ancient authors before. This is the only manuscript copy in the world: it was a most difficult task. He shewed us the different places where he left it in despair, thinking it impossible ever to render it legible: he resumed the work again and again, and after repeated attempts he at length succeeded, and published it entire. The English government is about to publish all the documents relative to

English history, which the Vatican possesses: it will be a ponderous work; I should imagine not less than two or three folio volumes. Dr. L. sent for a copy of the documents relative to the Parisian massacre which Chateaubriand quotes. Dr. W. could not find any thing about it: he read a letter written the day after the massacre was committed, which does not even mention it. The Abbe de la M. still continues at Rome; he is a most diminutive man—not above five feet three I think. He is at present writing a course of philosophy: he has been at the college several times, and appears always buried in thought; and his conversation breathes nothing but philosophy. I do not know whether I told you before—but his great political theory is this, which he maintained a short time ago in a conversation with Dr. W.—too great a scope has been given to opinion in England, France, &c. it has been too much coerced and limited in Spain and Italy, &c. in a short time the former will be more confined, and the latter more free; the one will recede, the other advance, until moderation will cause them both to meet: then, and not till then, peace and harmony will become universal.

The ceremonies of Holy Week were performed with the usual pomp. The Pope gave his blessing twice from the balcony of St. Peter's during the festival: I never before beheld a greater influx of

foreigners; one might have fancied himself in the Exchange; for French, German, Polish, Spanish, and English, were heard on every side. The Pope washed the pilgrim's feet, and served them at table, and after dinner presented each of them with a medal. The Grand Penitentiary Cardinal, Gregorio, sat in St. Peter's, and heard the reserved cases. The Holy Cross, the Lance, the Veil of Veronica, and other relics were shown, and all the accustomed solemnities were performed by the Pope in person. I never before beheld him so serious and grave; there was not a smile upon his countenance during the whole of the time that he appeared before the public, during the discharge of his different offices, and during the washing of the pilgrims' feet, and the dinner, when the Pope generally laughs and talks with them, he appeared quite reserved. He seems very stout indeed; I met him the other day, he had got out of his carriage to take a walk; it was in an unfrequented road in the country, and he seemed to tire all his attendants, by the rapidity with which he moved along. I think the Romans like the present Pope, because he is so very condescending. He has come at length to an accommodation with the French at Ancona: the conditions however seem to be much in favour of the Pope; the principal one is that where the Papal government has organized the Swiss, which it is about taking into its pay, they must evacuate Ancona."

His Holiness, in a consistory held July 2, has appointed seven cardinals, who had been kept *in petto* from the consistory of September 30, 1831. Six are Cardinal priests,—Alexander Giustiniani, Francis Tiberi, Hugh Peter Spinola, Benedict Capelletti, Louis del Drago, and Francis Mary Pandolfi Alberici; and one cardinal deacon, Louis Gazzoli. His Holiness has also created two cardinals, Padre Velzi, a Dominican, priest, and Mr. Mattei.

We regret that the following article escaped us at the proper time. We extract from the "*Ami de la Religion*," which has copied it from the "*Gazette of Augsburg*" of April:—

"The diplomatic activity, and the dignified moderation of the court of Rome, have happily prevented an European war, which had been so rashly provoked by the occupation of Ancona. On the 15th, the French envoy at Rome despatched a note to the Cardinal Secretary of State, and on the 16th he received an answer. These documents, which we present to our readers, correspond equally with the position of the two states, by one of which reparation is made for an injustice committed, and by the other that injustice is pardoned.

"On the evening of the 16th, Mons. de St. Aulaire accepted the terms offered by his Holiness. These remarkable documents exhibit the force of right and justice on the part even of an inconsidera-



ble power, as well as the desire of the cabinets of Europe to respect the right. The note of the French envoy is a candid avowal of the fault committed by his government, and a prayer to the head of the church, that he would take into consideration the situation of France, and prefer clemency to strict justice. The answer of the cardinal is a compliance with this prayer; but it insists upon the principle of right, and establishes principles, which mark very precisely the difference between the situation of the French troops and those of Austria, and which are calculated to prevent any ulterior attempt on the part of France, to interfere in the administration of the Papal dominions.

What has been the effect of this expedition? Has it augmented the influence of the revolutionary faction in Italy? No; for it has been proved to the male contents, that on the accomplishment of their designs, they must not calculate on France. Has it diminished the importance of the holy Father, as visible head of the church? No; it has proved his power in that character. Has it forced concession from him as a temporal sovereign? No; Has it compelled the Austrians to withdraw, or lessened them in general estimation? No; it has prolonged their stay in the legations, and has proved how their moderate and honest policy can afford to brave the menaces of France.

From Mons. le Comte de St. Aulaire to the Cardinal Bernetti—  
Rome, April 15, 1832.

"No sooner had the notes of his eminence the Cardinal Secretary of State, of the dates of the 25th and 26th of February, come to the knowledge of the French government, when the undersigned was directed to declare that the captain of the French vessel, commandant of the expedition in the absence of General Cubières, had exceeded his instructions; and that he was recalled to France, to give an account of his conduct. The undersigned, in communicating this order to his Eminence, feels obliged to repeat, that the sentiments of his government are not altered, that they have been always that of perfect friendship, and that the support of the temporal sovereignty of the Pope, and of the independence and inviolability of his states, forms now, as heretofore, the basis of the French policy in Italy.

"The undersigned has fulfilled this obligation in his intercourse with his Eminence, and in his audience of the holy Father, he has studiously endeavoured to convince his Holiness that an unfortunate mistake has alone disturbed for a moment the good understanding which his Majesty the King of the French is most anxious to re-establish. Considerations of an important nature having prevented the immediate recall of the French troops, at present in Italy, it has been the duty of the under-

signed to entreat his Holiness to acquiesce in their presence at Ancona, as in an event already accomplished, *un fait accompli*; but he was instructed to offer at the same time, every satisfaction, to consent to every means of accommodation, and to any terms that might accord with the wishes of the Papal government, and be adapted to remove all doubt of the perfect conformity of the views of France with those of all the other powers interested in the concerns of Italy, a conformity manifested by several acts, and amongst them, by the notes, dated January 12, of the envoys of France and Austria, and of the ministers of Prussia and Russia. The undersigned, being authorised to remove every obstacle to the conclusion of this affair, expresses his hope, that that conclusion may be effected in the most pacific manner. He awaits the communications, which it may please his Eminence to make to him upon the subject, and avails himself of the opportunity," &c. &c. &c.

The Cardinal Secretary of State to the Count St. Aulaire :—

"The undersigned, Cardinal Secretary of State, has submitted to his Holiness the note, which your Excellency has sent to him in reply to his protest of February 25, against the occupation of Ancona, and the consequences of that act of violence. While his Holiness takes into consideration the circumstances, that the French captain had acted in opposition to the

orders, which he had received; that his conduct had met with disapprobation; and that he had been recalled to give an account of it, his Holiness cannot but remark, that the act still subsists, and that the only satisfaction worthy of the name would be the immediate evacuation of Ancona by the troops of France.

"Being, however, disposed to afford convincing proofs of the mildness and moderation, which are attributes of that divine religion, of which he is the visible head, and being also desirous, in his character of temporal sovereign, to avoid whatever may compromise the peace of Europe, the holy Father has taken into consideration the situation of the French government, which, according to your Excellency, will not admit of the immediate recal of the French troops at present in Italy. In consideration, then, of this situation, and in conformity with the expressed wishes of other high powers, who take so lively an interest in the inviolability and independence of the States of the Church, his Holiness has condescended to authorise the undersigned to come to an understanding with your Excellency, respecting the time, at which the French troops shall retire, and that by sea, from Ancona. But his Holiness insists, that during the time that they remain, even until the moment of their departure, they shall confine their operations to the military service in the place, and

that their commanders shall not interfere in any thing that has not relation to this service.

"Hence, his Holiness cannot depart from the conditions already prescribed, which have, in obedience to his orders, been communicated to the representatives of the high powers, who, on their part, have, by their note of January 12, expressed their sentiments. His Holiness cannot doubt, that your Excellency will recognise the spirit of moderation and of love of peace, which has dictated these conditions, and will, in the name of your sovereign, comply with them. But, as it is of the greatest importance to the Holy See, that no difficulty or doubt respecting the interpretation of these conditions should retard their execution, his Holiness expects, that should any such doubt arise, the interpretation shall always be the most favourable to the Holy See, in pursuance of engagements already made with the French government. Waiting the answer of your Excellency, the undersigned has honour," &c. &c.

The conditions, upon which the Pope has consented to the temporary occupation of Ancona, are the following.

1. The 450 men, who were disembarked at Ancona from the ship *La Rhone*, shall immediately reembark for France.

2. The troops, that disembarked February 23, shall be subject to the ambassador, who shall be authorised by his government to

give orders to the officers in command.

3. Neither these troops, nor the naval squadron, shall receive any reinforcement, on any pretext whatever.

4. The French troops shall not erect any fortifications, and the works on which they are at present engaged shall be suspended.

5. As soon as the Papal government shall cease to require the succours, which it has solicited from Austria, it will request his Apostolic Majesty to withdraw them. The French troops shall, at the same time evacuate Ancona by sea.

6. The Papal flag shall be hoisted on the citadel of Ancona.

7. The French troops shall confine themselves within the walls of Ancona: and the 6th article of the contract of March 7, between General Cubières and the contractor, Constantini, is declared null.

8. The French troops shall not, in any manner, embarrass the Papal government and its police in Ancona.

9. All the expences of the expedition and of the French troops of whatever description, shall be discharged by France.

10. A political agent of the French ambassador shall be stationed at Ancona, to watch over the strict execution of the foregoing articles.

M. de St. Aulaire returned the following reply, dated April 18.

"The undersigned has received the note, in which his Eminence,

the Cardinal Secretary of State, has had the goodness to announce to him the consent of his Holiness to the temporary stay of the French at Ancona, and the conditions of this stay. These conditions shall be punctually performed ; and, tomorrow, Mons. Beugnot, secretary to the French embassy, will repair to Ancona to superintend the fulfilment. If all the troops brought by *Le Rhone* are not already embarked, they shall be immediately on board *Le Suffren*.

"The undersigned unhesitatingly consents, that, in case of any difficulty respecting the ten articles, the Cardinal Secretary of State shall decide upon the sense in which they should be interpreted. Truth cannot have a more upright interpreter. One article only seems to admit of this difficulty ; the fifth, which provides for the reembarkation of the troops ; but it is hardly necessary to remark, that the phrase, "at the same time," (*alla stessa epoca*) must refer to the departure of the Austrian forces.

"The undersigned considers it unnecessary to repeat, that he will use his utmost exertions to remove from the mind of his Holiness whatever dissatisfaction may have been occasioned by the conduct of the French troops, and to maintain the best understanding between them and the authorities, civil and military, that may be established at Ancona by the Pontifical government.

"He prays his Eminence," &c.

Ancona has, however, continued to be the scene of the most atrocious crimes, to which the presence of the French troops affords protection. His Holiness has been obliged to excommunicate many of his rebellious subjects. We will insert the document at length in our next.

#### CATHOLICS OF CONSTANTINOPLE AND THE LEVANT.

It is in the recollection of most of our readers, that the Catholics of the Armenian right, in the Turkish empire, have long suffered the most severe and unmerited persecutions from the Turks, and still more from the schismatic Christians, of the same right, to whom in many of their political relations, they were held in subjection. In 1827, the persecution aimed at the utter extermination of the Catholics, with cruelties and atrocities almost without a parallel in history. We have received materials which will enable us to lay a statement before our readers in a future number of our Magazine. The sufferings of these innocent men moved the compassion of Pope Leo XII. and Pope Pius VIII. These charitable Pontiffs represented to Charles X., King of France, to the Emperor Francis, and other Catholic sovereigns, that the source of the evil lay in the power which the schismatical patriarch was invested with over the sufferers ; and that the only remedy was in the Sultan making them subject to a patriarch of their

own communion. Charles X. instructed his ambassador at Constantinople, Count Guilleminot, to represent this evil to the Sublime Porte, and to pray for a remedy. This application, supported by the co-operation of the other Catholic powers, made a powerful impression on the humane mind of the present Sultan, and was attended with the desired success. On the 5th of January, 1831, the Catholics of the Turkish empire obtained the firman of their emancipation. This document of Turkish diplomacy, is as curious as it is interesting: in some parts of it it even gives a lesson of political wisdom and moderation to our own emancipating legislature. It is as follows:

"Whereas the Armenian Catholics, who are part of the subjects of our Sublime Porte, not having been subjected to a bishop of their own communion, but placed under the jurisdiction of the Greek and Armenian patriarchs, and their delegates, have hitherto been unable to exercise their worship, except in a very imperfect manner, on account of the difference there is between their religious principles and those of the Greek and Armenian schismatics; and have been compelled to frequent the churches of the Franks, and to have recourse to the Greek and Armenian schismatical priests, for the rites of marriage and other ceremonies; which necessarily reduced them to a state of dependence and inferiority: and whereas the Armenian

Catholics having the same titles as all the other rajahs of my Sublime Porte, to my imperial grace and justice, it is one of my sovereign duties, and the necessary result of the love which I bear to all my faithful subjects, to procure for them the means of living happily and comfortably, by granting them the power to exercise from this time forward the functions of their religious rites, in churches exclusively their own, by releasing them from the necessity of going to the churches of the Franks, and thus relieving them from a burden which has long oppressed them.

"The office of Bishop and Superior of all the Armenian Catholics, dwelling in my imperial residence, and the other provinces of my empire, is therefore conferred, by my imperial hattischeriff, issued for this purpose, on the 21st of Rodoch, in the year 1246, (5th January, 1831,) on JAMES DELLA VALLE, the son of Emmanuel, (may he end his days in bliss), who being distinguished among those who profess the Christian doctrine, is by birth and actually a subject of my Sublime Port, and who having been elected by his own nation aforesaid, has received the present imperial diploma, subject to the previous payment of an honorary present of fifty thousand aspres, (416 dollars or £86.) into the treasury, and three hundred and thirty-eight aspres as a contribution to the exchequer.

"In conferring on the afore-

said Bishop this imperial berat, it is my will, that henceforth the whole nation of the Armenian Catholics acknowledge the said Bishop for their spiritual chief: that they obey his instructions in all matters relating to religion; and that no man impede the exercise of his authority in this respect. If any priest, subject to his jurisdiction, deserves to be deprived of his employment, the Bishop shall have the right to discharge him, according to the ecclesiastical laws of his rite, and to nominate another in his place, without any hindrance from any person whatsoever: but no priest can be deprived of his employment till the Bishop has declared that such is his will.

"In case of ecclesiastic impediments, the inferior priests cannot marry any one without having obtained his permission to that effect. If a Catholic Armenian wife quits her husband, or an Armenian Catholic man wishes to take a wife, or to repudiate the one he has, none but the Bishop can interfere in these and similar cases: to him it shall belong to make and dissolve the marriages; and if any disagreement should arise between two rajahs of his jurisdiction, he shall, with the consent of the two parties, decide upon them; and their reconciliation by his ministry, as well as the oaths taken by them in the church, are not in anywise to be restricted in the execution on the part of the authorities. If priests or nuns of that nation die

without heirs, the Bishop can appropriate to himself their goods, without any hindrance from the offices of the public revenue. Whatever these priests or nuns, or other Armenians shall bequeath by will, through a religious motive, to the poor of their church, and to the aforesaid Bishop, may be taken by him, if the gifts have been legally verified. The priests charged by the Bishop to collect the established contributions, and his own revenues, shall suffer no hindrance in their journeys for this purpose. The Bishop shall have the use of the crozier, and ride on horseback, without any molestation either to himself or his attendants, on account of their dresses, or on any other pretext whatsoever. The produce of his gardens and lands, as well as the tithes that are due to him of wine, honey, butter, &c. may be brought to him without any hindrance. The Bishop's men, to the number of ten, whom he shall depute to the Sublime Porte, and whom he shall employ for other business and commissions, shall pay no personal tax, nor any other impost. The differences among the principals of this nation cannot be judged by any other tribunal but that of the Grand Vizier (arz odarsj). The pious foundations in gardens, destined for the use of the Bishop and the poor, shall remain, like the other ecclesiastical property, in the immediate possession of the Bishop, without the interference of any person

whatsoever with the same. If any Armenian Catholic priests should, without the authority of the Bishop, make frequent visits into the different quarters of the town, and should become guilty of secret plots, they shall be hindered and punished after due notice given to the Bishop. Finally, the Armenian Catholics shall be entirely independent, as well in matters of religion, as in all others, of the Greek and Armenian schismatical patriarchs, and all foreign intervention in their regard is forbidden.

“Let my will be known to all; and let faith be given to the signature of my imperial name.”

Since the publication of this important hattischerriff, the Catholics of Constantinople have breathed from their long-continued oppression. But in the midst of their joy, they have been lately involved in another overwhelming calamity, by the recent conflagration at Constantinople, which has consumed their houses, their churches, and the rest of their property; and reduced many thousands from a state of wealth and comfort to the want of bread. Some time ago, a respectable Armenian priest, Narses Lazarien, furnished with recommendations from his patriarch, and from his present Holiness, Pope Gregory XVI., was at Paris, soliciting alms to enable the Catholics at Constantinople to rebuild a church, a hospital, and a school. We understand that he intends paying a visit to this country.

We have heard since the above

was written, that the Rev. Narses Lazarien is already arrived in London.

#### LISBON.

A correspondent in Lisbon thus writes: “It was not till the Cholera began to cause such dreadful ravage in France, that it created any alarm in this country; but of late, much has been said respecting it, and we have now public prayers in all the churches to avert it. Besides this, on almost every Sunday and Holiday, of late, there have been solemn expositions of the Blessed Sacrament and processions in the chief parishes in Lisbon. In these processions, the brotherhoods go first, generally with their crosses and images: then the regulars, with their crosses and thurifers: next the secular clergy; and lastly the Pall and its bearers canopying the Blessed Sacrament. The whole is generally followed by a military band. The people crowd the windows and balconies, and line the streets; and many follow in the train, and sometimes Nobles in the spirit and garb of penitents. Thank Heaven there is still much faith and piety in the country.

“The quarantine laws have been for some time very strictly enforced in the port; ships from countries infected are detained for many days, sometimes months, below the castle, and prohibited all communication; and from infected ports they are actually excluded. I have just received a letter on which was inflicted two cruel stabs, and which

had doubtless been sentenced to careful smoking," &c.

**BRUSSELS.**—*From a correspondent.* "A new Catholic Journal, entitled *L'Union*, has been established in Brussels. The principles of the Union are decidedly Catholic—it is conducted by the most distinguished Catholics of Belgium—men, whose comprehensive zeal is not confined to the interests of their own national Church, but embraces the general welfare of Religion, and has a peculiar regard to the advancement of Catholicism in this country. The gentleman, who has written the Prospectus in the first number, which has just appeared, is a French clergyman of considerable ability and reputation," &c. &c.

### DOMESTIC.

**NEWPORT.**—On Tuesday, July the 3rd, the new Chapel erected by the Earl of Shrewsbury, on his estate at Salter's Hall, Newport, was opened by Dr. Walsh, Bishop of Cambray, and Vicar Apostolic of the Midland District, who said Mass, and after the Gospel of the day had been read, delivered a sermon from Psalm cxxxix. 7, 8, which, we are told, made a deep impression on a numerous and respectable audience, that filled the chapel, gallery, and sacristy to excess. Many of the priests, who reside in Shropshire, Staffordshire, and Warwickshire, attended in their cassocks, surplices and stoles, and added not a little to the solemnity. They were arranged within

the sanctuary, on each side of the altar, and sang, alternately with the choir, the 84th Psalm. Webb's Mass in *A* was well sung by the choir, as was also his Mottetts, *O Salutaris Hostia*, and *O Roma Felix*, it being within the octave of St. Peter and St. Paul, in whose honour the chapel is dedicated to Almighty God. After the service was ended, the Bishop, the Clergy, and a few other friends, dined with the Rev. George Howe, the much respected incumbent of Salter's Hall. No collection was made, and all that came and could in any way be accommodated, were freely admitted. The chapel, which was planned by Mr. Potter of Lichfield, and built under his direction, is of the early Gothic character, having the simple but beautiful lancet window. The gable over the entrance is surmounted by a bell-turret, and the outer parts of the edifice are decorated with buttresses. The house for the incumbent has also been rebuilt in the Tudor style; and the whole presents an appearance of one of our early monastic edifices, and both chapel and house were admired for their solidity and simplicity, and do great credit to the architect.

We understand, that a chapel has also been opened at Leeds, and another in the [Western District; but of these we have received no details.

**PRIOR PARK.**—We are indebted to a friend for a copy of the Bath Herald, from which we extract the following account of the



exhibition at Prior Park. We could have wished, that some one of the numerous spectators had honoured the Magazine by making its columns the medium of communicating to the public a much less meagre account of the splendid performances.

"On Tuesday and Wednesday evenings, June 26 and 27, the students of the College at Prior Park, after the usual examinations in the several branches of education, previous to the commencement of the summer holidays, gave dramatic representations of select plays in Latin, French and English, in their beautiful classic theatre, recently erected for that and other purposes connected with literature. The theatre was commodiously fitted up and brilliantly lighted; and the niches were filled with large vases in which were placed a great profusion and variety of beautiful flowers and evergreens, the effect of which was strikingly tasteful. On the first night was performed a portion of the *Andria* of Terence, followed by Shakespeare's play of *Richard the Second*. On Wednesday the performances commenced with the splendid tragedy of *Julius Caesar*, followed by the whimsical comedy of *Le Marriage Forcé*, of Moliere. These pieces were got up with due attention to propriety of costume, and to all other points in appropriate scenery, &c., requisite to be observed for the purpose of producing dramatic illusion and stage effect. It is no less gratifying to report, than it is creditable

to this superb establishment to be enabled to boast, that throughout the *whole* of the arduous, and, as regards Shakespeare's pieces, lengthened representations, no single interruption, or hesitation, from imperfect memory or scenic mismanagement, occurred; but the performances passed off with equal regularity and precision as in an ordinary theatre. This could not fail to produce a lively feeling of delight in the minds of the hearers, and to call forth corresponding demonstrations of satisfaction. The pleasures of both these evenings were greatly enhanced by a selection of the most exquisite and favourite glees, which were sung between the acts, with great taste and science, by Messrs. Manners, Millar, A. Loder, Croft, Garbett, Milsom, and Mrs. Palmer. The company on Wednesday night amounted to nearly 300 in number, amongst whom were many of the most distinguished nobility and gentry at present resident in Bath.

ABERDEEN. — "On Sunday, May 27th, the Rt. Rev. Dr. Kyle held a confirmation in the Catholic Chapel. In the forenoon, the Rev. Mr. Fraser, assisted by the Rev. Mr. Murdoch, of Glasgow, and other clergymen, celebrated High Mass; after which, Mr. Murdoch preached an appropriate sermon from these words: "*Be ye doers of the word, and not hearers only.*" At three o'clock, Bishop Kyle administered the sacrament of Confirmation to one hundred and thirty persons, a considerable number of

whom were adult converts. The bishop delivered a very feeling and eloquent address on the occasion. It is somewhat more than two years since a similar administration took place in Aberdeen." — *Aberdeen Observer*.

### OBITUARY.

*Memoir of Mr. Broomhead.*—The following memoir has been sent to us in the form of a small pamphlet; we most willingly comply with the request to give it a place in the pages of the Magazine.

"The newspapers have had the melancholy task of recording the death of this good Priest of God, who, by his virtues and his benevolence, had fairly bought golden opinions from all sorts of people;—we shall now proceed to give a short biographical sketch of the life of a man so loved, so honoured, and so mourned, as he hath been by all ranks of persons, and every description of Christians whose locality enabled them to observe, that ever-flowing was the good with which he constantly filled, to the full extent, the sphere appointed by Providence to be his station on earth.

"The Rev. Rowland Broomhead was born at Stanington (about four miles, west, from Sheffield), on the 28th of August, 1751. His family had conscientiously adhered to the Catholic faith; and, shut out from the honours of the world, lived secluded on a comfortable landed property; Mr. Broomhead's father inheriting, from his ancestors, a valuable estate. The subject of this memoir was a younger brother, and in very early life made his election of the priesthood, as the part he would perform in the drama of his life. He received the rudiments of his education at Sedgley Park, near Wolverhampton; from thence he was sent to Rome, where he pursued his studies, and distinguished himself so much, that at one of the yearly examinations of the progress of the many students who are constantly in success ion

educated at the metropolis of the Catholic world, he was selected to deliver an Oration before the Pope, Clement XIV. better known to Protestant Christians by the name of Ganganelli. This amiable Pontiff was aware, that the young aspirant was mature in fitness for the sacred office, and though the canons of the Catholic church require that the candidates for Priest's Orders shall have entered into the 25th year of their age, a dispensation was granted, and Mr. Broomhead was ordained Priest, some months before he had completed his 24th year.

"It may be matter of information to some persons, to know, that (like the great majority of Catholic Priests in this country) he was not of any particular order; that he was simply a priest; and his appointment that of an apostolic missionary; England not being, like Ireland, divided into parochial districts, over which Catholic priests are placed. Mr. Broomhead's first station, on his return to England, was at Sheffield, as an assistant to the Rev. J. Lodge. In this situation he remained two years, when he was removed to one in which his usefulness had a much greater field for expansion. He arrived in Manchester, where he was destined by Providence to scatter so many blessings for so many years, on the 19th March, 1778, and immediately commenced his labour of love and Christian duty. At that time the duties of a Priest stationed in Manchester, were less confined to the immediate town, than they now are, by the greater number of labourers in the vineyard; and the morning after his arrival he was obliged to go to Bolton, to visit a dying member of the Catholic Church, and administer the last consolations which his particular view of the Christian faith afforded; for the duties of his appointment extended to Bolton, Rochdale, Trafford, Stockport, Glassop, and Macclesfield; none of which places, at that time, had any appropriated spiritual director; the number of communicants at that period being only 600 in all, including those of Manchester itself; though now

the number of communicants in Manchester *alone*, is stated to be upwards of 3,000; the whole number of Catholics being estimated at 15,000.

"At the time Mr. Broomhead entered on his ministry in Manchester, the only place of worship for Christians of his persuasion, was the chapel in Rook-street, which had been opened about three years and a half; previously to which, a small room, in the neighbourhood of Church-street, had been, for years, the only place of worship in the town for Catholics. But the vast increase in the staple trade of Manchester, in consequence of the introduction of machinery for spinning cotton, had created a demand for labourers; and the prices given by manufacturers for weaving, induced very many Irish weavers to settle here; and as the majority of them were of the Catholic persuasion, the room in Church-street became too small; and, in 1774, the chapel in Rook-street was erected. In this chapel, and in the circle of the families of its congregation, Mr. Broomhead found constant employment in the fulfilment of his priestly duties; whilst his relaxations were soon observed by his fellow-townsmen of every denomination of Christians, to be in a more widely diffused, and general extension of his native benevolence, which was particularly observable in the warm and undeviating interest he took in the prosperity of the Charitable Public Institutions of the town, and in promoting the views of Christian benevolence, when epidemic sickness invaded the habitations of the poor—or when the effects of fluctuations in trade, at any time, made pecuniary assistance necessary to the depressed orders of society. In every scheme calculated to ameliorate the lot of the poor, he always took an active part. He never lagged in the work of charity; and whilst his overflowing Catholic congregation experienced his professional paternity, and profiting by his admonitions and his religious consolations, called him "The good Father Broomhead;"—he was universally esteemed by the Protestants, as a kind and tender fa-

ther of the poor. As if, it has not been unaptly said, "being, by his professional vows of celibacy, interdicted from having issue, he had adopted for his own, every child of distress, to whom he became a protecting parent." For many years of his truly useful life, Manchester witnessed a most amiable living picture at the Weekly Board of the Infirmary, where the effects of Christian benevolence were visible in the happy assemblage of the fruits of Christianity, grafted on different stocks, but scioned from one tree. At the head of the Board sat the late John Leigh Phillips, Esq., a high charoelman; on his right hand, sat the late Rev. Dr. Barnes, the highly and justly-respected minister of the Dissenters, assembling for worship in Cross-street; and on his left, Mr. Broomhead, a Catholic priest;—all zealously and harmoniously employed in one common cause; as if actuated by one heart, and one soul, in labouring for the promotion, and proper direction of the Charity applied to the relief of every description of poor, afflicted with disease, without regard to sect or party.—"We have different creeds and modes of faith," Mr. Broomhead has often said on these occasions, "but we are all of the religion which makes us wish to do good." The chords of their hearts were in perfect unison; and the harmony of benevolence produced by the trio, composed as it was, of three such distinctly different Christians, must have been approved in heaven. "It was this generally-acknowledged worth on the part of the late Mr. Broomhead, that enabled him to complete the plan he formed of building the chapel in Mulberry-street, to accommodate the still increasing numbers of Catholics, which the growing prosperity of Manchester, congregated together; for the contributions to the expense of the erection, were not, by any means, confined to the Catholic persuasion; for persons of almost every Christian profession, out of respect to the character of Mr. Broomhead, and fully confiding in the truth of his representation of the necessity for the building, also

contributed liberally towards its erection. And on a further increase of numbers, in consequence of the termination of the late war, and other combined causes, when he planned the foundation of the Catholic Church of St Augustine, in Granby-row, which has been so lately opened to worship, the same liberality was evinced, for it was called into action by the same motives. So that it may fairly be said, he was the founder of two large and handsome churches, for which the benevolence of his character commanded the materials. But though he had done this, he still adhered to his own peculiar flock in Rook-street—which was in a very great degree composed of the poor, to whose necessities temporal, as well as spiritual, he was a never-ceasing benefactor. The poor he deemed more particularly his children, and he would not forsake them.

“During the erection of St Augustine’s Church, his attention to it was unceasing; but about four months previous to his decease, his health began to exhibit symptoms of a decay of nature. From that time, his friends could not but dread the fatal event which has since deprived them of the consolations which his piety and benevolence afforded. A rural retirement, and a secession from the labour of his duties, for a short time, softened, and perhaps lengthened out his latter days, which he only wished extended, so that he might see finished, what may be termed the child of his age—the church of St Augustine. His wish, his prayer,—we might add,—was granted; he came home, and (on the 27th of September,) he was carried to the Altar, which his piety had erected; and there, almost in his dying hour, he witnessed its solemn consecration to his God. We know not that he used the exact words, but the *spirit* of his prayer, like that of the Holy Simeon was. “Lord now lettest thou thy servant depart in peace, for mine eyes have

seen thy salvation.” On Thursday, the 12th of October, 1820, about half-past four o’clock in the afternoon, at the age of 69 years, six weeks, and three days, this truly estimable man, after a life spent in doing good, resigned his spirit to his God.

“On Wednesday, the 18th instant, his funeral obsequies were performed; previously to which, for several days, his corpse had rested in the chapel adjoining his house in Rook-street, in order that the crowding thousands (particularly the poor), might gratify the feelings of grateful recollection, by approaching the remains of their constant benefactor, their father, and their friend. By eight o’clock on Wednesday morning, many hundred persons were assembled in the neighbourhood of Rook-street, eager to witness the funeral procession of a man so universally beloved; and before nine, they had increased to thousands, crowding all the streets on the line between the spot where he rested from his labours, and Granby-row. During the progress of building St Augustine’s chapel, he had very often observed, that he should be the first to take possession of its cemetery; and he was anxious on that account for its completion. He was correct in his prognostication. The remains of the founder were the first that found a resting place within the sanctuary.

Died, 2nd July, in London, Frances, Dowager Lady Hales.

July 18d, at Beoley, Eliz. Perry, aged about 80.

On the 7th of May, at the Round Hill, Spetchley, Mrs. Ross, late of Trobachiff, aged 75. She was a truly pious and charitable lady.

R. I. P.

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ON SOME MSS. FOUND TO CONTAIN THE VERSE OF  
**THE THREE HEAVENLY WITNESSES,**  
**1 Jo. v. 7.**

**LETTER THE FIRST.**

**MR. EDITOR,**—A periodical, like yours, is the most appropriate channel of information, upon such points of sacred literature as, from their partial and detached nature, may not be of sufficient magnitude to merit a separate publication. Hence I shall make no apology to you, or your readers, for transmitting to you a few remarks upon some parts of the important controversy regarding the celebrated verse, 1 Jo. v. 7.: though I shall rather throw them together in the form of loose notes, than arrange them as a complete dissertation. Indeed, I foresee, at the outset, that my letter will be extremely desultory, and that I shall probably be led to give my humble opinion upon several points not immediately connected with the principal object of my enquiries.

Perhaps the strongest portion of the evidence in favour of this long controverted passage consists in the authority of Latin testimonies, the Vulgate, and the Latin Fathers. The adversaries of the verse have been compelled to acknowledge that the bulk of Latin manuscripts contain this verse; but have, in reply, contended that it is wanting in the most ancient. Dr. Person insists upon this argument in the following terms. "To which side shall we give credit, to age or to numbers? On the one side, the witnesses are grave, elderly persons, who lived nearer the time when the fact

happened which they assert, and they are all consistent in their testimony; while the other party, vastly superior in numbers, yet lived too late to be competently acquainted with the cause.\* And what is the respective antiquity attributed by this learned writer to each class of testimonies? From his observations upon the two Harleian MSS., he seems to consider the verse as not existing in any Latin manuscript anterior to the *tenth* century. For he says: "In the Harleian catalogue, No. 7551 contains three copies of the first Epistle of St. John. The first copy seems to be of the tenth century, the second of the ninth, and both omit the heavenly witnesses."† On the other hand, the oldest manuscript which he mentions, as wanting the verse, is the celebrated Lectionary published by Mabillon, held to be about 1200 years old, or of the seventh century.‡ With the dates thus fixed by Porson, the sentiments of Griesbach appear to coincide. These are his words: "Codices latini ante sæculum *nonum* scripti versum septimum plane non habent a prima manu..... Invenitur in nonnullis sæculo *decimo* exaratis; fortasse etiam (a prima manu) in uno et altero sæc. nono scripto, siquidem de eorum ætate recte judicant qui eos tractaverunt."§

Mr. Horne, in treating this subject, commits a singular oversight, easily accounted for in a compiler, not always careful to reconcile together the jarring passages collected by him from different writers. He says: "the passage does not appear in any (latin) manuscripts *written before the tenth century.*" After a few lines, in the same page and paragraph, he proceeds to say. "*After the eighth century the insertion became general.* For manuscripts written after that period have generally, though not always, the passage in the body of the text."|| The latin manuscripts of the period intervening between these two dates, or written in the

\* Letters to Mr. Archdeacon Travis, in answer to his defence of the three heavenly witnesses. Lond. 1790, p. 154. † P. 152. ‡ P. 153.

§ Nov. Testam. ed. Lond. 1818. vol. ii. p. 640.

|| Introduction to the critical study and knowledge of the Holy Scriptures. 6th Ed. Lond. 1828. vol. iv. p. 468.

ninth century, must be exceedingly curious documents, if not in a theological, at least in a philosophical point of view. For, they must afford a very practical confutation of some old-fashioned axioms about the impossibility of simultaneous existence and non existence. The verse, according to Mr. Horne, exists in most manuscripts after the *eighth* century, but was not inserted into any prior to the *tenth*.

It is obviously a matter of the greatest importance that all accessible evidence upon this important question should be laid before the public, and my principal object in now addressing you, is, to communicate my observations upon two latin manuscripts of a date anterior to any hitherto attributed to MSS. containing the verse, by the opposers of its genuineness. These, however, will be shewn to contain it.

The first document to which I beg the attention of critics is a beautiful manuscript of the Vulgate, preserved in the venerable Benedictine monastery of La Cava, situated between Naples and Salerno. The archives of this ancient house contain upwards of 30,000 parchment rolls, commencing at a very early period; the library also possesses several valuable manuscripts. One of these is the Vulgate I have alluded to, and when visiting that part of Italy some years ago, I turned aside to the monastery, chiefly for the purpose of inspecting it. I have, however, found still more favourable opportunity to study its text. For, the indefatigable librarian of the Vatican, Monsignor Mai, considered this MS. of sufficient value to deserve an exact transcription. This was ordered by Pope Leo XII., and, in the course of last summer, the last sheets were deposited in the Vatican Library, by Father Rossi, the archivist of La Cava. It will be difficult, at a distance, to estimate the accuracy and trouble with which this transcript has been effected. It contains the Old and New Testaments, copied line for line and word for word, with an exact imitation of its painted and ornamental parts. Besides making two such exact transcripts of the manuscript, the industrious archivist has, in two years, classified the entire archives, and drawn up, in eleven columns, a descriptive catalogue of 9000 documents.

The inspection, which I made of the original manuscript, was too hurried to authorise me to draw any conclusions re-

garding the antiquity to which it may aspire. It is written on a beautiful vellum in large quarto; each page, like the celebrated Vatican MS. (1209) contains three columns. There is no division between the words except by an occasional point. The character is exceedingly minute; the initial letters of paragraphs are somewhat larger and stand out of the lines; the marginal notes are written so small as to require a good lens in order to decypher them. A very detailed description has, however, been published of our manuscript by the Abbé Rozan, who has carefully collected all those characteristics, which can have any weight in deciding its age.\* I will give the results of his investigation.

Of the thirty-one characteristics noticed by him, *thirteen* are mentioned in the *Traité de Diplomatie* as decisive of *very high antiquity*; *five*, as designating a period *anterior to the ninth century*; *three*, as indicative of *at least the eighth*; *four*, as decisive of the *seventh at latest*; and *four*, as characteristic of the *sixth*. The two remaining ones are too vague to be of any use.† It is true that the Abbé Rozan himself suggests some difficulties against attributing an excessive antiquity to this manuscript, grounded principally upon the small size and minuscular form of some of the letters. But he solves these objections by citing examples of similar letters in manuscripts of the fifth century: and it is with extreme surprisa that his readers find him concluding that this MS. is only one thousand years old. This conclusion seems, from his expressions, to proceed, not so much from his premises, as, from his fear to be thought extravagant in his praise.‡ Indeed, it may not be out of place to remark, that many mistakes may be committed through the idea, too prevalent since the promulgation of the Maurist diplomatic canons, that majuscular letters were exclusively prevalent in the early centuries. Some more current character must have been in ordinary use, and a strong evidence of this is to be found in a most valuable manuscript of St. Hilary, preserved in the Archivium of the Chapter of St. Peter's, at

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\* Lettre à M. le Bibliothécaire de la Bibliothèque du Roi à Naples. Ib. 1822. † pp. 136—144. ‡ p. 148.



the end of which is a note in a character, as connected and rapid as any modern could be supposed to write, to the following effect. "Contuli in nomine dñi Jesu Christi apud Kasulis constitutus, anno quarto decimo Transmundi regis." \* This note was therefore written in the year 509, and consequently the manuscript, whose *recensor* added it, must be still more ancient. Now the forms of the letter in this valuable manuscript resemble much those of the La Cava manuscript; and upon the strength of this similarity, the learned and experienced Monsignor Mai has no hesitation in considering the latter as of the seventh century at latest; it may be even more ancient. The antiquity of this document is still farther confirmed by the peculiarities of its text, which, however, is that of St. Jerome.

I will now proceed to give the portion of the first Epistle of St. John, which contains the verse of the three heavenly witnesses, commencing at the fourth verse of the fifth chapter, and preserving the exact order and orthography of the words, with their marginal annotations.

\* Et arius prae-  
dicat creaturam

Quoniam homine quod natum est ex deo vincit mundum

Fides nra. Quis est autem qui vincit mundum nisi

\* Si veritas quo-  
modo creatura quum  
creatura vera es-  
se possit. denique  
de nullo angelo-  
rum legitur quod  
veritas sit.

qui credit quia Ihs filius dei est. hic est qui venit  
per aquam et sanguinem et spm Ihs: xps

Et non in aqua solum sed in aqua et sanguine et spu.

\* Spiritus est qui testificatur. qam Ihs est veritas.

Quia tres sunt qui testimonium dant in terra.

Spiritus et aqua et sanguis. et hii tres unum sunt,

in xpo Ihu. Et tres sunt qui testimonium dicunt

\* Audiat hos arius  
et ceteri.

in caelo. Pater. verbum. et sps. et hii tres unum  
sunt. Si testimonium hominum accipimus &c.

A few simple observations will close my account of this interesting document.

\* A fac-simile of the MS. of St. Hilary and of this valuable inscription may be seen in Monsignor Mai's *Symmachus*. Rome. 1823.

1. In the fourth verse we have a very remarkable example of the power of that "all-devouring monster *omoioleuton*," as I think Porson somewhere facetiously calls it. To my less experienced readers, it may be necessary to mention, that, in sacred as in profane criticism, one of the most fertile sources of omission in manuscripts is a similarity of words occurring near to one another. The transcriber's eye is taken from his original at the first passage, and, upon returning to it, catches by mistake the same word lower down, and thus the whole intermediate portion is omitted in the transcript. This similarity of termination constitutes what is technically called an *omoioleuton*. It is generally supposed, by the writers in defence of our verse, that it has been lost in Greek manuscripts by a mistake of this sort, in consequence of the passage immediately preceding it ending with the same words. Now, as I just remarked, our manuscript, in the two first lines I have transcribed, affords us an interesting illustration of the facility of such a mistake. Before *Fides nostra* are omitted the words, *et hæc est victoria quæ vincit mundum*; doubtless because the preceding clause ended likewise with *vincit mundum*, so that the copyist's eye was misled. How easily might a similar mistake have been committed at the seventh verse.

2. In this manuscript, the eighth verse comes before the seventh; and Griesbach has, in fact, remarked, that this is the case in the most ancient manuscripts. "Antiquiores fere anteponunt comma octavum septimo.\*"

3. The dogmatical use made of this text in the margin is likewise worthy of very particular attention. The very earnest manner in which every argument for the Divinity of Christ seems urged by the writer of the notes, would almost lead us to suppose, that they were written during the Arian controversy. The energetic and pithy annotation, *audiat hoc Arius et ceteri*, demonstrates better than the longest commentary could have done, the force which the writer attributed to our verse, and the total absence from his mind of any doubt of its genuineness. The second note may appear

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\* Ubi sup.

a little obscure, from the omission of the latter member of an antithesis. It says, that a creature might indeed be said to be *true*, but could not with propriety be called *the truth*.

To conclude, we have here a latin manuscript, which contains the verse, anterior, by at least three centuries, to the age allowed, by its adversaries, to its admission into the text: and the document shews, at the same time, the dogmatical use made of the passage.

The second authority to which I wish to call the attention of critics is of still greater interest; it is that not merely of a scriptural manuscript, but of an ancient author quoting it for the express purpose of demonstrating the Trinity.

In the library of Santa Croce in Gerusalemme is preserved a manuscript containing two Ecclesiastical treatises. The second is the work of St. Cyprian ad Quirinum. The first bears no title at the commencement, by the original transcriber; but its termination is as follows. *Explicit liber testimoniorum*. It was this circumstance, which probably led to a much later hand's prefixing the title, *De testimoniis Scripturarum Augustini contra Donatistas et ydola*. But from the account which St. Augustine himself gives us of the work written by him under that name, it is evident that this is not the one. In his *Retractationes*, he speaks of his book, "*Probationum et testimoniorum adversus Donatistas, as confuting those heretics, sive de ecclesiasticis, sive de publicis gestis sive de scripturis canonicis.*"\* There can be no doubt that this is the same work, as his diligent biographer, Possidius, denotes by the title of *De testimoniis scripturarum, contra supra scriptos et idola*.† Now our work is altogether composed of scriptural quotations, and is in no way directed to a confutation of the Donatists.

An earlier hand had before given a much more probable title to the treatise, having written on the first page, *Libri de Speculo*. This leads us into an interesting discussion, of great importance towards the object of our researches. Have

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\* *Retract.* l. ii. c. 27. tom. i. p. 51. ed Maur.

† *Indicul. opusculor.* ib. tom. x. p. 284.

we here the real work of St. Augustine, entitled *Speculum*, or is this title altogether suppositious? I will be as impartial as possible in conducting the enquiry. My order will be as follows. First, I will give an account of the work as it exists in our manuscript; secondly, I will state the arguments *against* its being the work of St. Augustine; thirdly, I will propose the arguments, which seem to suppose him its author. I will afterwards proceed to examine the degree of authority, which, in any hypothesis, this document possesses towards proving the genuineness of the verse.

1. The work, of which I am treating, consists of upwards of one hundred heads, including the most important points of Christian belief and practice. Upon each of these subjects all the texts of the Old and New Testaments are given, without a single remark or illustration. In the main, the work is nearly the same as was published under the title of St. Augustine's *Speculum* by Jerome Vignier.\* But it differs in one most important particular, that the text used in our manuscript is not the version of St. Jerome in the Old, nor his correction in the New Testament, but the old Vulgate, found in the quotations of the Fathers, and collected in the great works of Nobilius, Bianchini and Sabbatier. It, in fact, supplies many *lacunæ* in the latter invaluable work, and is therefore a valuable addition to our stores of sacred criticism. Indeed, the active and intelligent librarian of Santa Croce is preparing the entire work for publication, chiefly with a view to amending and improving our text of the ancient vulgate.

The manuscript itself is a quarto on vellum; the character is uncial and square, resembling, in form and size, the latin of the Codex Bezae or Cambridge MS. of the New Testament. It is, on the whole, beautifully written, and I must caution my readers against judging of it from the specimen given by Bianchini,† whose fac-similes, from not being

\* S. Aur. Augustini operum omnium supplem. Par. 1655, tom. i. p. 517.

† Evangelicar. Quadrup. Romae. 1748. tom. ii. fol. 585. pl. 2. no. 2.

traced, I have invariably found incorrect.\* I should think there can be no danger of a mistake, in attributing this manuscript to the sixth or seventh century.

To come now to the most important point, this work quotes the text of the heavenly witnesses, as a dogmatical proof of the Trinity. In the second chapter, which is entitled, *De distinctione Personarum*, fol. 19, ver. we have the following passage: *Item Johannis in epistula.... Item illic Tres sunt qui testimonium dicunt in cælo. pater,† verbum et sps. et hii tres unum sunt.* I need hardly point out to my readers the coincidence between this manuscript and the one above quoted, in the use of the word *dicunt* instead of *dant*. It is the reading of Idatius Clarus, the oldest ecclesiastical writer who quotes this portion of the text.‡

2. Is the more ancient title attributed to this work in our manuscript correct, and have we here the genuine *Speculum* of St. Augustine? It must be a matter of the greatest interest, in the history of this text, to ascertain whether it is quoted by this great luminary of the Church; and I will commence by the arguments, which appear to be against his being the author of this treatise. Two perfectly distinct works have been published under the title of St. Augustine's *Speculum*. The first was the one already mentioned as edited by Vignier, to which our treatise bears a close resemblance. This was rejected as spurious, by the Maurists, who substituted for it

\* This is the case with most of the old fac-similes, which were only drawn by the eye. The specimen of the Codex Vatic. made by Zacagni for Grabe, and published by Horne, does the greatest injustice to that beautifully written MS. which bears a much closer resemblance to the Bankesian Homer, published in the first number of the *Museum philologicum*. Having mentioned this valuable relic of antiquity, I may take the opportunity to state, that in the Vatican collection of papyri exists a very small fragment of the Iliad, which I would almost venture to say, formed originally part of the same manuscript as Mr. Bankes's.

† This word was first written by mistake PARTER, but a stroke was afterwards drawn through the first R by the amanuensis himself.

‡ This name was assumed by Vigilius Tapsensis. Opp. ed Chiffet. p 206. St. Eucharius is more ancient, but his text is open to much controversy.

another work of a totally different form.\* It consists merely of select texts of Scripture, in the order of the sacred books, beginning with Exodus, but reduced to no heads or distinct subjects. But it has one decided advantage over the other work and consequently over ours, that it has prefixed to it a preface, which ours has not. Possidius informs us, that the *Speculum* had a preface prefixed to it. I will give his words at length, as I shall have occasion to refer to them more than once. "Quique prodesse omnibus volens, et volentibus multa librorum legere et non valentibus, ex utroque divino Testamento, veteri et novo, præmissa præfatione, præcepta divina seu vetita, ad vitæ regulam pertinentia excerpsit, atque ex his unum codicem fecit; ut qui vellet legeret, et in eo vel quam obediens Deo inobediensve esset agnosceret; et hoc opus voluit *Speculum* appellari.† St. Augustine's *Speculum* had, therefore, prefixed to it a preface, and if the preface given in the Benedictine edition be genuine, then is the entire work genuine also. For, the preface concludes with these words: "Ab ipsa igitur lege quæ data est per Moysen, divinorum præceptorum, qualia nos commemoraturos esse promisimus, aggrediamur exordium." The Benedictine editors give another reason for rejecting Vignier's *Speculum* and preferring their own; that a work, in which the scriptural authorities are reduced to certain heads, seems rather intended to instruct the mind than to form a code of morals. From this opinion I think most will dissent. It is much easier to inspect the scriptural standard upon any point of morality, and reduce our conduct to it, by having all that is written upon the subject brought together, than by seeking out the various passages bearing on it, that lie dispersed through the sacred volume, mingled with other and heterogeneous materials. Such are the only arguments whereby the Benedictine editors support their preference for their text of the *Speculum*. The only one which possesses any strength is the circumstance of the preface, mentioned by Possidius.

3. In favour of the genuineness of the S. Croce text, we

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\* Opp. tom. iii. P. i. p. 681.

† Vita Aug. ubi sup. p. 277.

may draw a very strong argument from the fact, that its quotations are all drawn from the old latin version, and not from St. Jerome's. It is well known that St. Augustine was peculiarly adverse to the design formed by his friend to translate the scripture from the Hebrew, and that he never approved of his version. "I would indeed rather," thus he writes to him, "that you would translate the canonical scriptures as they are authorized by the version of the seventy. For it will be a hard case, if your version comes to be adopted in many churches; since the latin and greek churches will thus be placed at variance."\* "I desire to have your version from the Septuagint, that those who think I envy your useful labours, may at length understand, that my reason for not wishing your translation from the Hebrew to be read in churches, is the fear that, by producing something new, at variance with the Septuagint, we shall cause great scandal and disturbance among the faithful, whose ears and hearts are accustomed to that version, which, moreover, has been approved by the Apostles."† In fact, he gives an instance of such scandal having been actually caused by the attempt to introduce the new version into a neighbouring church. "When a certain brother bishop endeavoured to make use of your version in the church over which he presides, a passage in Jonas attracted notice, which you have rendered in a manner totally at variance with what had been long familiar to the senses and memories of all, and consecrated by the use of successive ages. Such a tumult arose among the people, especially from the reasoning of the Greeks, who warmly pressed a charge of falsification against you, that the Bishop (for it happened in a city) was obliged to appeal to the testimony of the Jews.... What was the consequence? Why, that, after considerable danger, rather than be abandoned by his flock, he was compelled to reprobate your rendering as false."‡ With such manifest proof of St. Augustine's attachment to the old version, of his conviction how imprudent, not to say profane, it was

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\* Ep. lxxi. (al. x.) Opp. Tom ii. p. 160.

† Ep. lxxxiii. (al. xix.) ib. p. 203.      ‡ Ib. p. 161.

to attempt the introduction of the new,—of his conscientious persuasion that the testimony of antiquity, the authority of the Apostles, the unity of the church were all compromised by its adoption; in possession too, of the fact, that, in not one of his undisputed writings does he ever quote from any but the old, we cannot for an instant hesitate to conclude, that the *Speculum*, published by the Benedictines, and consisting entirely of quotations from the version of St. Jerome, cannot, as it stands, be the genuine production of St. Augustine.

The learned editors have, indeed, attempted to remove this difficulty, by supposing that our Father latterly overcame his prejudices against the new version, and may have used it, especially in a work intended for the use of the people. They appeal to his quoting this translation in some of his later works, particularly in the fourth book of *Christian Doctrine*, which he composed towards the close of his life. To this I would reply; first, that his writing especially for the people would be rather an additional reason for preferring the old version. Even in Rome, the ancient version was used by St. Leo, in the fifth century, and even in the sixth, St. Gregory used either indifferently, thus proving that to be the moment of transition from one to the other. Secondly, an inspection of the passage alluded to by the Maurists, will be sufficient to convince any reader, that St. Augustine deemed an explanation necessary, if, on one extraordinary occasion, he made use of the new version, and even that he did not suppose all his readers necessarily acquainted with the translation made by "the priest Jerome, a man skilled in the two languages." \*

There is still, it is but fair to remark, one way of removing the difficulty, by supposing that a later hand altered the text and remodelled the work upon the version of St. Jerome. I must acknowledge, that this might easily have been done, and the existence of two types of our *Speculum*, the one with the old, and the other, in Vignier's edition, with the new text, proves that persons were found, who thought it worth

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\* De Doct. Christ. l. iv. c. 7. t. iii. Pa. i. p. 71.



their while to undertake the task. Still, when applied to the Benedictine text, this is only an unsupported hypothesis. We have no proof of their book having ever existed in any but its modern form, and as such it could not possibly be the work of St. Augustine; of the other, we have positive proof that it did consist originally of the text used by that Father.

There is another argument for the genuineness of our copy, which has been noticed by the person engaged in preparing it for publication. He informs me, that he has noticed a very marked resemblance between the titles of some of the sections, and St. Augustine's mystical interpretation of the corresponding passages. It would not be difficult to give a few instances, as I have also noted some, but it will be more fair and satisfactory to leave in his hands the full development of this important argument.

Before proceeding further in my essay, I have to encounter a serious objection, involving a long and delicate investigation. It may be objected to me, with great semblance of truth; does not the very existence of the verse of the three Witnesses in this work, prove it spurious? Is it credible that St. Augustine should here quote this verse in proof of the Trinity, and yet totally pass it over in his Commentary upon St. John's Epistle, and in his works upon the Trinity, where the series of the text, or the expediency of his argument, imperatively called upon him to notice it? To reconcile this apparent contradiction becomes a part of my task, and let not my reader be startled, if I appear to retire to a great distance in order to effect my object; for the artificer must often attach at a very distant point the threads upon which he will gradually raise a compact and durable texture.

I suppose it to be well known to my readers, that St. Augustine is the only ancient writer, who mentions any latin text of the scriptures under the title of the *Itala*. His words are: "*In ipsis autem interpretationibus Itala cæteris præferatur; nam est verborum tenacior, cum perspicuitate sententiæ.*"\* This passage has given rise to one of the

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\* De Doct. christ. l. ii. c. 15. p. 27.

most difficult problems in sacred criticism; and it is to the solution of this problem that I propose to address myself. This will be immediately necessary to remove the difficulty I have just raised. But at the same time, it will be eminently useful and important for clearing the entire controversy of the Three Witnesses from some important difficulties, for explaining some striking anomalies in the evidences in its favour, and preparing the way for additional proofs. Independently of these motives, and of my having, at the outset, given my reader fair notice of my digressive intentions, I trust the hope of loosing a serious and complicated knot in biblical literature will be a sufficient apology for a long digression.

Two hypotheses have been built upon the passage just quoted. First, that there existed in the early western church, one authentic version called the *Itala*, which St. Augustine here preferred to all others. This hypothesis has been almost universally received. Upon its supposed certainty, Flaminius Nobilius, Bianchini and Sabatier have laboured to reconstruct this version from the indiscriminate quotations of all the Fathers, without regard to country; and most biblical and theological writers have attributed to it an undoubted existence, under the name of the *Vetus Itala*. This appellation may be considered as almost irrevocably sanctioned.

The second hypothesis is partly grounded upon other passages of St. Augustine, where he speaks of a multiplicity of latin versions being in existence. These passages will be given and discussed just now. The advocates of this system, generally attributed to Mosheim,\* but started, many years before, by Dr. Whitby, † suppose the *Itala* to be only one of the *many* translations in ordinary use, which our Father, for reasons now impenetrable, happened to prefer.

The difficulties of these two hypotheses are so obvious, that some bolder critics abandoned both, and, instead of attempting to explain the text of St. Augustine, resolved upon

\* Comment. de rebus Christian. ante Constant. Helmes, 1753, p. 225.

† Observat. philolog. crit. cum præf. Havercamp. Lugd. Bat. 1733, p. 84.

its emendation. Bentley proposed to change *Itala* into *illa*, and *nam* into *quæ*. Ernesti, no mean name in these pursuits, warmly supported his conjecture; but Casley, with some countenance from a single manuscript, ventured to correct them in their turn. This attempt to alter the text of the passage may be now considered destitute of supporters.

I have said that both the hypotheses above quoted are fraught with insurmountable difficulties.

As to the first; if *Itala* were the name of a version universally adopted in the western church, is it possible that it never should have been preserved to us in all antiquity, save only in this single passage of St. Augustine? Is it credible that St. Jerome, St. Gregory, St. Isidore, Cassiodorus, Alcuin, and others, who have written concerning the old version, should never have recorded its name? That no manuscript containing the ancient text should be found to bear the title? All must acknowledge that this difficulty cannot be satisfactorily removed.

And with regard to the second, it may be said to rest upon almost the sole authority of one very equivocal passage, which I shall presently discuss. The collection of various readings made from the Fathers by several writers, for the express purpose of supporting the hypothesis, is far from doing so. The Fathers, indeed, often differ from one another in their quotations, in a manner to explain which defies all the ingenuity of conjecture. But then, it not unfrequently happens that one Father in quoting the same passage upon different occasions differs from himself as widely, as he does from the rest; are we, therefore, to suppose that he was in the habit of using distinct versions upon these various occasions? In fact, there are just as glaring anomalies of this sort to be found in the Greek Fathers; and, Christian Bened. Michaelis, in his celebrated controversy with Bengel, has produced as extraordinary instances of unaccountable discrepancy in their various readings, as can be cited from Latin writers.\* Yet no one has ever suspected that the

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\* Tractatio critica de variis lectionibus N. T. cautè colligendis et dijudicandis. Halle. 1749, p. 20.

former had so many independent texts or versions. On the other hand, though numerous examples of such marked diversity may be collected, though it may baffle all critical ingenuity to reconcile the occasional variety of lections adduced to prove a multiplicity of versions, even by recurring to supposed quotations from memory, or accommodation, or forgetfulness, yet I am convinced, that a rapid examination of the quotations of the Latin Fathers, in general, would convince any critic of common experience and discernment, that their agreement in many extraordinary readings can spring only from the use of an identical version, however altered by ordinary causes. But what seems to me to place this beyond any doubt, is the tone and style which pervade the scriptural quotations of the Fathers. The general rudeness of the phrase, the repeated recurrence of words not much in use among latin writers, the consistent degree of approximation to the original preserved throughout, in short the uniform moulding of the features of their texts, shews that in all it is the same type, the offspring of one age, of one country, almost of one man. And if there was, in the Church, the liberty of translating, inferred by some writers from St. Augustine's texts, and the custom of using such various translations inferred by them from the various readings of the Fathers, can we suppose that the more elegant writers and accomplished scholars would have invariably selected, from such a variety, a rude and unpolished version? Or are we to suppose that the privilege of making a new version was entirely reserved to less skilful pens? Again, if such a multiplicity of versions were in use, and at the same time, as we have seen from St. Augustine, the introduction of a new word shocked and scandalized the hearers, how could a bishop or priest of one diocese have preached or instructed another without mischief and confusion? And yet, this was permitted and practised.

But does the text of St. Augustine authorise the conclusions drawn from it by so many able writers, even in our own times? These are his words. "*Qui enim scripturas ex hebræa lingua in græcam verterunt, numerari possunt: latini autem interpretes nullo modo. Ut enim cuique, primis fidei temporibus, in manus venit codex græcus, et ali-*

quantulum facultatis sibi utriusque linguæ habere videbatur, ausus est interpretari." \* At first sight, the words *interpretari* and *verterunt* seem clearly to express an actual translation. But we must be cautious in pressing such words too much. Among the ancients they are often used in a less rigid sense, to signify nothing more than a correction or *recension* of a version already existing. I have proved this, on another occasion as far as regards Greek and Syriac writers, † nor will it be difficult to prove as much regarding St. Augustine. For instance, he thus writes to St. Jerome: "Proinde non parvas Deo gratias agimus, de opere tuo, quod evangelium ex græcis *interpretatus es*." ‡ The expression here is precisely the same as occurs in the passage above quoted. Yet it is certain that St. Jerome never translated the New Testament, but only amended it. For his words are. "N. Testamentum græcæ fidei reddidi," or, "græcæ reddidi auctoritati." § And it is certain that he understood St. Augustine's phrase, *interpretatus es*, only in this limited sense. For his reply to it is as follows. "Et si me in *emendatione* Novi Testamenti suscipis." || Indeed, St. Augustine himself explains the phrase on another occasion. He thus writes to his friend. "Ego sanè te mallem græcas potius canonicas nobis *interpretari* scripturas, quæ lxx interpretum auctoritate perhibentur." Then after a few lines, he thus explains himself. "Ac per hoc plurimum profueris, si eam græcam scripturam quam lxx operati sunt, *latine veritati reddideris*." ¶ The word *vertere* hardly presents any greater difficulty. St. Jerome, in his letter to Sunnias and Fretela, says. "Ea autem (the version of the lxx) quæ habetur in Hexaplis, et quam nos *vertimus*." \*\* Yet in other places he assures us that he only amended the existing version. "Septuaginta interpretes . . . quos ante annos plu-

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\* De Doct. Christ. ubi. sup. c. xi. p. 25.

† Horæ Syriacæ. Rome. 1828. p. 94. ‡ Epist. lxxi. ut sup. p. 161.

§ De Viris illustribus, cap. cxxxv. to. ii. p. 941. ed. Vallars.; ep. ad. Lucip. lxxi. (al. 28.) to i. p. 432.

|| In opp. S. Aug. ep. lxxv. to. ii. p. 178.

¶ Ib. p. 160.

\*\* Ad Sunniam et Fretel. ep. cvi. to. i. p. 637.

rimos, diligentissimè *emendatos* meæ linguæ studiosis dedidi.\* \* "Septuaginta interpretum editionem et te habere non dubito, et ante annos plurimos diligentissimè *emendatam* studiosis tradidi." †

Thus it appears, that the great and only historical argument for the multiplicity of versions in the Church necessarily proves no more than a variety of recensions or corrections of the text. Hence the *Itala* need not be considered as the name of some specific version, in contradistinction to other translations. And we have seen that it cannot be considered as the name of the *one* received version.

In addition to these arguments, the analogy of other churches suggests that only one version was used in the Western, subject to numerous modifications from accident or design, but remaining every where, in substance, the same. The great tendency of these alterations would necessarily be to produce certain great varieties, naturally determined by greater geographical divisions, or circumscribed by the limits of different ecclesiastical jurisdictions. These varieties are well known in biblical criticism, under the name of *families* or *recensions*. In the East, the Greek text will recur to my readers as a full illustration of this remark. The Syriac version has followed the same law, and the Catholics, Nestorians, and Jacobites have their respective texts of the Peshito. Not only the Scripture, but any other work frequently transcribed will naturally present the same phenomenon. Thus M. Gence, in his critical edition of the imitation of Christ, has clearly pointed out Flemish, French, and Italian recensions, of which, the manuscripts of the Abbey of Moeck, of the Chartreuse of Villeneuve, and of Arona, may be considered as the types, and which embrace classes of MSS. agreeing essentially among themselves, and exhibiting a line of critical, as well as geographical circumscription.‡

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\* Adv. Rufin. lib. ii. to. ii. p. 518. † Ep. ad Lucin. ubi sup.

‡ De imit. Christi. lib. iv. ad pervetustum exemplar, nec non ad codd. complures ex diversa regione, variis nunc primum lectionibus subjunctis, recensiti. Par. 1826.

Such then would be the case with the latin version, and the texts of Gaul, Italy, and Africa, would naturally present distinct traits, characteristic of recensions; and these traits would be more clearly discernible to those who possessed not merely fragments, but entire texts. For we may doubt whether even Griesbach or Scholz would have discovered the Greek recensions, however marked, had they been left to work merely on the dismembered quotations of the Fathers.

Now, from both historical and critical evidence, it appears to me perfectly clear, that in the passage about the *Itala*, St. Augustine meant nothing more than to specify the preference he gave to the text in *Italian* codices; in other words, that the term *Itala* is not an appellative, but a mere relative term, adopted by him because living in Africa.

1.—When an individual, whether from accident or choice, has himself adopted a certain text or edition, he will naturally continue its use, and give it the preference. From the history of St. Augustine, it is morally certain, that the copy or copies of Scripture, which he used, must have been Italian. He informs us that, when at Carthage before his conversion, he utterly despised and neglected the Scriptures on account of the rudeness of their style.\* He went to Milan, without the slightest religious object, and there at length began to view them in a totally different light.† From listening to St. Ambrose, he discovered that many things in them which had appeared to him absurd and ignoble, were full of meaning and dignity. He remained for some time in a state of doubt and wavering: and strong obstacles presented themselves to his complete search after truth. One of these I must give in his own words. “*Ecce jam non sunt absurda in libris ecclesiasticis quæ absurda videbantur, et possunt aliter atque honeste intelligi. Figam pedes meas in eo gradu, in quo puer a parentibus positus eram, donec inveniatur perspicua veritas. Sed ubi quæretur? Quando quæretur? Non vacat Ambrosio, non vacat legere. Ubi ipsos codices quærimus? Unde aut quando comparamus? A quibus sumi-*

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\* Confess. lib. iii. c. 5. to. i. p. 91.

† lb. l. vi. c. 3. 4. p. 118. 122.

*mus?*”\* Up to this time, therefore he had to provide himself with a copy of Scripture. Immediately upon his miraculous conversion, he retired to Cassiacum, the villa of Verecundus, and thence wrote to ask St. Ambrose what books of Scripture he should read. This holy bishop recommended Isaias, and St. Augustine read it, evidently for the first time. “Veruntamen, ego primam hujus lectionem non intelligens, totumque talem arbitrans, distuli repetendum, exercitatio in dominico eloquio.† Here also he began to read the Psalms.‡

After his baptism, St. Augustine proceeded to Rome. Between his conversion and his return to Africa, he wrote and published several works, as his Soliloquies, his treatises *De beata vita*, *De ordine*, *De libero arbitrio*, *De immortalitate animæ*, *De moribus Manichæorum*, and *De moribus Ecclesiæ*. Several of these, especially the last, demonstrate, by his facility in quoting Scripture, that he had already completely impressed it on his memory, and studied it deeply. This brief historical sketch demonstrates,—that St. Augustine entirely learned the sacred books from the *Italian* text; and it is highly improbable that upon his return to Africa, he cast it aside and adopted another. On the contrary, it is more probable that he would give the preference, through life, to the text which he first studied.

2.—But there is a passage in one of his polemic works, which seems to me completely to explain his sentiments and expressions regarding the *Itala*. Writing against Faustus, he gives a critical rule for deciding among conflicting various readings. “Ubi, cum ex adverso audieris ‘proba,’ non confugas, (1) ad *exempla veriora*, vel (2) plurium codicum, vel (3) antiquorum, vel (4) linguæ præcedentis, unde hoc in aliam linguam interpretatum est.”§ His order therefore is, first, to consult MSS. containing a more true or genuine text, secondly, to weigh the number, thirdly, to examine the antiquity of the testimonies; and lastly, if the point still remain undecided, to recur to the originals. After a few sen-

\* Confess. lib. iii. c. 11. p. 128.

† Ib. l. ix. c. 5. p. 162.

‡ Ib. c. 4. p. 160.

§ Adv. Faust. l. xi. c. 2. to. viii. p. 219.



tences, he proceeds thus. "Quid ages? quo te convertes? quam libri a te prolati (1) *originem*, quam (3) *vetustatem*, quam (4) *seriem successionis testem citabis*." By comparing this text with the preceding, and remembering that *number* is omitted in the second, because it treats of the examination of *one* codex, we see that the *exempla veriora* are to be discovered by their *origin*; for, this is substituted for the other, in his series of critical authorities. After a few more lines, St. Augustine explains what the *origin* is which has to determine a manuscript to be sincere and authoritative. For he repeats the same series, with a new and important substitution, and in the form of a conclusion from his previous reasoning. "Itaque si de *fide exemplarium* quæstio verteretur....vel (1) ex *aliarum regionum codicibus*, unde *ipsa doctrina commeavit*, nostra dubitatio dijudicaretur; vel si ibi ipsi quoque codices variarent, (2) *plures paucioribus*, aut (3) *vetustiores recentioribus præferrentur*; et si adhuc esset incerta varietas, (4) *præcedens lingua*, unde illud interpretatum est, consuleretur." On this passage I may be allowed a few remarks. First, St. Augustine by *codices aliarum regionum etc.*, certainly means latin copies; for he places a reference to the greek, the *præcedens lingua*, as the last, and a distinct, resource. Secondly, this passage authorises us to conclude, that different churches did not use distinct versions; for it would be absurd, in a question on a difference of reading, to refer a critic to a totally different and perfectly independent version.

Thirdly, St. Augustine's critical rule is, that in a doubt regarding the correctness of a reading, recourse must be had, in the first instance, to the copies of that country whence the faith had come. St. Augustine is writing in Africa: we have, therefore, only to enquire whence did he consider the faith to have been brought into that country; and from my first observation, it follows that it must be from some latin church. The belief of the African Church was, undoubtedly, that Italy, and particularly Rome, was the fountain of its Christianity. St. Gregory writes as follows to Dominicus, Bishop of Carthage. "Scientes præterea unde in Africanis partibus sumpserit ordinatio sacerdotalis exordium, laudabiliter agitis quod, sedem apostolicam dili-

gendo, ad officii vestri originem, prudenti recordatione recurritis, et probabili in ejus affectu constantia permanetis."\* And St. Augustine was manifestly of the same opinion, as will appear from the following passage. "Erat etiam (Carthago) transmarinis vicina regionibus, et fama celeberrima nobilis, unde non mediocris utique auctoritatis habebat episcopum, qui posset non curare conspirantem multitudinem inimicorum, cum se videret et Romanæ ecclesiæ, in qua semper apostolicæ cathedræ viguit principatus, et ceteris terris unde evangelium in ipsam Africam venit, per communicatorias literas esse conjunctum."† "The Roman Church and *other* countries from which the gospel had come to Africa," is a phrase sufficiently clear. But I may farther remark, that the transmarine countries to which Carthage is near, and those *other* churches are manifestly identified in this passage; for, the bishop's reputation with the former, and his being in communion with the latter, are given as an identical motive of security. Now, there can be no doubt that the transmarine churches were those of Italy. For St. Augustine, alluding to the trial of Cæcilianus, says: "an forte non debuit Romanæ ecclesiæ Melchiades episcopus, cum collegis *transmarinis* episcopis, illud sibi usurpare iudicium?"‡ Now, we learn from St. Optatus, that the colleagues of Pope Melchiades were all Italians, except three Gallican bishops expressly petitioned for by the Donatists.§ St. Augustine therefore considered the African Church as descended from the Italian.

We have thus a clear critical rule laid down by this Father, that when, in Africa, any doubt should arise concerning a various reading, a reference to Italian codices, or the Italian recension should be the first critical operation. Let us now compare with this rule the passage in which the Itala is mentioned, and see if it receives any light from it. First, St. Augustine is speaking there, just as in his work against Faustus, entirely about various readings and the correction

\* Epist. l. viii. no. 33. Ed. Maur. to. ii. p. 922.

† Ad Glor. et Eleus. ep. cxliii. (al. lxiii.) vol. ii. p. 91.    § Ib. p. 94.

§ Adv. Parmen. l. i. c. 23. Ed. Dupin. Par. 1702. p. 23.

of the text. The sentence immediately preceding is ; “ Plurimum hic quoque juvat interpretum numerositas, *collatis codicibus*, inspecta atque discussa, tantum absit falsitas : nam *codicibus emendandis* primitus debet invigilare solertia eorum qui scripturas nosse desiderant, *ut emendati non emendatis cedant*, EX UNO DUNTAXAT INTERPRETATIONIS GENERE VENIENTES.”\* Secondly, after thus saying that the more correct codices must be preferred, *provided they descend from the same original version*, he proceeds to state which is the text to be preferred ; and this he does in the form, not of an assertion, but of a critical canon. “ In ipsis autem interpretationibus Itala ceteris *preferatur*.” Thirdly, he then goes on, just as in the passage of the work against Faustus, to say that the Greek is still to be considered a last appeal, even from this. “ Et latinis *quibuslibet emendandis*, Græci adhibeantur.”

An impartial consideration of the two passages will, I am sure, convince any one, that they are perfectly parallel, that the preference of the Itala, is only the preference to the more authentic records of the same version, preserved in the country whence the gospel had come to Africa : it is a question of manuscripts and recensions, and by no means of versions.

3. Nothing further seems wanting to complete the solution of the proposed difficulty regarding the Itala, but that it should be critically or practically verified. If St. Augustine brought his manuscripts from Italy, and used them in Africa, does his text present the appearances naturally consequent to such a supposition ? Does he, though using essentially the same version as the African Fathers, still, on some occasions, depart from them in a marked manner, when they agree among themselves, and then coincide with the Italian Fathers ? The discussion of this point would involve us in a long examination of various readings, which could not possibly prove interesting to the generality of readers, even should the preceding details have proved so. I must, therefore, be brief. Several years ago, when pursuing the critical

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\* De Doctr. Christ. l. ii. c. 14. to. iii. pa. i. p. 27.

study of the Scriptures with more leisure, I paid some attention to this point. Though soon interrupted, I discovered sufficient to satisfy me, to such a degree, that the theory of the Vulgate here presented to the public has been repeatedly delivered by me in the theological courses of this establishment. I will give a few examples of the various readings of the Italian and African Fathers, from some of the first psalms ; whence it will appear most manifestly, that St. Augustine clearly departs from the African Fathers, and classes with the Italian, whenever the writers of the two nations decidedly range themselves upon opposite sides.

Ps. i. 2. *Psalt. rom., et. mediol., codd. corbej. sangerm. Amb. Hil. Cassiod. etc.* read "In lege Domini fuit voluntas ejus." *Tert. Cyp. Opt. opus imperf. in Mat.* omit the *fuit*. St. Augustine agrees with the former ; and this reading is *tenacior verborum*, the Greek having *ἐν*, and has also greater perspicuity.

ii. Tertullian and St. Optatus consider it as the first ; St. Augustine, with the Italian Fathers, treats it as the second.

ii. 1. *Cod sangerm. Amb. Hil.* "Quare fremuerunt gentes." *Tert. Cyp.* always *tumultuatæ sunt*. St. Aug. is with the former.

ii. 2. *Sangerm. Amb. Hil.* "*convenerunt.*" *Tert.* (generally) *Cyp. congregati sunt*. St. Aug. with the former.

vi. 6. *Psalt. rom. cod. sangerm. Amb. Hil. Leo. Cassiod. Philast. etc.* have, "*in inferno ;*" *Tert. Lucif. Calar.\* apud inferos*. St. Aug. with the former.

xviii. 6. *Psalteria, cod. sangerm. Amb. Hil. Cassiod. Maximus Taur. Philast.* "*sponsus procedit.*" *Tert. Cyp. egrediens*. St. Aug. with the former:

I must leave the farther prosecution of this examination to some critic possessed of more leisure than falls to my lot. It is a toilsome, and often an ungrateful, task ; for, in gene-

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\* I consider him an African writer, because Sardinia was really considered as forming the seventh province of Africa, and was part of its Diocese. The connection too of the two countries is sufficiently marked in Ecclesiastical history.

ral, the various readings are a mass of irregularity and confusion, referable to no law, and hardly open to plausible conjecture. Still, in the portion I have examined, I doubt whether a single instance can be produced, where the African writers stand in united opposition to those of Italy, without St. Augustine siding with the latter. This is sufficient to clear up all difficulties. For while the Fathers of different countries agree sufficiently to prove that they all used the same version, their occasional separation into national classes proves the existence of distinct geographical recensions. And the fact that St. Augustine always agrees with the Italians, added to the historical proofs already given, demonstrates that he used the Italian recension, and not the African: and that he forms a testimony, not of the African, but of the Italian church, in all critical questions regarding scripture. The important consequences which will be deduced from this conclusion, will justify the length of the discussion. To have at length given to the words of St. Augustine on the *Itala* a sense consistent with facts, with his own history, and his quotations, and with the total silence of all other ancient writers, will, I trust, be also considered a sufficient apology for want of discretion in the present disquisition.

But excusable as it may be, I feel that my readers have acquired a right to forget what originally led to it, and to expect to be brought back to the point whence we started. It was simply this. St. Augustine, in all his other works, omits the verse of the Three Witnesses; is not the circumstance of its being found in the Santa Croce manuscript a sufficient proof that the work was not written by that Father? It was to answer this objection that this long discussion was primarily undertaken; and the answer which it furnishes is this. St. Augustine, in his ordinary works, used the Italian recension, from which the verse had been lost at an early period. His *Speculum*, as we learn from Possidius, was written for the unlearned, and hence he made use, in it, of the African recension, which universally contained the verse. I requested the gentleman, who has undertaken the publication of the work, to pay particular attention to its various readings in this view; and he has assured me, that

they generally agree with the African Fathers in a very remarkable manner.

In my next letter, I will examine the testimony of this manuscript, on the hypothesis that St. Augustine is not its author, and proceed to notice some other points connected with this celebrated controversy. I remain, &c.

N. WISEMAN.

English College, Rome. June 26. 1832.

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## STRICTURES ON GIBBON.

(CONTINUED.)

Mr. Gibbon says, page 502; "Cyprian had renounced those temporal honours, which it is probable he would never have obtained." Why not? "Thascius Cœcilius Cyprianus, Carthaginensis, artis oratoriæ professione clarus, magnam sibi gloriam, opes, honores acquisivit, epularibus cœnis et largis dapibus assuetus, prætiosa veste conspicuus, auro atque purpura fulgens, fascibus oblectatus et honoribus, stipatus clientium cuneis, frequentiore comitatu officiosi agminis honestatus, ut ipse de se loquitur in epistola ad Donatum." p. 2. See Cave's *Historia Literaria*, p. 87. vol. 1.

In Note 150, page 505, Mr. Gibbon affirms, that "the modern critics are not disposed to believe what the Fathers almost unanimously assert, that St. Matthew composed a Hebrew Gospel, of which only the Greek translation is extant. It seems, however, dangerous to reject their testimony." Most certainly. That St. Matthew's gospel was originally written in the modern Hebrew, that is, in the Syro-Chaldaic language used by the Jews after the captivity, is affirmed by Papias, Origen, St. Irenæus, Eusebius, St. Jerome, St. Epiphanius, Theodoret, and all the ancient Fathers, so positively and so unanimously, that it is a matter of surprise that any person should pretend it was first written in Greek, which is falsely supposed to have been the vulgar language of the Jews in Palestine. That Christ

preached to them in the Syro-Chaldaic tongue, is plain from many words of that language used by him, which the evangelists retain, and interpret in the gospels. St. Paul, haranguing the Jews at Jerusalem, spoke in the Syro-Chaldaic tongue. Acts xx. 2., xvii. 4., xxvi. 14. The Syro-Chaldaic paraphrase of Onkelos on the Pentateuch, composed about the time of our B. Saviour, and that of Jonathan on the books of Josue, Judges and Kings, not much later, extant in the Polyglot, &c. were made to expound the bible to the common people, who no longer understood the ancient Hebrew, in which language the sacred Books were still read in the synagogue. See Huet de claris interpret. S. 6. Simon L. 2. C. 18. Walton prolegom. 12. Frasen, &c. against Morin, B. 2: Exercit. 8, and Nat. Alex. Sect. 2. Disc. 11. What the objectors ground their conjecture upon, is that St. Matthew quotes the Old Testament according to the Greek Septuagint; which is another mistake; for out of ten quotations found in his gospel, seven are visibly taken from the Hebrew, and the rest are nowise contrary to that text, though they are mentioned only as to the sense, not in the words. St. Jerome expressly observes, from a copy of this gospel which he saw in the library at Cæsarea, that St. Matthew's quotations are made from the Hebrew. *In Catal.* "We are fools," says Isaac Vossius, "if we spend our time in confuting all the idle dreams which trample upon the unanimous testimony of all antiquity, and the authority of all churches, which assure us that the gospel of St. Matthew was originally written in the Syro-Chaldaic language." Pref. App. in l. de 70 Interpret. The Greek translation was made in the time of the apostles, as St. Jerome and St. Augustine affirm, perhaps by some of their venerable body: it was at least approved by them, and from their time has been always looked upon as holding the place of the original.

At page 511, Mr. Gibbon says: "Of these holy romances, that of the Apostle St. James can alone, by its singular extravagance, deserve to be mentioned. From a peaceful fisherman of the Lake of Gennesareth, he was transformed into a valorous knight, who charged at the head of the Spanish chivalry in their battles against the Moors. The gravest historians have celebrated his exploits; the miracu-

lous shrine of Compostella displayed his power ; and the swords of a military order, assisted by the terrors of the Inquisition, were sufficient to remove every objection of profane criticism." The body of St. James was buried at Jerusalem; but not long after carried by his disciples into Spain, and deposited at Iria Flavia, now called El Padron, upon the borders of Galicia. His relics were discovered there in the ninth century, in the reign of Alphonso, King of Leon. By order of that prince, they were translated to Compostella, four miles distant ; to which place Pope Leo III. transferred the episcopal see of Iria Flavia. This place was first called *ad Sanctum Jacobum Apostolum*, or Giacomo Postolo, which words have been contracted into the present name *Compostella*. It is famous for an extraordinary concourse of pilgrims. F. Cuper, the Bollandist, proves the truth of the tradition of the Spanish Church concerning the body of St. James having been translated to Compostella, and gives authentic histories of many miracles wrought through his intercession, and several apparitions, by which he visibly protected the armies of the Christians against the Moors. This is but an historical fact, which Mr. Gibbon should have confuted seriously if he had been able.

Mr. Gibbon says, page 516 ; " The names of Seneca, of the elder, and the younger Pliny, &c. adorn the age in which they flourished, and exalt the dignity of human nature . . . . Philosophy had purified their minds from the prejudices of the popular superstition ; and their days were spent in the pursuit of truth, and the practice of virtue." Out of the group we will select only one, though in point of misconduct, the rest were noways inferior. Seneca was a native of Cordova in Spain, and the son of a Roman Knight. He applied to the study of eloquence, and principally of moral philosophy, under the Stoic Attalus. He attained a great reputation for his integrity, learning and eloquence ; and his writings were read by every one at Rome, and were made the model and standard of good taste. He abounds in a variety of bright thoughts, but they are often false, though generally striking, because his turns are singular, and tend to dazzle and surprise by a false sparkling and air of paradox. His phrases are loose and unconnected, and his antitheses stu-



died. "The beauties of nature, and an easy flowing style, the language as it were of the things themselves, are not to be found in him ;" says the judicious Crevier. But his defects themselves are seducing, as Quintillian observes : and the great compass of his learning, the liveliness of his imagination, and the elevation of his thoughts gained him many admirers, and a crowd of imitators, who often copied only his defects. The many excellent lessons of moral virtue delivered in his works, seem the only reason why some would have him to have been a disciple of St. Paul, But if we enquire into his conduct, we shall find his virtue fall short of that of a moral heathen. His great abstemiousness, and some other virtues are justly commended ; and all the good that was done by Nero during the five first years of his reign, was certainly owing to the wise counsels of Seneca and Burrhus. But it is no less notorious, that the air of the court infected the virtue of this philosopher. "His immense riches, his stately palaces and villas, his sumptuous furniture, in which he himself counts five hundred tables of cedar supported by ivory feet, jewels above price, and every other thing most costly, very ill suited with his Stoic philosophy. Much less excusable are the excessive usuries with which he oppressed and pillaged great part, not only of Italy, but also of Britain, and likewise his complaisance to Nero on many unwarrantable occasions, as his flattery after the poisoning of Britannicus, and upon the murder of Agrippina his mother, his acceptance of the palace and gardens of Britannicus after his unjust death, and the like. To his last breath, he was an enthusiastic advocate for suicide. After his veins were opened, he took hemlock, and when the poison did not operate, would be removed into a hot bath to accelerate his own death. He encouraged his wife Paulina to die with him. With his last breath he ordered libations to Jupiter, as Mr. Gibbon has observed, note 42, chap. 15. He bid his friends always remember the virtuous life he had led, though his reputation cannot be entirely cleared as to the guilt of the conspiracy of Piso, for which he died in the year 65.

(T O B E C O N T I N U E D .)

## CORRESPONDENCE



## TITHES.

It has been generally said by the enemies of the Reform Bill, that those who supported it had ulterior views; thus insinuating, that those views were extremely suspicious. No doubt Reformers have ulterior views, and those what the Anti-reformers particularly dread, viz. the suppression of abuses, on which the latter fatten by sucking the best blood of the community. But I believe common sense will decide that it is unjust that the many are to be sacrificed to the few. Government is instituted for the good of the people; not that the people may be made slaves to minister to the luxury of a small pampered class of individuals. Of all these abuses, the present system of tithes seems to engross in a particular manner, the attention of the public, as all are nearly interested in it. The discussion of this question is undoubtedly most urgent, that light may be thrown on the subject, and just resolutions may be come to, regarding it.

The strongest, indeed I may say the only argument in favour of the present system is, that purchasers of land cannot complain as the burden was on it at the time of purchase. This is not generally correct. For it is known that within the last fifty years the tithing men have made a vast stride of encroachment. As tithes were established to provide a *decent* maintenance for the Pastor, in many places, it had never been taken but on corn. In those places, land was always purchased at a value, and on an understanding that things would continue so, the Pastor's income encreasing with the encreasing state of agriculture. But not so thought always the Parson. Though from his corn tithe he might enjoy an income of £4000 or £5000 per annum, he thought this was hardly a *decent* maintenance, especially if he was a junior scion of Noble or Right Noble family. He therefore put in his claim for tithe of hay, of potatoes, &c. &c. and raised another £4000 per annum. I know two parishes in Yorkshire where fifty years ago, the tithe of the Parson

produced only £60 per annum. He lived nevertheless, very comfortably, and was well esteemed and respected in his flock. It is true, in neither place did he think of marrying with such an income, nor did his parishioners think a wife and family included in the *necessaries* which tithes are intended to provide. The income of both those parishes are now got strung up to £400. I myself lived in one of them from 1807 to 1816. The first year I paid 6d. for Easter dues ; in the last they were got to 2s. 6d. If tithes had remained as they were 100 years ago, not half the outcry would be made now, that is ; or if they were applied to the purposes for which they were originally instituted, viz. for the supply of *necessaries* to the minister of the religion of the tithe payer. In the Catholic Church, it is taught that a beneficed clergyman is entitled only to *necessaries* suitable to his station, and that *in justice* he is bound to employ the surplus in pious and charitable uses. Is this observed in the present *Reformed Religion* ? Is it not glaringly evident that the surplus is employed in pampering luxury ; or making fortunes for sons and daughters ? The consequence is, that new burthens must be laid on the people. The poor must be relieved by the people ; Churches must be kept in repair by the people ; nay, a new annual tax must be laid on the people for building new Churches where they are not wanted, and of course, another perpetual burden to keep them in repair and to maintain a minister entailed upon the people. It has been well said, on the subject of their Church-building mania, that the people asked for bread and their paternal government gave them a stone. But the fact is, the people do not so properly ask for bread, as not to have their own bread taken out of their mouths by the tithe and the tax gatherer.

On this subject, government seems to be drawing the bands of coercion tighter than ever they were before. The Society of Friends, or Quakers, have always unhesitatingly declared they would not pay tithe ; yet we do not find that they have been prosecuted as rebellious subjects on that account. But a similar resolution in Ireland has called down upon it the ire of the paternal government to defend its Beautiful Bride without spot or wrinkle ; and armies are advancing, and fleets are sailing in a most chivalrous manner, to defend her against

this most unmannerly outrage. Nebuchadnezzar has sworn he will defend himself.

Let government follow here, its own plan in Canada, and the people will not be so discontented ; though I believe the system pursued in the United States would give much more satisfaction.

Poor Ireland ! well have thy enemies said, thou art a priest-ridden nation. Lord Roden says he is a most zealous emancipator of the Catholics. He does all he can to deliver them from the thralldom in which they are held by their priests. But the sons of Erin are not so deprived of perspicuity as not to see by whom they are priest-ridden, whether by their own, or by those who draw annual millions from them, I do not say for doing nothing for them, but for continually abusing, insulting, and outraging them.

Undoubtedly it would be infinitely better to pay the tithe once more, than run all the risks of disturbance and disorder. But there are so many little circumstances that tend to diminish the confidence of the people in the goodness of the intentions of ministers for them, that it will be difficult now to instil that confidence into their minds. For a long course of time there have been subjects of contention between the Church and the people, and whenever government has interfered, it has always been observed that it was for the benefit of the former ; nor do the present Ministers, however good their intentions may be in other respects, as I believe them to be, seem at all indisposed to tread in the footsteps of their predecessors.

This perhaps is easily accounted for by the feelings of human nature. Ministers are generally taken from the higher classes of society. The wealthy Church livings are held or disposed of by persons of that class. Consequently, the more they can throw into the Church, the more there is for their enjoyment or disposal. Thus we see, that the same spirit of selfish rapacity that riveted the Reformed Religion on this nation, still keeps it up. The plunder of the Church founded it, the enjoyment of the fruits continue it.

X. Y.

## ROMAN COLLEGE AND BENEDICTIONALS.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—As future writers may have recourse to your pages for information, it is highly important that the historical and biographical notices which you admit, should be as free as possible from error.

In your number for June, is “An Account of the English College at Rome;” of which it is said, that in 1817, it was restored to the English Clergy by his Holiness, Pope Pius VII. at the repeated representations and earnest entreaties of the Bishops. This is far from an accurate statement. The representations of the Bishops had been made in former years, but in vain. After the expulsion of the French from Rome, Cardinal Braschi, the protector, took possession of the College and its revenues; in 1817 he died; and the Rev. Mr. Macpherson, Rector of the Scotch College, with an English Clergyman, who was accidentally in Rome, embraced the opportunity to wait on Cardinal Consalvi, on whom, as secretary of State, the powers exercised by the protector devolved. To that great and good man they explained the original object of the establishment, its failure under Italian superiors, and the encreasing wants of the English mission; and received from him a promise, which he faithfully performed, that he would compel all persons holding any part of the property, to restore it to the College; that he would take care that it should be entirely devoted to the education of English students, and that he would appoint for Rector, any English Clergyman who should be recommended to him by the English Bishops. Cardinal Consalvi ought to be considered by the alumni of the College, as their second founder.

I have considerable doubt whether your enumeration of persons educated in the College is correct. At least the Rev. William White was never a student there. He left Ushaw in priest's orders to assume the office of Vice Rector at Rome.

With respect to Benedictionals, your valuable corres-  
C. M. — VOL. II. NO. 20. 4 C

ponent R. C. has stated with great perspicuity the arguments, on which is founded the opinion, that episcopal benedictions were in use at Rome in ancient times. Perhaps I may be allowed to add those, which appear to throw a doubt on the truth of that opinion.—1°. They are not in use now ; nor were they in the time of Leo X. For, though benedictional forms are introduced into the pontifical dedicated to that pontiff, and printed at Venice, yet it is expressly stated, at the same time, that they are not according to the usage of the Church of Rome. 2°. There are none in the sacramentaries of the holy Popes Gelasius and Léo ; whence it may be probably inferred that they were not in use, when those sacramentaries were compiled. 3°. But were they not in use in the time of St. Gregory ? In his sacramentary printed at Rome in 1605, they do not occur ; in the edition of 1705, by the Maurist monks, they are added. If from printed editions we pass to manuscript copies, in most of these, even the most ancient, no *benedictiones ad populum* are to be found : in two, called the Vatican and Othobonian manuscripts, they certainly occur, not, however, in the body of the sacramentary, but as an addition, nor the same in number and language, but frequently differing from each other. Hence it is natural to infer, that they were not copied from the sacramentary used by the Roman Church, for in that case, they would have been alike, but that they had been added by the copyist for the particular use of his own Church. This is the opinion of Muratori. *Si easdem complexum fuisset Romani cubiculi sacramentarium, unde exempla olim fuere desumpta, nulla inter codices antiquos esset diversitas.* The curious reader will find this question fully and ably discussed in Mr. Gage's preliminary dissertation on St. Æthelwold's Benedictional.

H. Y.  
*J. John Lewis & Co.*  
*Hornby - Lancashire.*

#### MS. OF FATHER SOUTHWELL.

MR. EDITOR,—Very lately I have become acquainted with a manuscript copy of F. Robert Southwell's Poems. As several of their titles have escaped the notice of Dibdin,

*Walters*, and others, perhaps you will consider the List as worthy of a place in your literary publication. It is not generally known, that the works of this learned, meek and amiable priest were originally printed in his own house in London; but this fact is related by his bosom friend, F. John Gerard, in his Autobiography. After thus describing him, "P. Southwellus qui in modo juvandi et lucrandi animas excelluit, totus prudens et pius, mansuetus etiam et amabilis valde," he adds, "in domo suâ Londini Prælum habuit ad imprimendos libros suos, quos quidem edidit egregios." For further particulars of this illustrious scholar and martyr, I may refer your readers to that truth-telling narrative of Dr. Challoner, "*Memoirs of Missionary Priests.*" And I have the honour to subscribe myself, Mr. Editor,

Your very humble servant,

CATHOLICUS.

CONTENTS OF A MS. COPY OF F. ROBERT SOUTHWELL'S  
WRITINGS.

1. Letter to his Father, Richard Southwell, dated 22 Oct. 1589.
2. Another Letter, dated Sept. 30, 1591.
3. "To the Reader." Stanzas 3, lines 18. *beginning*  
"Deare eye that dost peruse my Muse's stile."
4. "The Conception of our Ladie." Stanzas 3, lines 18.  
"Our second Eve putts on her mortall shroude."
5. "Our Ladie's Nativitye." Stanzas 3, lines 18.  
"Joye in the risinge of our orient starr."
6. "Our Ladie's Spousalls." Stanzas 3, lines 18.  
"Wife did she live, yet Virgin did she die."
7. "Our Ladie's Salutation." Stanzas 3, lines 18.  
"Eva barke and Ave shall now find."
8. "The Visitation." Stanzas 3, lines 18.  
"Proclaymed Queene and Mother of a God."
9. "The Nativitie of Christe." Stanzas 4, lines 24.  
"Behould the Father in his daughter's Sonne."
10. "The Circumcision." Stanzas 3, l. 24.  
"The Head is learn'd to work the bodies cure."

11. "The Epiphanie." Stanzas 4, l. 24.  
"To blaze the risinge of this glorious Sunne."
12. "The Presentation." Stanzas 3, l. 18.  
"To be redeem'd the World's Redeemer brought."
13. "The Flight into Egypt." Stanzas 3, l. 18.  
"Alas, our day is forc'd to flie by night."
14. "Christe's retorne out of Egypt." Stanzas 3, l. 18.  
"When Death and Hell their right in Herode claim."
15. "Christe's childhoode." Stanzas 3, l. 18.  
"Till twelve yere's age, how Christ his childhood spent."
16. "The Death of our Ladie." Stanzas 3, l. 18.  
"Weep living thinges, of life the Mother dies."
17. "The Assumption of our Ladie." Stanzas 3, l. 18.  
"If Sinne be captive, grace must find release."
18. "A childe my choise."  
"Let folly praise what fancy loves, I love and praise that Childe."
19. "New Heaven, new Warre." Stanzas 8, l. 48.  
"Come to your heaven, you heavenly choirs."
20. "The Burning Babe."  
"As I in hoary winter's night stood shivering in the snowe."
21. "New Prince, new Pomp."  
"Behould a sely tender babe."
22. "Sinne's heavy loade." Stanzas 7, l. 42.  
"O Lord, my sinne doth overcharge my breste."
23. "Christe's bloody sweate." Stanzas 4, l. 24.  
"Fat soyle, full springe."
24. "Christe's sleeping frendes." Stanzas 8, l. 48.  
"When Christ with care and pangues of Death opprest."
25. "Joseph's amazement." Stanzas 14, l. 84.  
"When Christ by growth disclosed his descent."
26. "St. Thomas of Aquin's Hymn." Stanzas 12, l. 72.  
"Praise, O Syon, praise thy Saviour."
27. "Of the B. Sacrament of the Altar." Stanzas 15, l. 90  
"In Paschal feast, the end of antient rite."
28. "St. Peter's complaint." Stanzas 12, l. 72.  
"How can I live, that have my life denyde."
29. "St. Peter's afflicted minde." Lines 24.  
"If that the Sick may grone."
30. "Mary Magdalen's Blushe." Stanzas 6, l. 36.  
"The signes of shame that stayne my blushing face."



31. "Saint Peter's Remorse."  
"Remorse upbraids my faultes."
32. "David's Peccavi." Stanzas 5, l. 30.
33. "Dyer's Johaney turned to a sinner's complainte."  
"He that his mirth has lost."
34. "A vale of Tears." Stanzas 19, l. 76.  
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35. "The Prodigall Chyld's soulewracke." Stanzas 15, l. 50.
36. "Mary Magdalen's complaint at Christ's death." S. 7, l. 42.  
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37. "Decease, Release." Stanzas 9, l. 36.  
"The pounded spice both taste and scent doth please."
38. "I die without desert." Stanzas 6, l. 36.  
"If orphan childe enwrapt in swathing bands."
39. "Man's Civill Warre."  
"My hovering thoughts would fly to heaven."
40. "Life is but Losse." Stanzas 6, l. 42.  
"By force I live, in will I wish to die."
41. "Seek flowers of Heaven."  
"Soare up my soule unto thy reste."
42. "I die alive." Stanzas 4, l. 16.  
"O Life, what lets thee from a quicke decease."
43. "What joy to live." Stanzas 5, l. 36.  
"I wage no warre, yet peace I now enjoye."
44. "Life's death loves life."  
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45. "At home in Heaven." Stanzas 7, l. 42.  
"Faire Soule, how long shall veyles thy graces shroud."
46. "Looke home." Stanzas 4, l. 24.  
"Retired thoughtes enjoy their own delights."
47. "Times go by Turnes." Stanzas 4, l. 24.  
"The lopped tree in time may growe againe."
48. "Losse in Delaye." Stanzas 7, l. 42.  
"Shun delays; they breede Remorse."
49. "Love's servile lott."  
"Love, mistress is of many mindes."
50. "Lewd love is loss." Stanzas 7, l. 42.  
"Misdeeming Eye, that stoopest to the lure."
51. "Love's garden grieve."  
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52. "Fortune's Falsehoode." Stanzas 10, l. 40.

"In worldely merymentes lurketh much misery."

53. "From Fortune's reach." Stanzas 4, l. 24.

"Let fickle Fortune," &c.

54. "Contente and Riche." Stanzas 17, l. 68.

"I dwelle in grace's courte."

55. "Scorne not the leaste." Stanzas 4, l. 24.

FINIS.

## SEDGLEY PARK.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

"Cauld is the breast that winna warm  
At auld lang syne."

OLD SCOTCH SONG.

GENTLEMEN,—The admirable article in your number for August, entitled "Dame Alice" and Lady-Well, must have delighted every reader interested in the efforts of our forefathers to secure what they could of education, after the fatal subversion of the ancient faith in this country, when *the street was to be built again, and the walls in troublesome times*.<sup>\*</sup> But there is a numerous class of your readers, who would feel that delight in a tenfold degree: I mean all those who were educated at Sedgley Park. To them, the latter part of your correspondent's letter would convey singular pleasure; as it did to one of that number, who now craves a corner of the Magazine for a few observations on that excellent establishment.

There are perhaps no pleasurable sensations to be compared with those, which the mind experiences from a retrospect of the scenes of our youthful days. The philosopher essays in vain to analyze the feeling; it is one of too pure transport to be decomposed into any of the ordinary ingredients of our earthly happiness. Nor can we say satisfac-

<sup>\*</sup> Daniel ix. 25.

torily why the days of youth, generally days of school, should in their retrospect afford a pleasure so nearly approaching to absolute felicity : but perhaps it will be reason enough, where we care but little after all for the discovery, to say that when we revert to our youth, we look back to a season when joy was with us, and hope before us ; when, if we had sorrows, they were brightened and soon dried up, like summer showers ; and that they were so slight in comparison with our pleasures, that we can now scarcely discern a trace of their having existed. So that the period of our early days, appears to us, like the distant hills of a rich landscape, so soft, so calm and so near heaven, that we invariably prefer it to nearer objects, where, if we have sometimes broader lights, they are ever too fatally bordered by deeper shadows.

This feeling of delight at the retrospect of youthful scenes, may be taken as one almost universally planted in our nature. Indeed, I envy not the man who is a stranger to it. Even if we are under some delusion as we gaze back at the golden prospect we have left behind us ; it is, after all, the happiest escape, I think, from the cold realities of life ; and we may very innocently suffer the sweet deception. For the poet has well said :

“Glorious and beautiful  
Were youth’s feeling and youth’s thought—  
Would that we did not annul  
All that in us then was wrought !  
Would their influence could remain  
When the hope and dream depart ;  
Would we might through life retain  
Still some youth within the heart !”

But if to look back upon our early days be generally so delightful, that delight is much increased when our eye rests upon a spot where every thing was found to make our youth virtuous, and our after life meritorious. Such was Sedgley Park ; and such it ever has continued. How many will start up eagerly to bear testimony to its worth ! How many in every corner of the kingdom, and I may safely say, scattered in every quarter of the globe, have reason to bless their

having been sent to that distinguished nursery of piety, and asylum of innocence. It was the temple where the youthful Samuel was prepared for the sacred functions of his sublime calling; it was the encampment of those who were chosen to serve God apart from the corruption of the nations around them, and its tabernacles would have extorted a blessing from the mouth which came prepared with a curse. Religion was the foundation on which every duty and every exercise was established; and a singular innocence and purity of manners has been ever remarkable within the precincts of that happy institution. Not the least valuable evidence of the merits of Sedgley Park, is that there has been so little change in persons, customs or things, connected with it, in the lapse of so many years since its foundation. Those who delight in visiting the "old place," and watching with vivid interest all belonging to it, have always observed with great satisfaction the same familiar faces year after year, smiling upon them, even in many instances the same whom they had known there in their boyhood; and the localities, the usages and the sports of the place less altered perhaps by changing Time, than they would be found in any other establishment of the same extent and importance. It is true,—and the sons of Sedgley Park observe it with deep affliction,—that the number of its students is considerably less than formerly. This however, is easily accounted for. There are now, and have long been, so many more Schools established, more especially in Middlesex and Lancashire, the two great sources of support to Sedgley Park, that its numbers must obviously be affected in consequence. We are perfectly satisfied that this is the main cause that the Park has been gradually thinner for some years. The education is the same as heretofore; there has been great improvement in many things connected with the health and comfort of the students; and the teachers are much more able and assiduous than at some periods which could be referred to. Indeed, though many other schools have arisen, there is not one which can compete with this old establishment in any of the substantial requisites of a school; though they may possess local and accidental advantages to procure them a preference. Yet it does appear a kind of duty to wave these less important con-

siderations, and to support an establishment which has long merited so well of the Catholics of this nation. A school so eminently useful as "the great nursery of the priesthood," and the seminary, which has prepared so many thousands of Catholic children to walk creditably through their various paths in life, has a claim upon every Catholic for support. The present article is not written by any one connected with the place, nor by any suggestion from its inmates; it is written at a great distance from it; but by one who feels that every encouragement and support should be given, where it is so richly merited.

Before I conclude, allow me, as one of their happy number, to request of your correspondent last month, to favour us with the list of priests now living who were educated at Sedgley Park. Though he may not make it complete, it will be gratifying to meet even thus our old schoolfellows; and its publication may lead to its being made complete by the kind corrections and additions it may elicit. There are those who take a lively interest in all they can collect or discover connected with a place so dear to them: and such, I am persuaded, will receive the above effusions with indulgence, and adopt with me, on this subject, the feeling expressions in the following citation from a late poet.

"In other climes, in distant lands I've been,  
Which Nature gifts with ever varying bloom,  
Yet have I none preferred to thee blest scene!  
My once so happy, and my early home.

How has my heart with transport turned to thee?  
How have I pictured thy enchanting *swell*!  
The fondly cherished scenes of infancy—  
Can any other those bright scenes excel?

Oh! there are names within our breasts enshrined,  
The sweetest still which fancy can pourtray;  
Time-hallowed, blest, which are so clear defined,  
They fade not, change not, e'en in life's decay."

ANOTHER PARKER.

**MEMOIR OF THE REV. EDWARD BEAUMONT,  
LATE PASTOR OF THE NORWICH CATHOLIC CONGREGATION,  
AND GRAND VICAR OF NORFOLK AND SUFFOLK.**

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—It is truly edifying to read the life of the late Venerable Challoner; it is equally so to peruse the memoir of the late Rt. Rev. Dr. Kelly, which appeared in your Magazine of May last, and I perfectly coincide with M. H. that "the Catholic Church of England and Ireland may justly glory in the number of Prelates and Pastors, who have shed a lustre on religion, by their truly apostolic virtues, and transmitted the deposit of faith from age to age by their writings, instructions and examples." And as M. H. expresses a wish that his brief Memoir of the late Dr. Kelly may be the means of attracting similar notices of other bright examples to your valuable pages, I take an opportunity of forwarding to you a brief sketch of one, who was a bright ornament to the priesthood of the Catholic Church, and one of the "Worthies of Douay," and whose name is enrolled in your list, page 260, vol. 2.

The Rev. Edward Beaumont, the venerated pastor of the Norwich congregation at the Duke's Palace Chapel and afterwards of St. John's Chapel, was born in Derbyshire, in the year 1731, and was a descendant of the same family to which our poet of the same name belonged. He was educated at Douay College, and there ordained priest in 1757. Shortly after he was sent upon the English Mission, and arrived at Norwich on the 1st. of August, 1758, and took charge of the congregation attached to the Duke's Palace Chapel, and which had been a few years previous under the pastoral care of the venerable Alban Butler,\* author of the

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\* Edward, Duke of Norfolk, applied to the late Bishop Challoner for a Chaplain as a proper person to superintend the education of Mr. Edward Howard, his nephew and presumptive heir. The Rev. Alban Butler was fixed upon to fill that important situation. His first resi-

**Lives of the Saints.** At this chapel he exercised his priestly functions for many years. In consequence of the death of the Duke of Norfolk, the Rev. E. Beaumont and his flock were deprived of this chapel, but by the zealous exertions of their beloved pastor, aided by the late Sir William Jerningham, Baronet, of Cossey Hall, near Norwich, and the resident Catholics, among which are the names of Norris, Suf-field, Angier, Pitchford, Bokenham, Esqrs. &c. but who, alas! are now no more with us! the chapel of St. John's Maddermarket was erected. The Rev. Edward Beaumont having thus happily accomplished his most ardent wish, removed to his new chapel in the year 1790, and was permit-

dence after he was appointed to it, was at Norwich, in a house called the Duke's Palace. Thither some large boxes filled with books, &c. belonging to him were directed, but by some mistake were sent to the *Bishop's Palace*. The Bishop opened them and finding them full of Roman Catholic books, refused to deliver them. After the battle of Fontenoy, this good pastor was very active in serving the English prisoners, and the then Duke of Cumberland returned him his thanks for his conduct, and made him an offer of his services, if he should at any time have occasion for them, on his return to England. On this seizure of his books he applied to the Duke of Cumberland, his highness wrote to the Bishop and the books &c. were restored. The Duke of Norfolk's palace in the city of Norwich, was purchased by Henry Duke of Norfolk, in the reign of Henry the eighth; in 1602, this Duke pulled it down, and on the same site began to build a most magnificent palace, which his grandson Thomas Duke of Norfolk, had scarcely finished, when a violent dispute arose between the Duke and the Mayor of the city, Thos. Havers, Esq. The latter would not permit the Duke's company of comedians, (there being a theatre in the palace,) to enter and parade the city with trumpets sounding and banners flying, as they had always been accustomed to do. This the Duke so much resented, that he left the Palace, which was suffered to go to decay. That part of the building which remained was hired for a Workhouse for the city poor, but the lease expiring in 1801, the premises were ordered to be sold, and the remains of this once noble and magnificent Palace was disposed of in lots for the sum of £5055, exclusive of the late Chapel, and the priest's house adjoining; (now used as the Norwich Public Library,) which still remains in the hands of the Duke of Norfolk.

ted to take the chalice, paten, &c. with which he had so often and so devoutly celebrated the divine mysteries, likewise the vestments, altar, tabernacle, candlesticks, pulpit, altar picture, &c. and in this House of God, he continued his ministry till within a short period of his dissolution. It would be vain for the writer of this Memoir to attempt to portray the saintlike characteristics of this holy and venerable man, in so forcibly or so eloquent a manner as is adduced in the funeral Discourse delivered by the Rev. S. Jones, now of Shrewsbury, from the same Chair of Truth in which the deceased had, during the extended period of sixty-two years, so feelingly and so parentally unfolded the precepts of Christianity and the doctrines of Catholicity. "The voice of religion, and the impulse of affection," says the Rev. preacher, "have assembled you around the remains of your beloved pastor. For more than sixty years he lived among you, your instructor, your guide, and your pattern. During this lengthened period, he endeared himself to you all, by his mild and amiable manners, by his pious example, and still more by the kind and vigilant attention which he ever paid to your temporal and eternal interests. You have reason to grieve that he is taken from you. You have reason to weep over that mournful wreck of mortality, which so forcibly reminds you of the treasure which you have so long possessed.—You shed tears, and both reason and religion approve your tears. They have been consecrated in those which fell from the eyes of Jesus over the tomb of Lazarus. I come not to speak of splendid greatness; not to emblazon brilliant achievements that dazzle and surprise, but to discourse of peaceful virtues that spread a gentle lustre over the sphere in which they act. I come not to entwine laurels round the tomb of a fallen hero, not to offer the incense of flattery to the memory of the great, but to pay an humble tribute to the departed merit of a good Christian and a faithful minister of Christ. In a word, I come to remind you of those virtues that had endeared him to man, that recommended him to God. But how shall I begin? Where shall my thoughts first dwell, and my tongue first find utterance, in speaking of the virtues of the venerated dead? If I wander amidst the thousands far distant from us; if I look on the



tablets of my own memory ; or if I seek among yourselves, I every where find much to be said, and more than I can say. Long ere I quitted the scenes of earlier years, and the companions of my preparation for the ministry, of which he was so bright an ornament—long ere I visited a spot ever dear to me in the neighbourhood of this city,\* had I heard

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\* Cossey Hall, four miles west from Norwich, the seat of the Right Hon. Lord Stafford. The village of Cossey is pleasantly situated on the side of the river Wensum, which flows through Norwich to the sea, at Yarmouth ; the beautiful winding of which, gives to the village a crescent like shape. Cossey is about two miles in length and contains nearly 1000 inhabitants. A few years since, there were only about 30 Catholics, now the congregation is increased to nearly 400, and is still increasing under the present zealous and respected pastor, the Rev. F. C. Husenbeth, late of St. Mary's College, Oscott. The Chapel is in the park, and was built by the late Sir William Jerningham, Baronet, (father of the present Lord Stafford,) his youngest son, the late Edward Jerningham, Esq. being the architect, under whose directions the work has been executed in a masterly manner, and entirely by the village artizans and mechanics of Cossey : the beautiful carved oak about the Chapel and at the back of the Tribune, is excellent ; particularly the open gothic screen round the sanctuary. This beautiful and holy edifice which was consecrated by the late Right Rev. Dr. Milner, and first opened to receive the mortal remains of its founder, the late Sir William Jerningham, Baronet, who died August the 14th, (the eve of the Assumption of Our Blessed Lady,) 1809, is in the style of pointed architecture, a style which was prevalent in the reign of Edward the First. It is 100 feet long, 40 feet high, and 25 feet wide. The windows, twenty-two in number, are entirely of ancient stained glass, chiefly collected from the demolished conventual Churches in France. The Park is five miles in circumference, varied by shady walks and cool enticing groves ; the sweet and refreshing breeze from the river, as it winds majestically through the Park, and bursts at intervals upon the delighted spectator, enhances considerably the pleasure of the scene. From the Tower, rising in solemn grandeur above the trees, an enchanting view presents itself on a fine summer's day :—the city of Norwich at a distance with its many spires and towers and its ancient castle bathed in sunshine, the far extended sweep of meadow land, the smiling surrounding country, the waving corn, the river with its placid blueness, meandering through grove and valley, must be seen to be duly appreciated ;

that the *Pastor of Norwich* possessed all that is virtuous in man, and all that is amiable in virtue. "*His works had praised him in the gates*" of his own city, and the sound of his praise was heard afar off. My own knowledge afterwards confirmed to me all that I had heard; and even more than I had heard I witnessed. Were I to speak, only from my own observation, I would say, that during the few years, in which I enjoyed the happiness of his acquaintance, and his friendship, I was delighted, and instructed, in always finding him calm and even in his deportment—kind and gentle in his manners—commanding respect from all who beheld him—like his divine Master, ever meek, but ever dignified in his meekness—affable, without too much familiarity—condescending, without meanness in his condescension—prudently compliant, without surrendering the rights of his ministry, the rights of God, or of religion—compassionate to the errors of others, but uncompromising in teaching and defending the truth—zealous, without the bitterness of zeal—firm, without severity or moroseness—ready to reprove when reproof was necessary, but gentle even in his reproofs—fond of mankind, and desirous to think and speak well of all—sincere in his friendship, warm in his affection, ardent in his charity—and, above all, unwearied in the discharge of his ministry. Such I ever saw him—so kind—so good—so amiable—such I seem, even now, to behold him. Even now, I seem to behold the smile that ever played upon his cheek, and spoke benignity to all. Even now, his mild and venerable form seems to present itself before me. I still seem to hear the soft, the gentle accents, that were wont to flow from his lips. I still seem to behold him, and admire, in his every

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and the kind permission granted by Lord and Lady Stafford, to all persons to ride or walk in the Park and plantations, are gratefully acknowledged not only by the inhabitants of the village, but by those of Norwich, to whom, during the summer season, it is a favourite retreat, particularly to the Catholics of that city who have thus not only the pleasure of enjoying the scene, but likewise the happiness of having it in their power to attend to their religious duties, by hearing mass, vespers, &c. on Sundays and holidays, &c.

action, that example, which rendered virtue so amiable in the eyes of others, and told convincingly that she can give peace, and contentment and joy to those who listen to her voice and walk in her paths. Many of you, who now hear me, can bear testimony, that, as a Christian, and a pastor, and a friend, you ever found him pious, and vigilant and kind. Come, then, and relate all the blessings you have received from his hands, all the lessons you have heard from his lips, and the virtues you have admired in his conduct. Come, and testify, that, in his affection for you, he ever shared your happiness, and your affliction : that he was never indifferent to your welfare, and never a stranger to your misfortunes ; that he was ever ready to comfort you in the hour of trouble, and to wipe the falling tear from your eyes, and draw the sting of sorrow from your hearts. Come, and tell us, how impressively, and how affectionately he was wont to instruct and exhort you, *from this Chair of Truth*—how devoutly, and how fervently he would offer, *from that Altar*, the sacrifice of propitiation, for his much-loved flock. Come and bear witness, how fondly, how prudently he instructed those intrusted to his care, through the paths of life ; and how anxiously, and how happily he administered to their necessities, amidst the perils of death. Tell us with what eager steps, you have seen him, as an angel of peace, carrying the last aids and comforts of religion, to the dying Christian—with what pious attention, you have seen him hang over the bed of sickness, whispering consolation to his departing children, gilding their last moments with hope and joy, preparing them to quit this world, and fitting them for the happiness of another and a better world. Ah ! my brethren, these souls, who, to him, under God, are indebted for their eternal bliss, have pleaded his cause, at that trial, which he has now undergone, and which we also must soon undergo. Yes ! they have pleaded his cause, they have proved his fidelity, and secured his reward."

He was excellent in his style of preaching, his voice was full, rich, and clear. During the long term of his mission, he was never known to deliver an *extempore sermon*, yet in his *extemporaneous instructions at catechism*, he was most impressively eloquent, and the affectionate and parental

manner in which he addressed his dearly beloved children, (the children of those to whom he had previously been the director in their way to heaven,) was most edifying. How often has the writer of this memoir felt on his head the gentle pressure of that hand, which was so often extended to bestow benediction and blessing on his beloved flock. He was several times solicited to sit for his portrait, but he as often refused. At length an artist (the late Mr. Jean, of Norwich,) obtained an excellent likeness by stealth. This was accomplished by his attending at the Chapel during mass on a working day, and catching a glimpse of his open and placid features as he turned towards the congregation at the "*Dominus vobiscum, &c.*" one of these portraits the writer of this article has in his possession. The death of this venerable Pastor and ornament of the Catholic Church took place on Tuesday, Aug. 1, 1820, being the sixty-second anniversary of his mission in Norwich, and in his eighty-eighth year. He departed this life beloved and lamented not only by the opulent and respectable, to whom he was well known, but also by the poor, to whom he held out the hand to afford succour in the hour of distress. Not only by Catholics, but also by Christians of the many denominations in Norwich and its vicinity. His mortal remains were consigned to their last abode on the 8th of the same month, on which occasion, the solemn office for the departed soul commenced in St. John's Chapel at nine o'clock in the morning. The body inclosed in a coffin of lead, was placed in the middle isle. Surrounded by lighted tapers, and covered with a pall, on which rested the purple vestment and the chalice which had been for so many years used by the deceased. Around knelt the Rev. S. Jones, his successor; the Rev. J. Bridge, of St. Swithin's Chapel, Norwich, now of New Hall, Essex; the Rev. F. C. Husenbeth, of Cossey; the Rev. T. Deterville, of Norwich; the nephew of the deceased, John Beaumont, Esq. chief mourner; Sir George Jerningham, Bart. now Lord Stafford; Henry Jerningham, Esq. now the Honorable Stafford Jerningham; John Pitchford, Esq. John Darrell, Esq. John Curr, Esq. Messrs. Luckett, Dinmore, Deday, and the other members of the congregation. After the recital of the office for the dead, which for so many centuries has

been the office of the Church on these mournful occasions, a solemn mass for the dead was said. The choir accompanied by the organ, chanted with much solemnity and devotional effect that most inimitable sequence on the day of judgment. Mass being concluded, the body borne in a hearse drawn by four horses, preceded by the city beadle, the members of the choir, and organist, and followed by his relative, the Clergy, and friends in mourning coaches and several private carriages, proceeded to the church of St. Giles which was crowded to excess, and there deposited in the vault belonging to the Pitchford family, a family to whom he had for many years been much attached. The congregation has erected in St. John's chapel, on the epistle side of the altar, a neat mural tablet of white marble with the following appropriate inscription:—

In memory  
of  
THE REV. EDWARD BEAUMONT,  
The venerated pastor of this congregation,  
Who for a period of 62 years,  
Discharged the duties of his sacred office,  
With the most exemplary fidelity,  
And closed an edifying life,  
Aug. 1, 1820, Aged 88 years.  
R. I. P.

Thus lived and thus died the good, the pious, the venerable Edward Beaumont, in his life beloved by all classes of society, and it was considered a peculiar honour and happiness to possess his friendship and acquaintance. Thou art gone, sainted Pastor, to the place of thy rest! Thou hast fulfilled thy ministry, thou has finished thy course, thou art gone to enjoy thy crown—thy reward. Thou hast laboured beyond the period usually allotted to man, thou art gone to repose for ever! thou hast left thy toils and thy cares, and art flown to where thy heavenly master awaits thee! Thou gavest thy last breath to thy dearest relative on earth,\* and

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\* His nephew, John Beaumont, Esq. of Barrow-upon-Trent.

thou hast resigned thy soul into the hands of thy Creator ! The angels have brought thee into the company of thy blessed children whom thy instructions and prayers sent to bliss before thee, and with them we trust thou art enjoying the presence of thy God.

I. S. W.

Norwich, Aug. 3, 1892.

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### LEEDS CHAPEL.

TO THE EDITOR OF THE CATHOLIC MAGAZINE

SIR,—As you have, in your number for this month, expressed a wish, that some person would furnish you with an account of the interesting ceremony of opening the Leeds Chapel, the following is at your service. This beautiful Gothic edifice fronts the great Northern Road from Leeds to York, and arrests the attention of travellers by its noble front ornamented by spires and a cross. It is lighted by a dome in the centre, which adds considerably to its beauty. The interior decorations correspond in every respect with the exterior. All is finished in a manner to reflect the highest credit on the architect, Mr. Child, and on the superintendent, Mr. Birkby. As the congregation is Irish, and the chapel dedicated to St. Patrick, the *twelfth of July* was selected, with peculiar felicity, for the consecration. The Irish of Leeds were gratified to find that *one twelfth* of July could be spent without the danger of losing their lives for the religion of their fathers. Bishop Penswick, all the clergymen of the neighbourhood, some from a great distance, and two or three from the Emerald Isle, arrived at Leeds the evening previous, to assist in a ceremony so dear and affecting to Catholic hearts. Several of the neighbouring gentry, Protestant and Catholic, filled the chapel at an early hour. Among whom we particularly noticed that truly charitable gentleman, Mr. Middleton of Middleton Lodge, who presented a massive and costly chalice for the service of the altar. The choir (and a more effective choir we never heard in any church or chapel) performed some splendid pieces of sacred

music. At ten o'clock, Bishop Penswick, with his assistants, Rev. Mr. Lefebvre as deacon, and Rev. Mr. Morris as sub-deacon, commenced the Holy Sacrifice, the choir singing the beautiful Mass of Mozart, No. 12. Miss Byfield, who came down from London specially for the occasion, astonished us by the power and compass of her voice. Mr. Walton presided at the organ, and Mr. Bywater led the choir, with their usual taste and judgment. Rev. Mr. Tate, chaplain to Sir E. Vavasour, preached the morning sermon, and though his subject was the Eucharist, and the audience a very mixed one, yet such was the persuasive and *gentlemanly* character of his manner, that I have no hesitation in saying, that his eloquent sermon gave general satisfaction. Rev. Mr. Towers, President of Ampleforth College, preached the evening sermon. Friday morning, the Bishop, after High Mass, explained the sacrament of Confirmation, and administered that holy sacrament to more than five hundred persons, *fifty of whom were converts to the Catholic Faith*. The sermon was preached by the Rev. D. Hourigan, O. S. F. Carrick-on-Suir. The receipts on both days were very considerable, and were appropriated to the liquidation of the chapel debts, which, we are sorry to say, are still very considerable. And when we reflect that the congregation consists exclusively of poor Irish weavers, we are astonished how funds could have been provided. But we mean, Mr. Editor, to let you into the secret. The noble Shrewsbury, and the Tempest of ——— Hall, near Pontefract, were applied to, and—the chapel is now built. On Sunday, the 15th of July, charity sermons were preached in aid of the House of Recovery, in the morning, by the Rev. Mr. Sheehy, P. P. of Kildysart, County Clare; and in the evening, by the Rev. Mr. Hourigan, when very liberal sums were collected for that useful institution. Many gentlemen remained on each evening with the excellent pastor, Rev. H. L. Oxley, among whom we particularly noticed the Rev. R. W. Hamilton, a Dissenting minister of the town, alike distinguished by the liberality of his sentiments, and the extent of his talents. Leeds will long remember the three days festival of St. Patrick's Chapel.

Leeds, August 16, 1832.

P. K.

# REVIEW

## **MEDICINA SIMPLEX, or the PILGRIM'S WAYBOOK, BEING AN INQUIRY INTO THE MORAL AND PHYSICAL CONDITIONS OF A HEALTHY LIFE AND HAPPY OLD AGE. WITH HOUSEHOLD PRESCRIPTIONS. BY A PHYSICIAN. London, Keating & Brown. 12mo, Pp. 255.**

This is a very amusing and a very useful little work. It divests the healing art of its mystery and difficulty, and renders it accessible to the great body of mankind. That art, indeed, as it is developed in these pages, consists not merely, or principally, in the dexterous application of drugs to the various indispositions, to which the human constitution is accessible; but in a knowledge of the simple causes of health or sickness, and the judicious application of that knowledge to practical purposes.

Dr. Forster proceeds upon one leading principle, which pervades the whole of his reasoning and instruction, the compound construction of the human being and the mutual sympathy of the component parts, mind and body. In treating of both, and more especially of the first, he displays a courage, which, in the present state of society, is not very common. He is not deterred by the sneers of the bigot or infidel from boldly avowing his belief in the happy effects produced by Religion on the physical constitution of both mind and body. We are, indeed, of opinion, that his virtuous ardour upon the subject of religion, his enthusiasm, as it may be termed by others, has induced him to prolong certain digressions from the professed object of his work. But we should observe, as an explanation of this enthusiasm, that he is one of the happy living conquests of the faith. On this subject he thus speaks in his Introduction, and as we know no topic more interesting to the Catholic than the progress made by faith in the mind of the convert, we with pleasure transcribe the words of the author.



"I believe the ancient sanatory and salutary rules of the catholic religion to be the best adapted for this purpose, (the nature and imperfections of man,) and to be an improvement both on the laws of the ancient Jews and on the works of the Grecian philosophers in this respect; but in submitting this opinion to the public, I profess myself open to arguments which may be brought against it, and ready always to abide by the best testimony we can get to the truth. I can have no prejudice on the subject, for I was neither born nor bred a catholic; nor had I up to my thirtieth year, any predilection for any religion whatever. A romantic fondness for Nature, and a deep rooted love of discovering truth, led me from the beauties of physical to the depths of metaphysical study, and it was then that, ruminating on the great questions which divided the moral world, respecting the validity of authority, I perceived the wonderful adaptation of the catholic church to the wants and imperfections of man, and to the hopes and restless inquisitiveness of the human mind. The first thing that struck me was its originality, its universality, and its charities—its magnificent foundations, cathedrals, abbeys, hospitals, libraries—its patronage of all the arts and sciences of life; and above all, its concentration, being thereby the basis of civilization, and the conservative strength of the social compact. To deny the authenticity of a church that possessed all these marks of genuineness, would be to engender very wholesale doubts of the truth of all religion whatever. But yet so wide away from my natural bent was all religious restraint, that I have frequently quoted Voltaire's lines—

*"Je ne suis né pour célébrer les saints,  
Ma voix est faible et un peu profane,"*

whenever my friends tried to induce me, in my writings on the subject of the phenomena of the universe, to make the least allusion to its Author or to touch on the hacknied story of the advantages which sanctity confers on Nature."

Reason pointed out to the enquiring mind, a "comprehensive unanimity" as an essential characteristic of that Religion, which came from Heaven. The author then proceeds:

"I need hardly, in this place, go through all the enquiries by which I was made at length to see that the catholic doctrine of Christianity alone possessed this requisite character, while all the forms of heretical disunion were without it. For it will be sufficient to state the rule by

which I judged between them, when I determined that, since every thing respecting the creative providence of God, and our future destiny in life hereafter, must be matter of faith, the only safe way to judge of the validity of the authority that imposed it, would be to examine the question—what religion is best suited to the life present? For God is truth, and must be in harmony throughout nature! And if we can find out which faith supplies best the deficiencies of reason, which is the best adapted to our nature, the most fitted to improve civilization, to stimulate us to useful energies, to direct human government, to console human misery, to consolidate social virtues, to warrant rational hopes, to give a tone, a vigour, a spring to life, and to afford a permanent motive for taking care of its interests and maintaining its health; if, in short, we can find what comprehensive scheme, coming from authority, and backed up by the wisdom of ages, is capable of doing this for man on earth, we are warranted in accepting it as the best, and adopting it as our rule of conduct. Now all other religions besides the Catholic have their particular defects, which render them incapable of general application and use."

Having argued theologically in illustration of this last position, and proceeded to a severe exposure of the errors of modern sects, he thus resumes :

"Now, how went on health and the arts of social life all this time? The madhouses and jails, the poverty and degradation, and the diseases of modern voluptuous times, will answer this question..... To sum up this apology for the statement that catholicity comprehends the whole *Medicina Simplex* for the disorders of mind, body, and estate, and is the source of all the arts of social life and improving civilization, I will remind the reader that in religion it produced unanimity; \* in morality it tends to perfection; in moral philosophy, it gives fortitude; under affliction, it affords solace; in pleasure, it tempers enjoyment; and in medicine, it gives rules of health of unparalleled utility; while in all the arts and sciences, it excites excellence. In this last respect its efforts have been so wonderful, that nothing but the stupidity of intellect which gluttony and sensuality produce, will account for any man, of the least pretension to taste, being unconscious of it."

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\* Superstition is unauthorised religion, or the ideology of private rules of faith. The essential sentiments are mysticism, veneration, hope, fear, ideality, and so on, and have appropriate organs fitted for being directed in their objects by authority; but without authority they go wrong in their actions,

The author devotes the first chapter of the work to the inculcation of Temperance. In developing this subject, he naturally treats of the digestive organs, of the quantity and quality of food, of the periods of meals, exercise, air and sleep, of quietude of mind, and of fasting and abstinence. In treating of the quality of food, he introduces some excellent remarks upon morbid aversions to particular kinds of food, to which we specially invite the attention of parents and of all to whose care children are entrusted.

“Many people cannot eat honey; others are injured by butter. Dr. Gall, the celebrated anatomist, could never digest mutton. I knew a man who could eat anything but beef; and it is well known that numerous persons cannot eat pork, under any modification of cookery whatever. The smell of a cut cucumber is, to some, the most offensive odour in the world, while to other persons it is refreshing and delightful. I knew a lady in whom honey produced violent convulsions as soon as it was swallowed; and there are instances of persons who cannot sit in the room with cheese without being ill. . . . . Those who are conscious of any such peculiarities should scrupulously abstain from articles of food which disagree with them, and avoid substances whose smell is offensive, in defiance of the foolish solicitations of ignorant people to overcome them, who would feign persuade all who differ from them in taste to accommodate themselves, by force, to circumstances which nature shows to be discordant to their constitutional feelings.”

Having thus treated of the general regimen, which is conducive to the preservation of health, Dr. Forster proceeds, in his second chapter, to some useful observations upon the more common complaints,—such as bowel complaints, headache, tooth-ache, affections of the eyes, colds, asthma, fevers, &c. We extract his very sensible remarks on diseases of the lungs.

“*Diseases of the Lungs* in general, including Consumption, though dependant, in a great measure, on a predisposition of the constitution, which is generally hereditary, are yet much aggravated by all high feeding; and may often be kept off, or altogether avoided, by that strict attention to regularity and abstemiousness which it has been my object in this book to recommend. The observations of Dr. Lambe, on this disease, are worthy of more examination than has been given to them. He has found great success to attend a diet of vegetable food alone.”

Chapter 3 is an essay on the good effects produced on the mind by Fasting,, &c. We shall here insert rather out of its place a remark made in another part of the work, to which the attention of many persons ought to be directed, who too easily imbibe a conviction that they are exempt from the laws of the Church.

“Some few persons, from habit, cannot fast without inconvenience ; but I will venture to say, from past experience, that I could enable ninety nine out of every hundred to do it, if they really wished it, not only with safety, but with advantage, by examining first their constitution, and then modifying their food and medicines accordingly.”

The author reverts to this favourite topic in a supplementary essay, which is good in itself, but resuming, as it does, a subject more than once discussed in the body, appears to the eye of the critic to disturb that unity, which is expected in literary compositions. We make one extract, which we consider to contain a useful and appropriate remark.

“When fasting and abstinence ceased to be regarded as virtues, Englishmen reverted to brutal extravagancies in gluttony, of which history has recorded no parallel since the luxurious reign of the Cæsars in ancient Rome. If there were no other proofs of this fact, the authenticated accounts of the feasts of those times, and of the bill of fare of Elizabeth’s tables, would establish the fact beyond doubt. The intemperance of the times, which followed the Reformation, led to the notorious *Sudor Anglicus*, or sweating sickness, in the reign of Edward VI., to the epilepsy, called falling sickness, and afterwards to the plague of London; for the reception of which, in these climes, the constitution was prepared by an effeminating debauchery, such as illiberal Christians are wont to ascribe to the Turks.

Our limits will not allow us to extend our remarks. We recommend the *Medicina Simplex* to our readers, as a volume of useful information, conveyed in an entertaining style. Criticism, however, is not perfect, unless it be seasoned with some censure, and, therefore, we trust that Dr. Forster will not be angry if we suggest that his language is occasionally less simple than is desirable to the great bulk of readers ; and that in coining new words, always a hazardous attempt, he has succeeded but once in making a lucky hit. That once is in the word “ Macrobiotic.”

## THE MESSIAH.

A POEM, IN SIX BOOKS. BY ROBERT MONTGOMERY, AUTHOR OF  
'THE OMNIPRESENCE OF THE DEITY,' 'SATAN,' &c.

London: John Turrill. Pp. 300

Mr. Montgomery disdains the lighter and easier walks of poetry, and even in the commencement of his flight has winged his course to the highest and most sublime of themes. Religion, with the topics suggested by Religion, absorbs the aspirations of his muse. He has already presented to the world poems, the subjects of which have been Satan, Universal Prayer, Death, &c. and the Omnipresence of the Deity. The last of these, far the most arduous, has given celebrity to his name, and we observe by the advertisements, that it has so far engaged the public suffrage, that it is now in the twelfth edition. Emboldened by success, the aspiring poet has ventured upon a theme yet more arduous, in his present work. We say more arduous, because the inspired writers have preoccupied the subject. It would be hazardous to attempt to separate from them, and still more arduous to attempt to impart to their themes a new interest. The sublime simplicity of the sacred writers, the loftiness of Job, the splendour of Isaiah, the pathos of David and Jeremiah, are usually far beyond the reach of human efforts. Hence, very rare are the successful attempts to paraphrase the language of scripture. Accordingly, Milton, in the *Paradise Lost*, avoids scriptural ground, except so far as it is necessary as a foundation for the various scenes of his great work, and all the successful passages of that wonderful poem are solely the creation of the poet's mind.

Where Mr. Montgomery has neglected to observe this rule, he has in proportion failed, and this comparative failure affects the whole poem, inasmuch as the scripture paraphrased, or versified, forms a very large portion of the work. We have expressly qualified the term fail, because it is an agreeable duty to acknowledge, that even in those parts, to which the term is intended to apply, the poet has infused into his work no inconsiderable interest; while in others, where his fancy has a freer range, he displays great poetic powers.

It is time, however, that we explain the plan of the work. It is one which the theologian would readily have devised, and more excellent for its obvious adaptation to the great subject, than for the display of profundity or originality of the author.

It commences with the fall of man, and then follows the train of prophecies, which announced the future Redeemer. In estimating the character of the Messiah, the poet descants upon the uncertain glimmerings of unassisted Reason, and the refulgent light of Revelation. In the third Book, the poet enters into the company of the evangelists, and follows them through the remainder of the poem.

The plan, therefore, is commendable for its simplicity, and the execution displays very considerable poetic power. We regret that we are unable, from restricted space, to enter into a more detailed examination of its several parts, and that we are obliged to content ourselves with a very few extracts.

The opening of the poem, immediately succeeding the invocation, is grand, and the last line of our extract is a happy imitation of one of the most sublime expressions of the scripture itself.

“ Ere matter was, or Time his race began,  
Jehovah, with omnipotence begirt,  
In full effulgence reign'd, and filled the vast  
Immensity, where never world had hung,  
Or aught created moved ; and thus enthroned,  
Himself was All !—the unapparent God.  
But Life the symbol of His Love became ;  
He will'd a universe,—and lo, IT WAS ! ”

The doubts of the unbeliever, and his fitful superstition are pourtrayed with a sublime fidelity to that most dismal reality.

“ At length the unbeliever task'd the Night  
To tell him secrets of eternity.  
And then, how terrible the immortal throes  
And agonies of doubting nature, ruled !—  
Above him,— the majestic sea of Heaven,

Where island orbs of beauty sail'd and shone ;  
 Around him,—dimness and the calm of death !  
 By nothing marr'd, but when a moving branch  
 Of cypress, like a dying billow, shed  
 A faint sound on the feeble wind.—How long  
 And deep, how passionate the gaze he sent  
 Far in the blue infinity of night !  
 Oh ! let some spirit on the wings of love  
 Be wafted, and the burning doubt that preys  
 On nature, with permitted voice subdue !—  
 He listen'd, for a leaf fall on the charmed air  
 Of midnight, made a superstitious sound,  
 That did not seem of earth ; but soon it still'd ;  
 And then the blackness of diseased thought  
 Commenced ; eternity became a tomb ! ”

The succeeding scene we would extract, as surpassing in interest, but we are obliged to proceed, consulting brevity as much as possible. We have been strongly impressed with the awful description of Satan, when entering upon the task of the temptation in the wilderness.

“ The Saviour paused, while arid stillness reign'd,  
 And the dead air,—how dismally intense  
 It hung and thicken'd o'er the lifeless dale !  
 When lo ! from out the earth's unfathom'd deep,  
 The semblance of a mighty cloud arose ;  
 From whence a shape of awful stature moved,  
 A vast, a dim, a melancholy Form !  
 Upon his brow the gloom of thunder sat,  
 And in the darkness of his dreadful eye  
 Lay the sheath'd lightnings of immortal ire !—  
 As king of dark eternity, he faced  
 The Godhead ; cent'ring in that one still glance  
 The hate of Heav'n and agony of Hell,  
 Defiance and despair !—and then, with voice  
 Sepulchral, grand as when a tempest dies,  
 Him thus address'd ; .... ”

We must conclude our extracts with the pathetic description of our Saviours poverty and destitution contrasted with his almighty beneficence to others.

"Do kings array Him? Doth the palace ope  
 Its gorgeous portals to admit His train?  
 Alas! the bird his nest, the beast his lair  
 Inhabits, but the homeless Son of Man  
 Forsaken, hath not where to lay His head!  
 And He, whose fiat was the birth of things,  
 Whose frown had made the universe no more!  
 The pangs and woes of meanest want endured;  
 For others wept, or bade His might outblaze,  
 But stood Himself, unaided and alone,—  
 A God that suffer'd, while He saved the world!"

And the reverential approach to the history of our Lord's earthly career.

"And who shall paint Him?—let the sweetest tone  
 That ever trembled on the harps of Heaven,  
 Be discord; let the chanting seraphim,  
 Whose anthem is eternity, be dumb;  
 For praise and wonder, adoration,—all  
 Melt into muteness, ere they soar to Thee,  
 Thou sole Perfection!—Theme of countless worlds!  
 Be mine, with solemn step and rev'rent gaze  
 From miracle to miracle to roam,  
 Through paths of glory, tracks of peaceful light;  
 And on the way, devout accession cull  
 Of thought or meaning, from the book divine  
 Translated;—pleased beyond ambition's joy,  
 If thus companion'd by consenting mind,  
 My theme advances, till on Calv'rys mount  
 Arriving, Faith behold her Saviour die."

In conclusion, we consider the Messiah to be the production of a vigorous poetic mind. But if, in imitation of Akenside, the author re-write it after an interval of nine or ten years, when his powers shall have attained their perfection, we think he will present to the world a poem of first-rate excellence. Among other advantages, he will have attained to the minor one of contenting himself with words already recognised in the language, or if he must produce new ones, it will be done according to the genius of the language.



## ALTAR CARDS.

The reader will see on the wrapper an advertisement of a new set of Altar Cards. We have seen a specimen. They do credit to the printer, as to the type and general appearance, but they are unfortunately not sufficiently accurate to acquire any great popularity. "*Competentur*" for "*competenter*," "*discipulus*" for "*dissipulis*," "*multus*" for "*multis*," &c. will, we fear, prove a great discouragement to purchasers.

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### POETRY.

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[We insert the following piece, less on account of its poetical merit, than as a memento of an extraordinary person.—EDRS.]

### ST. CECILIA.

Written by the late Rev. James Lane, the venerated and learned pastor of the Catholic Congregation of St. Swithin's, Norwich; and set to music, as a Glee, by Mr. James Taylor, Organist of the above chapel.

Cecilia ! Patroness of Song !  
 Darling of celestial throng !  
 Whose Harp is wont so sweet to play,  
 Whose Organ nobly swells the lay.  
 Of Music who shall tell the charms ?  
 How Music softens, soothes, alarms !  
 How chills with horror, cheers with hope,  
 Unerring meets her destin'd scope ;  
 Lifts the enraptur'd soul on high,  
 To heavenly foretastes of the sky.  
 Waft me, oh ! Cherub, to thy choir,  
 Where thou shalt sing, and I admire.

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## RELIGION.

FOR THE CATHOLIC MAGAZINE.

Religion ! source of purest joys,  
 Transport me far from worldly noise ;  
 Conduct me to some bless'd retreat,  
 Where thou art heard in accents sweet ;  
 There may I happy pass my days,  
 And join with saints in holy praise  
 To God above, who gave me birth,  
 And still preserves me here on earth.

Religion ! source of calm content,  
 Thou giv'st a smile to banishment ;  
 Despair is driven far away  
 When we thy solemn rites obey.  
 Sweet hope's, bright beams, enraptur'd view,  
 When we our vows to God renew :  
 To God, who died our souls to save  
 From endless pains beyond the grave.

Religion ! source of smiling peace,  
 Thou giv'st us joys that will not cease ;  
 Inspire our breasts with heav'nly love,  
 Thus shall we soar to realms above ;  
 Adore the Lamb, our Sov'reign King,  
 And hymns of praise for ever sing  
 To God the Father, and the Son,  
 And Holy Spirit, Three in One.

Norwich.

I. S. W.

## MONTHLY INTELLIGENCE

## ROME.

We regret that our intelligence from the "Eternal City" does not come down to a late period. We hope our readers will accept, as a substitute, the chit-chat of the following private letter.

"The Carnival was a very poor one this year, and the people were not allowed to have masks. They had very few foreigners this year to enliven them, because the masquerade given in honour of Sir W. Scott, at Naples, attracted all the

beau monde. I went to different places of amusement during the Carnival; but one particularly took my attention. It was an opera, called the "Feast of Belshazzar." The dresses were so gorgeous, the scenery so superb, the singing so exquisite, and the music of the immense orchestra so bewitching, that it surpassed all I could ever have imagined. I went with some others also to see an exhibition performed (I hope you will not be scandalized) by a number of young lasses dressed in men's apparel, and it is not the first time that I have witnessed the like display. It was a conservatory of young women, who are left without parents, or otherwise abandoned, and, to prevent worse consequences, they are educated there, and kept until they are marriageable, when they marry them and give a small dower with them. There has been, too, an exhibition of pictures, not so fine, I think, on the whole, as it has been on preceding years! I am glad to say, that the English sculptors and painters certainly bore away the palm, both in the number and quality of the pieces they exhibited; indeed, there are so many young aspirants in painting and sculpture, that I begin to imagine I see the embryo of an English School, which will, in a little time, compete with the Flemish, Roman, or Florentine School. Gibson and Gott are the best English sculptors in Rome at present, I think, and Severn the

best English painter. Vernet, the master of the French Academy here, has just finished a most beautiful painting, representing Raphael working at the Loggie, and Pope Julius coming in, unattended, with his finger on his mouth, as a token of silence, not wishing Raphael to see him, lest it might disturb him. It is really a master-piece. It is now going to France, because Louis Philippe patronizes Vernet, and perhaps he may buy it.

"At the close of February last, His Holiness established a new Legation in Velletri. This city was before under the particular jurisdiction of the Cardinal Bishop with the title and authority of perpetual governor.

"The Legation of Velletri comprises the Maritime Province formed by the Governments of Velletri, Serze Segni, Valmontoni, Terracina and Cori. Velletri is the capital.

"The whole of the population amounts to 51,504.

"The government of the province is entrusted to the Cardinal Bishop of Ostia and Velletri out of respect to the Sacred College. He takes the title and enjoys all the honours, pre-eminences, prerogatives, privileges, &c. of Legate of the Holy See.

"His Eminence Cardinal Pacca is already known to the public by that interesting work which he recently published, entitled "Historical Memoirs," giving an account of his ministry in France during

the Revolution, of his imprisonment, &c. He throws considerable light on the proceedings of the Pope and Cardinals at that eventful period, and the animadversions which he sometimes makes on the conduct of the latter, extorted from one of the body a written vindication of his character, which was published soon after the appearance of the Cardinal's "Memoirs." Few works however, of this nature have had such rapid circulation as Pacca's "Historical Memoirs," in consequence of the number of copies bought he was enabled in less than a year to reduce them to one third of the original price.

"His Eminence has just published another work of the same nature, entitled "Historical Memoirs of Cardinal Bartolomeo Pacca's nunciature in Cologne." Notwithstanding his advanced age, his mind does not seem to have lost any of its wonted vigor. In his works he makes frequent allusion to the poets, for whom (according to his own confession,) he still retains that fondness which he had imbibed in his younger days, and very often indulges in the sentimental. His work, in fine cannot be too highly praised for its accuracy and nice discernment, and upon the whole is a very interesting and valuable publication.

"It is with the most sincere regret that I have to announce the death of one of the ablest biblical scholars of his age—the learned

Ackermann, Professor Royal at Vienna. He devoted a long and laborious life to correcting many dangerous abuses that were introduced into Germany about his time, and were making daily progress. For, that freedom of speculation on Theological points, so much patronized by the late Emperor to the prejudice of Religion, whilst it called into play the latent powers of many eminent Theologians, was nevertheless fertile in the most accomplished infidels. These Theological adventurers, as the event has proved, but too often make the most universally received tenets subservient to some favourite system, and in their rage for novelty, plunge into excesses which the most lax of casuists cannot but condemn.

"Such unfortunately was the celebrated Jahn, the intimate friend of Ackermann; who, though a Catholic by profession, often prostituted the best of talents in upholding doctrine which the Catholic Church condemns; and his most celebrated works have in consequence been placed in the index. Ackermann, unwilling that the public should be deprived of such a mine of erudition and deep research, undertook to translate two of his works from German into Latin—"Introductio in Sacros Libros Veteris Fœderis," and—"Achæologia Biblica;" and, after purging them of objectionable passages, and making considerable additions, he again brought them be-

fore the public, under the auspices of his own name. Amidst such a fluctuation of opinions and mania for novelty, he seems invariably to have squared his conduct by that golden rule "*Nihil innovetur.*" He has left behind him a very elaborate and learned commentary on the twelve minor prophets. His loss will be long deplored in the circle of biblical scholars.

“His Holiness appears more than usually vigorous. He lately visited the Propaganda Fidei S. Croce in Gerusalemme &c., makes daily excursions to some or other of the Monasteries or Churches, and if the affections of a people were dependant on the plaudits of a crowd, I should not hesitate to declare his Holiness the most popular Prince in Europe: for, whenever he alights from his carriage, crowds of all descriptions assemble to greet him, and the air reverberates with the cry of "*Viva il Pontefice.*"

“I have now given you a specimen of what species of news I am able to impart, you will be able to judge if it will be worth sending. With regard to the Carbonari, there is as little known as there is of the Free-masons, indeed they are called Framuratori. They are divided into different grades, the higher grades know what the lower do, but not vice versa, thus the first grade knows all that is done in the lower ones, and the last grade knows nothing more than what it does itself. They are not

confined to Italy, but extend to Germany, &c. The Duke of Modena killed their leader last year, who, I think, was called Menotti, and they have, in consequence, sworn his death. With regard to the nobility here, I cannot tell their real character, as I have not been sufficiently amongst them to know, but I think, as far as observation and report will allow me to judge, I can compare them only to the inhabitants of the ark; they are clean as well as unclean. Some of our friends went to see the Barberini Palace the other day; and the family all retired from the drawing-room, in order to give them an opportunity of seeing the paintings there. The book that lay open on the table was the *Lives of the Saints*; and the playthings of the children were nuns dressed in their habits. On the other hand, I know that the wife of one of the greatest princes here is the greatest gambler in Rome. They are all, however, very exemplary in their outward deportment. I dare say, that those with whom Byron associated, were profligate characters, for he never entered a circle that he did not contaminate, and anecdotes of his profligacy are spread all over the Continent.”

We have not space for the sentence of excommunication, which we promised in our last.

#### GERMANY.

Religion has lately achieved three important conquests in Ger-

many. M. Arendt, of Berlin, Protestant Professor of Divinity in the University of Bonn, has lately embraced the faith, and has published a small work upon the occasion, entitled *Exposition of my Motives for Returning to the Catholic Church*, which is addressed to the Protestant Faculty of Divinity at Bonn, and is printed in *The Catholic*, a periodical work published at Spire. M. Arendt is young, and may be able to render considerable service to the Church and to Theological science by his character and his various acquirements. Two other Doctors in Theology, have also abjured error at Munich, MM. Hugues, and Herbst, but as these conversions are of very recent occurrence, we are not acquainted with the details. These happy events may counterbalance the scandal, caused by the apostacy of M. Reichlin-Meldegg, priest and professor of ecclesiastical history in the University of Fribourg. It was the saying of Erasmus, that the conversions from the Catholic faith, in the days of Luther and his associates, might be aptly compared to comedies, as they usually ended in a marriage; and it is related that, when Charles II. was congratulated, by an ecclesiastical fanatic, upon the accession of a brother, he replied, "Then depend upon it, we shall soon have a sister." M. Reichlin-Meldegg, whose abandonment of the faith is but a few months old, has already adopted these precedents, and has married. The Protestants, however, do not

appear to be very proud of this new conquest. It is related of Dean Swift, on occasion of the apostacy of the Duke of Shrewsbury, that he exclaimed, "When the Pope weeds his garden, I wish he would not throw his nettles over our wall:" and a Protestant Professor at Bonn has said, "If the Catholics would restore to us our Arendt, we would willingly make them a present of their Meldegg." One of the strongest presumptions in the mind of a Protestant in favour of our holy faith is derived from the striking contrast between the characters of those, who embrace, and those, who desert its sacred communion.

#### CHERBOURG.

The statement in the preceding article is taken from that excellent periodical, *L'Ami de la Religion*, to which we are also indebted for the following account of the close of the edifying career of a servant of God in the humbler walks of life. Clotilda Carruel had for forty years devoted herself to the service of the unfortunate. Her days, full days in the sight of God, were consecrated to the relief of suffering humanity; and the sick especially were the objects of her care: her time and her labour were at their service, and after having watched over them through long illness, she would undertake the more onerous charge of their funeral. Naturally enough, her active charity, her tender piety, her humility and modesty had acquired for her general esteem. Some-

times persons in easy circumstances, whose confidence she had gained by humble and laborious charity, would require from her those services, to which she had devoted her life; but the remuneration, which she accepted from them, was not employed upon herself, she still contented herself with the poor and humble food to which she had, as it were, condemned herself; and dedicated to the poor, whose servant she was, whatever she had received from the rich. Even the exterior of this child of charity was so imposing, that every where was heard the expression, "There is the good Clotilda." And every where, among the poor, in the public streets, or in the churches, she, by her air of kindness and of tender piety, inspired a love of virtue and of Religion. The appearance of the Cholera at Cherbourg was the signal to the good Clotilda to redouble her efforts and to exhaust herself with fatigue. The burial of the victims of this malady seemed to have especially devolved upon her, through the alarm, which its awful character generally inspired, and most probably her last efforts of zeal have hastened the hour of their everlasting reward. The heroine of charity beheld with a smile the approach of death, and expired, welcoming, in transports of joy, the lovely day of her eternity. Her death, which, but for her virtues, would have been unnoticed, has been the cause of great grief to all good persons, and especially, among the poor, who,

however, having lost a protectress on earth, trust that they have gained one in Heaven.

### DOMESTIC.

IRELAND.—It is impossible to compress our Irish intelligence, so as to bring it at all within our confined space. It is, indeed, generally of a melancholy character. It seems that the British government never can be induced to recognise fellow-creatures in a Catholic population. Hence, the numerous attempts to exasperate the people into acts of violence, which may afford a pretext to additional oppression. The predominant feeling at the present moment, throughout the island, is one of irreconcilable hostility to the iniquitous impost of tithes. Several magistrates, some Catholic, some Protestant, who have presided at meetings assembled to remove, in a peaceable and constitutional manner, this odious grievance, have been removed from the magistracy; whereas, numerous magistrates have attended orange meetings, and headed orange processions, at which the parties were armed, and at which the most seditious and inflammatory language has been held, and such magistrates are yet allowed to retain their commissions. A new feature is added to the persecuting spirit of the day. The clergy, whose utmost exertions have been and are directed to the preservation of peace and order, and to the calming of the exasperated minds of their injured people, have been detected

in this work of the ministry of peace, and are to be required to answer for this offence before the legal tribunals of the country. We earnestly hope, that the virtue of the people, which has been proof against so many provocations, may not be overpowered by this new effort of the malice of their enemies.

But while the clergy have been laboriously engaged in restraining the exasperations of their flocks, the parsons have, as usual, been labouring in their vocations. These persons, who pretend to be the ministers of him, whose kingdom was not of this world, who preached and who *practised too*, lessons of humility, of charity, and of self-denial, are employing the military force of the kingdom to assist them in the robbery of the people; in seizing upon their horses, their cattle, their hay, corn, or any other property, in order that the parson may riot, though the people starve. Is it not wonderful, that the unenlightened Papists do not yield to the soft persuasion and to the heavenly example of these teachers of the gospel of mercy and of goodwill to men, and crowd their churches to recant the errors of Popery? We had hoped to be able to publish a few specimens of their apostolic spirit, extracted from the *Weekly Freeman's Journal*, but we are precluded by our want of space.

#### CHOLERA.

"Is any one sick among you? let him bring in the Priests of the Church."

St. James v. 14.

The Cholera still continues its

frightful ravages, affording ample opportunity of contrasting the spirit of the clergy and the parsons. While the latter are encouraged to abandon their people in the hour of danger, the former are called into exertion, more active than ever. They are even seen to carry the infected person on their backs to the vehicles destined to bear them to the hospitals.

#### LIVERPOOL.

The Cholera, after having been gradually on the decline for about three weeks, has, within the last few days, exhibited a great increase, so that we can have but little hope of being speedily freed from this awful visitation. On Tuesday the 14th, Mr. White, of Copperas Hill, lost *seven* of his flock, in the Cholera Hospital.

Whilst the most learned philosophers of the age, acknowledge their total ignorance as to the physical causes of this dreadful disease, all mankind who have witnessed its effects, seem to regard it as a scourge sent by the Almighty to punish the sins of the human race. Although we do not observe that public humiliation, which was practised by the repenting Ninnevites, yet it is certain that a great change has already been effected in the morals of many of the inhabitants of this and other towns. Many, who from the neglect of their religious duties, were not even known to be Catholics, are now to be seen regular in frequenting the sacraments; and others, who had probably never before seriously reflected



on the end for which they were created, publicly acknowledge that through dread of the pestilence, they are unable to sleep in their beds.

When the Cholera first appeared in Liverpool, the popular prejudice against the Board of Health was such, that to remove a sick person to the hospital, was not only difficult, but actually dangerous; the police were in constant attendance to escort the sick to the hospital, and to protect those buildings from the fury of the mob, who more than once broke the windows with stones, and insulted every medical man connected with the establishments. In this state of excitement, the Catholic Clergy issued the following address, which was extensively placarded about the town; the riots immediately ceased, and the former prejudices were converted into feelings of gratitude and respect. In consequence of this, the Board of health passed a vote of thanks to the Catholic Clergy for their well-timed interference, a copy of which was sent to each of the priests, accompanied with a polite note from the Mayor, expressive of his individual thanks for their services. The devoted manner in which the priests have attended the hospitals by day and night, regardless of their own personal danger, has obtained for them the utmost respect from all classes of society.

T. K.

Liverpool, 18th Aug. 1832.

#### TO THE CATHOLIC INHABITANTS OF LIVERPOOL.

WE, the Pastors of the Catholic congregations in Liverpool, feel it incumbent on us to offer you a few words of advice on the subject of the melancholy disease which has made its appearance amongst us. You have hitherto placed in our advice a confidence, which has never been abused; and if, on the present occasion, you favour us with the same confidence, we pledge ourselves to you, as we shall have to answer for it before the judgment seat of God, that your confidence shall not be misplaced.

We have, for some time past, witnessed with regret the line of conduct which some of you have thought proper to adopt, in respect of the disease just mentioned; and, if we have hitherto refrained from addressing you on the subject in this public manner, it was in the hope that your own good sense, and our more private exhortations, would, ere this, have disabused you of your errors, and induced a change in your conduct.

We understand that some of you disbelieve entirely the existence, in this town, of the disease but too well known by the name of the cholera, and that you suppose it to be the pure invention of interested persons; whilst others among you, who are sensible of the existence of the disease, imagine that the medical men wilfully concur in rendering its ravages more fatal, for some horrible but un-

known purpose. In both of these opinions you are greatly in error; and your error is the more deplorable, because it prevents you from having recourse to the only means which can save you from the dreadful effects of the disease when attacked by it yourselves, or which can prevent it spreading its baneful effects to numbers of others.

We would gladly entertain with you the opinion that the disease called the cholera does not exist in Liverpool; but we cannot deny the evidence of our senses. We have had to administer the last rites of religion to many who have been suddenly seized with this dreadful malady, and we have, with sorrow, witnessed them sink under its frightful attacks in a very few hours. The stoutest persons have thus passed from a state of health to the grave in less than a single day. We have also had the consolation to witness several recover from its frightful attacks; and we have generally observed, that those who recovered had early recourse to medical aid, whilst those who fell victims to the disease had either obstinately refused all medical succour, or had delayed sending for assistance till the disease had made too great progress to be arrested by any aid which could be obtained.

The inference from this is obvious: if you wish to save yourselves and families from falling victims to this malady, have immediate recourse to medical assistance the instant you find yourselves at-

tacked. If you wish to perish yourselves, and to spread the disease with desolating rapidity amongst your neighbours, continue to refuse all medical assistance, and your dreadful wish will inevitably be accomplished. To afford the poor the best means of receiving medical assistance, an hospital has been provided by the public authorities for this purpose; but in consequence of misapprehensions on the subject, very little advantage has hitherto been derived from this humane institution. For your satisfaction we have minutely examined every part of this establishment, and we can with confidence assure you, that it is admirably calculated to afford the poor the best possible chance of escaping the fatal effects of the distemper. In this hospital are provided constant medical attendance, airy apartments, and every succour which the sick require, and which it is so difficult (in most cases so impossible) for the poor to have at their own homes.

The ministers of religion have, at all times, access to those who desire their assistance; and that none of you may be deprived of those spiritual succours which you so justly prize, one of us will be at all times ready to attend to administer to you the rites of your religion, as soon as we shall be informed of your wishes.

Though the most positive assurances, from the best authority, had been given, that no anatomical examination of the bodies, after death, should be allowed to take

place in the hospital, to satisfy you still further on this head, orders have been issued, that the relations of those who die in the hospital shall be allowed to see the bodies of the deceased before their coffins are closed, and that they may within a limited time, take them away to the grave. Permission is also granted to the relations of the sick to see them in the hospital daily, under certain regulations necessary for preventing infection. With this explanation we trust you will be satisfied; and it only remains for us to exhort you, as we most earnestly do, to lay aside unfounded prejudices, and to concur with those who are your best friends in arresting the progress of a fatal disease, which, within these few days, has extended its progress amongst us in a most fearful manner. Reflect how much you will have to answer for, should you, by an obstinate perseverance in your present line of conduct, be the guilty cause of depriving yourselves and others of existence. In that case, after falling victims to the most calamitous visitation that has ever afflicted the human race, you would, it is much to be feared, have to answer at the judgment seat of God for the dreadful crimes of suicide and murder. May God in his mercy preserve you from so melancholy a fate; and with our best wishes for your welfare here and hereafter, we subscribe ourselves,

Your faithful friends and pastors,  
**THOMAS FISHER,**

**THOMAS FAIRCLOUGH,**  
**RICHARD CROFT,**  
 St. Mary's Chapel, Edmund-street.  
**THOMAS ROBINSON,**  
**VINCENT GLOVER,**  
**GEORGE CALDWELL,**

St. Peter's Chapel, Seel-street.  
**W. WHITE,**  
**JOHN PRATT,**  
 St. Nicholas's Chapel, Copperas-hill.  
**PETER WILCOCK,**  
**CLEMENT FISHER,**  
 St. Anthony's Chapel, Scotland-rd.  
**FRANCIS MURPHY,**  
**GEORGE GIBSON,**  
 St. Patrick's Chapel, Park Place.

"At a Meeting of the Board of Health, held this 21st day of June, 1832,

Samuel Sandbach, Esq. Chairman.

Resolved,

That the cordial thanks of this Board be presented to the Reverend the Catholic Clergy for their well-timed and excellent Address to the Catholics of Liverpool.

SAM. SANDBACH, Chairman."

"The Mayor has great pleasure in transmitting the annexed Resolution of the Board of Health to Mr. Pratt, with the expression of his own individual thanks.

Town Hall, June 22, 1832.

The Rev. J. Pratt,

St. Nicholas's Chapel,  
 Copperas Hill."

During the riots, when the Catholic Clergy published the Address, for which they received the above thanks, the Rev. Mr. White of Copperas Hill, walked at the head of a procession to the Cholera

Hospital, and kept the rioters off from the sedan, in which a poor man was carried.

The following is from our correspondent.

Aug. 2. "The abstinence on Fridays is publicly dispensed with in Liverpool, till further orders from the Bishop. Dr. Penswick is in town. He has been through the Cholera hospitals to see the sick: a danger to which parsons will not expose themselves. The Liverpool papers all notice it; but without the latter part of *my* remark. The new chapel is going on very fast. It will be a splendid place, and is considerably larger than St. Patrick's. The architecture is *good Gothic*, and the workmanship of the best description. There will be three altars at the east end; the windows and door frames are of white stone, as are the ornaments and buttresses. The whole of the brick work is to be covered with cement.

"Yesterday week a public meeting in behalf of the British and Foreign School Society, took place at the Music Hall. The platform was covered with a set of long-faced gentlemen, who told us a variety of absurdities respecting their success amongst the Negroes in Jamaica. They dwelt much on the want of education in many parts of England, particularly in the towns of Hereford and Nottingham. In the former, Lieut.

Fabian, R. N. stated, that there was only one charity-school, and that supported by a private person. In a township in Essex, (*but for some reason best known to himself*, he did not name the place,) where the population is 200, not one of them could read. After some hours holding forth, the chairman was going to put the resolutions to the vote, when Mr. Falvey stood up in the middle of the room, and gave them such a drubbing, and exposed their tricks in such a manner, that the chairman and his friends were glad to retreat out of the room, amidst shouts and hisses from all parts. Of course, no resolutions were carried, and no money obtained, which was the worst part of the farce."

#### MARRIED.

On Thursday, August 23, at the Catholic Chapel, Mulberry Street, Manchester, by the Rev. George Gibson, and afterwards at St. John's Church, Mr. John Hardman, only son of Mr. Hardman, Birmingham, to Miss Anne Gibson, daughter of Mr. George Gibson, Manchester.

#### OBITUARY.

Late in July, of Cholera, Most Rev. Dr. Patrick Curtis, Primate of all Ireland.

On Friday, July 27, at Birmingham, Miss Barbara Sumner, a model of innocence and piety.

On the 25th of July, at Sawston Hall, Cambridgeshire, aged fifty-nine, Henry Huddleston, Esq. second son of the late Ferdinand Huddleston, Esq. of the above place. He practised for several years, in early life, at the English Bar.

THE  
**CATHOLIC MAGAZINE,**  
**AND REVIEW.**

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VOL. II.

OCTOBER, 1832.

No. 21.

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**REMARKS ON SOME MODERN HYPOTHESES  
RELATIVE TO THE PASSAGE OF THE RED SEA.  
EXOD. XIV.**

IN every age since her foundation, has Christianity had to suffer from the attacks of infidelity ; to every generation has she had to demonstrate anew her divine origin, and to expose the arts, by which each succeeding sect of revilers has endeavoured to weaken the evidences, on which she builds her claims. But seldom has she had to bewail a more severe, or more disastrous struggle, than that, which, in the last century, it was her lot to maintain with that set of men, who, assuming to themselves, the title of *Philosophers*, openly professed their hatred for all Revelation, and united all their efforts to throw discredit upon it. In the prosecution of this scheme it was, that they impugned with such earnestness the truth of miracles. These they saw deservedly holding the first place among the evidences of Revelation, and hence they had to encounter all their spleen, and the best arms of Infidelity, metaphysical subtleties, railery, and bare-faced assertion, had to be employed against them.

This sect is not yet extinguished ; and but too many copiers of Voltaire and his minions still exist. But their hostility to Religion was too openly avowed, and their doctrines too shocking to all established notions, to be generally received : the manner, besides, of their proceeding, had too much in it of scurrility, and too little of learning, long to gain them many proselytes among men of letters. And hence it is,

that now, when the charm of novelty no longer supports it, Infidelity is not so common as in the last century. But its spirit is not yet dead ; it has only assumed another garb, for under the pretence of reverence for the records of Revelation, and anxiety to illustrate them, and place them in their true point of view, our modern *Philosophes*, under the new title of *Rationalists* and *Psychologists*, have taken the miracles therein contained into their hands, and resolved them, one by one, into natural phenomena, raised by the ignorance of physical science, or by the hyperbole of Oriental poetry, into events beyond the influence of the laws of nature.

Such is the system now spread over the neighbouring country of Germany, where most of the literati have either entirely or partially adopted it ; and, unfortunately, the superiority of the German literature, in point of research and acuteness, has imposed upon many of our countrymen, and induced them to regard as the genuine offspring of learning, what is merely the effect of its abuse.

The object of the present article is, to lay before our readers a specimen of the method adopted by these gentlemen, in treating of the miracles of Holy Writ ; as well as to point out the manner in which their hypotheses may be most usefully examined : for it must be confessed, that some, in their zeal for Revelation, have not always chosen the best ground, on which to meet its adversaries.

Thus, with respect to the miracle recorded in Exodus xiv. fearful, on the one hand, of conceding any thing to their adversaries, however supported by convincing arguments, and, on the other, anxious to magnify the prodigy, they have given a great handle to infidels ; and by clothing it with circumstances, which would seem the more to display the power of the Almighty, have heaped miracle on miracle, till it has well nigh assumed the air of one of the fables of Paganism. There is no necessity for this ; but as long as we can prove that the Almighty did interfere, in a special manner, on this occasion, to deliver his people and assert the authority of his prophet, we have quite sufficient for any reasonable purpose ; while the attempt to render the event as remote as possible from any thing that could happen, in the ordinary course of nature, only gives our opponents an opportunity

of turning the whole to ridicule and of representing it as entirely fabulous.

The grand principle, from which all the hypotheses of the Rationalists set out, is, that Moses, by his long exile in the land of Midian, had become intimately acquainted with the nature of the Red Sea, with its shallows, its winds, its tides, and the various phenomena connected with them. Of this knowledge he availed himself on the present occasion, and led his people through a part of the Sea, at a time when the retiring tide had rendered it fordable.\* This idea is, indeed, by no means new, as we have it from Eusebius,† that the priests of Memphis ascribed to this the escape of the Israelites; and in the last century, this was one of the favourite arguments of the French infidels, who made out, that the Jews, being blocked up in a narrow defile, with the Sea in front, merely traversed the sands left bare by the retiring waters at the foot of a range of mountains, running parallel with the Arabic Gulph, and, thus coasting the sea for some distance, gained the firm land on the same side, but nearer the northern extremity of the Sea.‡ In this, it would seem that they are supported by Josephus,§ who, speaking of the escape of his countrymen, in order to prove its possibility, adduces the example of the army of Alexander, related by Arrian,|| which precisely in this manner, waded through the Pamphylian Sea at the foot of the mountain Climax.

But the Rationalists of the present day, well aware that such gratuitous assertions are no arguments, have adopted another plan; and from scientific observations taken in the countries, where the event is recorded to have happened, and

\* Dr. Geddes. Crit. Remarks on Exod. xiv. Du Bois Aymé, Notice sur le séjour des Hébreux en Egypte. in the Description de l'Egypte. T. viii. p. 124. Ed. 2. Paris, 1822. Paulus, Sammlung der merkwürdigsten Reisen in den Orient. P. v. p. 391.

† In a fragment preserved by him of Artapanus, a lost writer upon the Jews. Prep. Evang. Lib. ix. c. 27.

‡ Vide Du Clot La Biblia Sacra difesa, Brescia, 1822, vol. iii. p. 408.

§ Antiqq. Jud. Ed. Havencampi, 1726. Lib. ii. c. 16, § 5. p. 112.

|| Lib. i. p. 53. Ed. Gronovii, 1704.

from the diligent analysis of the sacred text, have endeavoured, not only to show how it might have happened, but how it must have happened, unless we would do violence to the words of Moses. Then it is they cite the traditions of the Egyptian priests as confirmatory of their idea, but the hypothesis of the French Philosophes they universally reject, as inconsistent with the nature of the place they themselves have chosen for the scene of action.

Hence it will appear, that something depends on the spot at which the miracle may be supposed to have happened, and in fact such different localities have been given to it, both as regards position and nature, as to induce the necessity of examining this question, before entering upon the demonstration of the miracle.

Up to the time when Niebuhr published his description of Arabia, together with the accounts of his travels, \* it was generally imagined by the learned, that the passage of the Israelites had taken place at Bedea; a valley between twenty and thirty miles south of Suez, formed by the two ranges of hills Attaka and Gewoubee† Hence Michaelis, in the questions which he proposed to Niebuhr and his companions, instructs them to take their observations in the vicinity of this valley.‡

But the Danish traveller, after a diligent examination of this part of the Red Sea, arrived to the conclusion, that the passage could not have been effected at Bedea; but rather, at a spot, a little to the north of Suez, near the ruins of a town, which the present inhabitants of Suez know, by the name of Kolsum.§ This opinion has been adopted by most

\* These were undertaken in the year 1761, by himself in company with four others, by order of the King of Denmark, to make researches into the geography, history, manners, customs, &c. of Arabia. Niebuhr was the only one who survived the expedition, and hence his account of it is the only one which has been published.

† Shaw's Travels. 3rd Ed. 1808. Vol. i p. 91.

‡ Michaelis. Questions proposées à une Société de Savans qui font le voyage de l'Arabie. Ed. Amsterdam. 1774. p. 3.

§ Niebuhr. Description de l'Arabie. Ed. Amsterdam, 1774. p. 356.



of the modern German scholars, as well Catholics as Protestants, as also by the intelligent Burckhardt,\* who himself visited the spot. Niebuhr imagined himself to be the first to arrive at this conclusion, but he afterwards found, as he tells us,† that Le Clerc had asserted it before him, in his dissertation, “*De traiectione maris Idumæi*,” being brought to it by the accounts of Bellonius, Pietro della Valle and Christopher Furer.

A third opinion has been started by Du Bois Aymé, one of the engineers, who accompanied Buonaparte in his celebrated expedition into Egypt. Having proved, as he supposes,‡ that the extensive salt lakes, which at present lie to the north of the Herosopolitan branch of the Arabian Gulph, were once united to it, so as themselves to form a part of the Sea, he conjectures, that, at the place where, at present, the Sea and the largest of these lakes are separated by a broad bank of sand, there must have been a shallow, at the time when the water was spread over it; and by means of this shallow he makes the Jews to have passed. This position varies indeed but little from that given by Niebuhr, and he himself remarks, that it does not much matter which of the two is adopted.§ There are, however, other differences between the two hypotheses, which we shall have occasion to mention in the sequel.

To determine, with some degree of accuracy, which of these opinions has the best claim to our assent, it will be necessary for us to set out with the Israelites from Egypt, and, accompanying them in their march to the Red Sea, to judge, from the comparison of the Scripture account with the descriptions of modern travellers, to what place we shall be conducted.

\* See his *Journey in the Desert of Sinai*; April 27th. *Travels*, p. 472. London. 1822.

† *Descrip. de l'Arabie*, p. 356.

‡ In his *Memoire sur les anciennes limites de la Mer Rouge. Descrip. de l'Egypte*. T. xi. p. 371. and *Appendice au Memoire*, &c. T. xviii. p. 341.

§ *Notice sur le sejour de Hebreux en Egypte*, in the *Descrip.* T. viii. p. 114, sq.

It is in the 12th chapter of Exodus, that we have the history of their setting out. Immediately on perceiving the death of their first-born, Pharoah and his people gave up their opposition to the departure of the Hebrews, and even pressed them to be gone. Accordingly, as the preceding chapters relate, having prepared every thing for the journey, early in the morning, "the Children of Israel set forward from *Ramesses* to *Socoth*." \*

*Ramesses* is mentioned in Scripture both as a city † and as a province; ‡ and interpreters differ with respect to the passage here quoted. But it should be observed, that though the Septuagint version and the Vulgate have rendered these two names the same, in the Hebrew the punctuation is different. The city is *Rahamses*, whereas the province is spelt *Rahmeses*, with which latter reading the passage we are discussing agrees. If this be adopted, the meaning will only be, that, after departing from Goshen, the first encampment of the Israelites was at *Socoth*. § That the land of Goshen extended into the vicinity of Cairo is now generally admitted, || and hence we must suppose, that the Jews, previous to their departure, were assembled somewhere near this place, in order to be in stricter communication with their

\* Verse 37.

† Exod i. xi. "And they built for Pharoah cities of Tabernacles, *Phithom* and *Ramesses*."

‡ Gen. xlvii. 11. "But Joseph gave a possession to his father and his brethren in Egypt, in the best of the land, in *Ramesses*, as Pharoah had commanded." And in chap. xlv. 28th ver. where the Hebrew text places Goshen, the lxx. have, "in Heroopolis in the land of *Ramesses*." *Καθ' Ἡρώων πόλιν, εἰς γῆν Ραμεσση.*

§ That Goshen and *Ramesses* are synonymous, may be seen in Dr. Shaw's *Travels*, Vol. i. p. 89. And in *Rosenmüller's Handbuch der biblische Alterthumskunde*. Leipzig, 1828. B. iii. p. 247, seq.

|| Niebuhr informs us, that even to this day, there exist some ruins a few leagues to the north of the village of *Mataré*, the ancient *Helio-polis*, which bears the name of *Tell-el-Jhud*, or the tombs of the Jews. He heard likewise of many other ruins in this neighbourhood, which retain names in reference to the abode of the Israelites in these parts. *Voyages*. Ed. Amsterdam, 1776. T. i. p. 81.

leader, who, during the infliction of the plagues, appears to have resided near Pharaoh, either in Memphis or Heliopolis, for Tanis, as Dr. Shaw has proved,\* is out of the question.

Niebuhr, who fixes Heliopolis as the residence of the Egyptian monarch, thus delivers his opinion on this point. "When the Israelites were about to set out from this city, according to my idea, they proceeded in the same manner as the Caravans that have to undertake a long journey do at the present day. Thus the grand Caravan, which annually passes between Cairo and Mecca, assembles some few days beforehand, at about four leagues from Cairo, near a small lake, called Birket-el-Hadsj, or the Lake of the Pilgrims, into which are conducted the waters of the Nile. The Emir Hadsj, or chief of the Caravan, remains at Cairo to receive the last orders of the Pacha, and as soon as these are given, or early the next morning, the signal for departure is made. It is probable, that the Caravan of the Israelites was thus assembled, a few leagues from Heliopolis on the route to the Red Sea, either at Birket-el-Hadsj, or in some other place where fresh water could be procured for the journey. Moses, as Caravan Baschi, or leader of the Caravan, would have remained at Heliopolis, till Pharaoh at length gave the permission to depart." †

Having thus fixed the place of departure somewhere in the vicinity of Cairo, we have next to determine the direction chosen by Moses for his march. We are told, ‡ "That the Lord led them not out by the way of the land of the Philistines, which is near; thinking lest perhaps they would repent, if they should see wars arise against them, and would return into Egypt. But he led them about by the way of the desert of the Red Sea." The land of the Philistines is that tract of country, which stretches along the

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\* Travels. Vol. i. p. 87. He does not appear to be equally satisfactory with respect to Heliopolis; as his argument rests on the supposition that Goshen, the land of Rameses and the Heliopolitan Nomos, were one and the same tract of country; a point, which is very far from being proved.

† Descrip. de l'Arabie, p. 252, sq.      ‡ Exod. xiii. 17, 18.

Mediterranean, between Egypt and the Holy Land, and which afterwards acquired the name of the Pentapolis. Now in order to avoid this country, and at the same time to gain the deserts of Arabia, Moses would naturally have been led to take the road, which, to the present day, is pursued by all Caravans passing between Cairo and Mecca, Sinai, or any other place in Arabia, and which aims directly for the northern point of the Red Sea. The nature of these deserts hinders the tracks from being much changed; for water is extremely scarce, and a Caravan, especially a large one, must always direct itself by the wells; and hence we may generally conclude, that, where a series of wells points out a road at the present day, there has been one in use from time immemorial.

Thus we should naturally conclude, that, as he could not pass through the land of the Philistines, Moses would so shape his course, as to gain the northern extremity of the Red Sea; and indeed no other road could have been chosen by him. Had he kept more to the north, he would have entered the land of the Philistines; if he had verged to the south, he would have struck into an unfrequented way, entangled with defiles and mountains, and ending with an impassable Sea. Yet this is the idea of those, who, with Dr. Shaw, place the passage of the Israelites at Bedea.

To appreciate this hypothesis properly, we must say a few words on the topography of this part of Egypt. Mataré, or Heliopolis, considered with reference to the extremity of the Heroopolitan Gulph, lies a few degrees to the north, and hence, to arrive at this point, a route must be chosen eastward, bending a little to the south; but as Bedea is thirty miles lower down than Suez, in order to attain this point, a direction verging much more to the south must have been followed, which would of course be longer, which is very little frequented; which lies through a mountainous country, so that Niebuhr doubts whether it would be practicable for a large Caravan,\* and which finally could only conduct to a deep and broad sea. Surely Moses, who had spent so many

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\* Descrip. p. 350.

years in the deserts of Madian, would have acquired a better knowledge of the country than to choose such a road as this, by which he could not possibly have escaped from Egypt, without a miracle: and that a miracle was afterwards to take place he appears to have had no knowledge, until he was commanded to alter his course at Etham.

Besides, it is most improbable, that the Jews would have suffered themselves to be conducted in such a direction. Surely some among them would have had a sufficient knowledge of this part of Egypt, to be aware that the route they were pursuing would only end in their destruction; and among such a captious and rebellious nation, would they have been silent? "One need only travel with a Caravan," says Niebuhr,\* "which meets with the least obstacle, for example, a small torrent, to be convinced, that the Orientals do not suffer themselves to be led like fools by their Caravan Baschi." What then must we say of a people, who had the prospect of an impassible gulph before them?

Mr. Horne remarks on this,† "That the Israelites went out of Egypt with a high hand, though led by Moses, yet under the visible guidance of the Lord God of the Hebrews." This is perfectly true. But it was to the Egyptians, who had been humbled by the plagues, to whom they seemed to go out with such a high hand, not to themselves. Else, had they been thus confident in the protection of Heaven, what danger would there have been in conducting them through the midst of the Philistines? An army of 600,000 men, elated with the consciousness of supernatural aid, would have little to fear from the opposition of this nation. This single fact shews, that their fears and prepossessions were to be consulted in determining the direction of their march, and the manner in which they afterwards acted, serves only to confirm us in this opinion; for when they had reached the shores of the sea, even though they had been directed to the place by the visible appearance of the cloud,

\* Descrip: p. 1350.

† Introduction to the critical study of the Scripture 6th. ed. 1828. vol. iii. p. 618.

did they not immediately exclaim against Moses? Did they not even then begin their seditious cry: "Why have we been brought out of Egypt to perish in the desert?"

The first station of the Israelites after leaving Ramesses, was Socoth,\* which signifies a tent or hut.† Shaw conjectures,‡ that this was probably nothing else than a Dou-war of the Ishmaelites or Arabs, such as are still to be met with at fifteen or twenty miles distance from Cairo. But of its exact situation it is impossible to judge. Neither have we much better knowledge of Etham, as different authors have placed it among the mountains of Mocatte,§ at Adsjeroud,|| or at Bir-Suez.¶ These stations, however, are of little consequence, but the third, or Phihahiroth, interests us more, as, on the determination of this, rests the point in dispute.

Dr. Shaw, supposing that it was situated at Bedea, supports his idea by the exclamation of Pharoah, on learning that the Israelites had altered their course, "They are entangled in the land, the wilderness has shut them in:" or, as it is in the original, (Seggar) *Viam illis clausit*. From this expression he concludes, that the Israelites, who had previously travelled in an open country, on being commanded by the Almighty to turn, struck immediately into the mountains on their right hand, or to the south, and shaped their course by the valley of Bedea. In these circumstances, it might well be said by the Egyptians, that they had no means of escape; as they were shut up between two ridges of inaccessible mountains, the Red Sea opposed their progress in front, while the army of Pharoah had taken possession of the only outlet in the rear. And this latter circumstance, according to Dr. Shaw, speaks strongly for this spot as we can thus account for the terror of the Israelites, which would have been rather unreasonable, if they were in an open plain; for in this supposition, there would have been a

\* Exod. xii. 37. Numbers xxxiii. 5

† Winer. *Lexicon Heb.* Ed. Lipsiæ. 1828. p. 671.

‡ *Travels*, vol. i. p. 92. § Shaw, *ib.* p. 94. || Niebuhr. *Descrip.* p. 352.

¶ Du Bois Aymé. *Notice sur le séjour*, T. viii. p. 113. of the *Description de l'Égypte*.

chance of escaping, so long as they were not surrounded, and their pursuers do not appear to have been sufficiently numerous for this purpose. In addition, the manner in which the Jews were protected by the pillar of a cloud gives confirmation to this conjecture; for if they had been encamped in an open place, the cloud could only protect their rear, and the Egyptians might easily have attacked them on the flanks; whereas, if we suppose the valley of Bedea to have been the place of encampment, the difficulty vanishes: the flanks would be secured by the mountains, and nothing but the entrance to a narrow valley would remain to be defended. All this is besides confirmed by Josephus,\* who actually asserts, that his ancestors were thus surrounded by mountains, sea and enemies, and that the latter had taken possession of the outlets.

Dr. Shaw has further endeavoured to support his opinion from the names of the adjacent mountains and vallies, and from the traditions of the natives of these regions. Thus the name *Bedea* itself signifies *novelty*, and is given to the valley on account of the *new* and unheard of events, that there happened; the eastern extremity of one of the range of mountains is called *Jibbel Attaka*, or the mountain of deliverance, a name which may well agree with *Phihahiroth*. This word may be separated into two parts, *Phi* or *Pi*, signifying a mouth or opening, and *Hiroth*, for *ha* is nothing more than the Hebrew article. The latter part of this word may be interpreted two ways; it may either be derived from *Hhor* or *Hhour*, a *hole* or *gullet*, in which case *Hiroth* may signify a valley, which interpretation agrees exactly with the spot, or it may be of Chaldee origin, and will then refer to the deliverance of the Jews, in which case we see that *Jibbel Attaka* is only a translation of it. This latter meaning has been adopted by Rashi, in his Commentary, where he says that *Phihahiroth* is so called, because the Children of Israel were made *Beni-Hhorim*, or *Freemen*, at this place. Further, this valley has received the name of *Tiah-beni-Israel*, the road of the Children of Israel; and the Sea is called, the Sea of *Kolsum*, or *destruction*.\*

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\* Antiq. Jud. Lib. ii. cap. xv. vol. i. p. 113. † Travels, vol. ii. p. 99.

Such are the chief arguments for this hypothesis; but not a few difficulties oppose themselves to it. For, in the first place, the distance between Cairo and Bedea is too great for a Caravan to accomplish in three days. The journey from Cairo to Suez requires at least three days for a Caravan, under ordinary circumstances, and when most pressed for time,\* but Bedea is nearly thirty miles lower down than Suez; which addition to the length of the journey is sufficient of itself to require another day; but when to this we add the circumstances of the Jews, amounting in number to 600,000 men, besides women and children, and encumbered with the effects they had brought out of Egypt, it will immediately be seen, that such a forced march would have been utterly impossible. Dr. Shaw was aware of this difficulty, and therefore gives them more than three days for the journey,† but there certainly is nothing in Scripture to warrant the supposition, that more than this space of time was employed in marching; indeed the stations are so carefully and circumstantially marked down, both in Exodus and Numbers, as to leave no room for supposing, that there were more than three encampments, and when this number is the same as on the modern route to Suez, there is no need of adding to Scripture in order to suit a preconceived theory. ‡

\* Niebuhr. *Descrip.* p. 352.

† Pp. 92. 93.

‡ Notwithstanding what has been stated in the text, with respect to the number of days employed in marching, still it must be acknowledged, that more than three days ought to be allowed to have intervened, between the departure from Goshen, and the passage of the sea. For otherwise we shall find it difficult to make out, how the Egyptians could have overtaken the Jews. Pharoah did not think of ordering the pursuit, till the Israelites had reached Phihahiroth, how could his army have arrived to annoy them, if they on the night following proceeded to cross the sea? The Jews have a tradition, that the passage was effected on the night of the 21st. of the month Nisan, which tradition is also recorded by Makrisi (See Silvestre de Sacy, *Chrestomathie drabe*. Paris, 1806, T. ii. p. 165) and this reason they assign for the feast of unleavened bread finishing on this day. To this tradition Michaelis is inclined to give credit. Thus the Israelites departed on the 15th. of Nisan and encamped at Socoth, on the 16th. they came to Etham, on



This difficulty of the length of the journey compared with the time, will become much greater, when we consider, that, as has been shewn above, the direction of the march was not strait for Bedea, but towards Suez; for thus, as the alteration of the route did not take place till they had gone two days in the usual track, they could not in one day have got so far to the south as Bedea.

Again, from the breadth and depth of the Sea at this place, another obstacle arises to this hypothesis. I. Niebuhr states the breadth at five German miles, \* which, reckoning four miles and a half English to one German, will give us more than twenty of our miles. Now, it is utterly impossible, without a much greater miracle than any met with in the Old Testament, that a body of 600,000 people, in the circumstances of the Jews, could, in the space of six or seven hours,† traverse the chasms, which, but a few minutes before, had been occupied by the waters of a boisterous sea, and this too in the night.‡ II. The depth of the water at this place is about fifty feet; now the Scripture informs us, that the sea was divided by a violent wind: § it must indeed have been a violent one; nothing less than an impetuous tempest could have produced such a phenomenon, in which case, there would have been as much danger for the Israelites, as if the waters had remained in their natural bed.

the 17th. they appear to have rested at Etham, on the 18th. towards evening they arrived at Phihahiroth. On the 19th. Pharaoh would receive the news of this movement, and as the Jews were a three days' journey in advance, his army would not overtake them, what ever might be its speed, before the 21st., and on the night following, the sea was crossed. (See Rosenmüller Comm: in Exod. xiv. 9, Vol. ii. p. 265.) This calculation by no means favours Dr. Shaw, as it gives but three days for the march, the remainder is spent in rest, and in collecting such of their people and flocks, as, being scattered about, after the manner of Oriental shepherds, could not be brought to the general rendezvous.

\* Voyages, T. i. p. 185. † See Rosenmüller, ad. Exod. xiv. 24.

‡ Inspice Niebuhrium et fateberis, coturnices esse non homines qui sic trajecerint.—Vindici Joannis Jahn Lipsiæ, 1822. p. 363.

§ Exod. xiv. 21.

Nor do the arguments of Dr. Shaw carry with them all that force, as to challenge our consent. His reasoning on the exclamation of Pharoah is by no means conclusive; as neither the words themselves, nor any thing else in the Scripture narration, give the slightest intimation that there were any mountains in the vicinity. The Jewish commentator, Jarchi, paraphrases the first part of the sentence, "They are shut in by the desert, so that they know not how to escape or whither to go:"\* and Aben-Esra remarks, that the verb here used signifies "to be perplexed and ignorant what to do."† This writer says, that when Moses proposed to Pharoah to let the Israelites go a three days' journey into the desert, the king supposed that he was perfectly acquainted with the way, but afterwards learning that he had suddenly changed his route, he began to suspect that it was all a trick of the Jewish leader to escape. For one, who is flying, is often perplexed which way to take, and wanders about, without well knowing in what direction to turn. This supposition will give a satisfactory reason for the expression of the Egyptian monarch; seeing that they had turned out of the direct road, and taken an unusual and impracticable route, he would certainly imagine they had lost their way, and were wandering about in ignorance of the country. In these circumstances, he might justly say, "They are entangled in the land." By this movement they had also given him an opportunity of shutting up the road that led round the gulph, by which alone they could have gained the deserts of Arabia; and this will explain the other part of this text, "The deserts have shut them in."

Neither is it necessary to coop up the Israelites in a narrow valley, to account for their fear at the approach of the Egyptians. It is evident, that the hardships and oppressions they had undergone, had completely crushed their spirits, and hence God would not lead [them through the land of the Philistines; and afterwards, when the spies returned from the Land of Promise,‡ this dastardly spirit was still more

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\* Apud Rosemull, Not. in loc, vol. ii. p. 260. † Ib.

‡ Numbers, xiv. 2. 3.

manifest. Of the Egyptians, besides, they would naturally entertain that dread, which runaway slaves have for their masters. Wherefore, on seeing the Egyptian army advancing on their rear, their first emotion would be that of consternation, and this would be not a little increased by the fact of their having, by their late movement, placed themselves out of the condition of escaping by the common road out of Egypt.

The manner in which they were protected by the pillar of a cloud, is of as little service to Dr. Shaw as his other arguments. For, in order to decide that it could only defend them in one particular manner, and in one particular spot, he must first shew, what was its nature and what its form. Might it not, on this occasion, have assumed the appearance of an impervious mist, and thus, by adding to the darkness of the night, have effectually obstructed any attack on the part of the Egyptians?

Finally, Dr. Shaw has recourse to traditions and etymologies. The former may indeed be assumed as evidences of the event having taken place in this vicinity, but ought not to be received in all their specifications. For, in the first place, they are not to be relied on, and in the second, they cannot be come at with any certainty. The first is evident from the fact, that almost every spot in the neighbourhood has received a name from some event connected with the history of the Israelites, though the situations of some of them are perfectly inconsistent with the Scriptures, and with each other: and as to the second assertion, according to the Arabs, the people of Israel always passed the gulph at the precise spot where you ask the question, and if inquiry is made of them of any particular mountain or valley by name, it is sure to be the very one in sight.\*

Etymologies are at all times dangerous, and there is no hypothesis, however absurd, that has not abundance of these for its support.† And in our case it would not be difficult

\* Niebuhr, *Descrip.* p. 349.

† Thus Becanus in his *Origines Antwerpianæ*, printed at Antwerp 1569, has endeavoured to prove from *Etymologies*, that Dutch was the language of Paradise.

to make all Dr. Shaw's names proofs for the opposite opinion as well as his own.\* But it must in particular be remarked, that in his analysis of the Scripture names, he proceeds on the hypothesis of their being of Hebrew origin; which is just the same as if a person should endeavour to explain the English proper names by Spanish or Italian. Moses, it must be observed, wished to give an historical account of the escape of the Israelites; but how could this be intelligible, unless he made use of the names of places, then received among the Egyptians? All these would undoubtedly be Egyptian, unless we suppose, that this people *immediately* changed the appellations of so many towns, in order to commemorate an event, so disastrous and disgraceful to themselves. Later writers have therefore observed, that these names are evidently of Egyptian origin,† and have only assumed a Hebrew dress from the hand of the Jewish historian, and this instantly sets aside all Dr. Shaw's etymologies.

Enough has been said to shew, that the opinion of Shaw, Bruce, and their supporters, who place Phihahiroth at Bedea, is untenable, we must now pass on to that of Niebuhr.

From his description ‡ and his maps we find, that immediately to the north of Suez, the sea suddenly contracts itself into a narrow strait, more resembling a river than a navigable sea. The breadth at Suez is however 3406 feet, higher up it is still broader.

Among the instructions given by Michaelis to the Danish traveller, was one, instructing him to examine the sea at Bedea, if there were any bank, or, as he calls it, isthmus under water, traversing the sea from shore to shore at that place; concluding, that if nothing of the kind existed there, it would have been impossible for the sea to have been laid open in one night by a wind, however powerful. Our tra-

\* Of this a number of examples may be seen in Jablonski's dissertation "de terra Gosen," and in Rosenmüller's Commentaries T. ii. p. 257, and in his Alterthumskunde, B. iii. pp. 259. sqq.

† Such are Champollion, in his *Egypte sous les Pharaons*; Quatremère; Du Bois Aymé, &c.

‡ P. 353.

veller could not find a bank of this kind at Bedea, nor indeed in any part of the Sea south of Suez; but at the ruins of Kolsum, a little more to the north, there is such a decided elevation of the bed of the Sea, as to form a bar, running from shore to shore, and capable of being forded at low water.\* Niebuhr himself crossed it on his camel, when returning from Mount Sinai, while the Arabs, who accompanied him on foot, had not the water higher than their knees. From this description it will be seen, that by making Kolsum the scene of the passage, we do away with all the difficulties arising from the breadth and depth of the Sea, which presented themselves to us in the preceding hypothesis; and it will be afterwards shewn, that here, no less than at Bedea, some supernatural assistance must have been necessary to enable so large a multitude to pass in safety.

All that remains for us then, is to examine, whether this place answers in every thing to the description of the Scriptures. The course of the Israelites, during the first two days, was along the modern Caravan route, immediately leading to the northern point of the Sea, some distance above Kolsum. On setting out, therefore, for the third time, they would be about a day's journey from this spot, and could not, after turning to the south, have got much lower down; both on account of the distance, and because they would have met with the same difficulties before pointed out, arising from the breadth and depth of the Sea.

\* Descrip. p. 355. Mr. Horn (Introd. vol. iii. p. 617) says that "it appears from the accurate observations of Niebuhr and Bruce, that there is no ledge of rocks running across the gulph any where so as to afford a shallow passage." But he has certainly misunderstood the Danish traveller. Here are his words "*Je n'ai trouvé dans cette mer depuis Suès vers le Sud aucun banc ou isthme sous l'eau; nous cinglâmes en partant de la rade de Suès jusques à Girondel, sans crainte d'en rencontrer.....mais en retournant du mont Sinai à Suès j'ai traversé le golfe sur mon chameau pendant la plus basse marée près des ruines de Kolsum, et les Arabes qui marchaient à mes côtés n'avoient de l'eau que jus-que aux genoux. Ce banc ou cet isthme sous l'eau ne paroissoit pourtant pas fort large.*"

If now we pass over to the other side of the gulph, to examine a little into its topography, we shall find a series of stations corresponding exactly in distance and description with those mentioned in Exodus; and bearing the same relation to Kolsum as the latter do to the place of passage. Nearly opposite to Kolsum, at a very short distance from the sea, are a number of pits of brackish water, called Ayoun Mousa, or the pits of Moses, and on these the Israelites must have fallen, immediately after crossing the Sea. After leaving these, no water is met with, till after a progress of fifteen hours and a quarter, at which distance Burckhardt was shewn a well, called by the Arabs Howara, so bitter that a man cannot drink it, nor even the camels, unless very much pressed by thirst.\* It cannot but be evident, that this is the bitter well of Marah,† where the Israelites first began to murmur for water, and hence the portion of the desert between Ayoun Mousa and this place, must be that in which they wandered three days and found no water. For, as Burckhardt remarks,‡ “it lies in the usual route to Mount Sinai, and there is no other road of three days’ march in the way from Suez towards Sinai, nor is there any other well absolutely bitter, on the whole of this coast, as far as Ras Mohammed.” We may also well suppose, that this march would have occupied three days, for the emigration of a whole nation is not conducted with the same speed, as a Caravan moves onward; and now, that the Israelites had not the fear of the Egyptians to urge them forward, they would very likely travel more leisurely.

A little further is the valley of Girondel, or Gharendel, where water may be easily procured, and where there is a number of palm trees. This, both in point of situation

\* Travels in Syria and the Holy Land, p. 472.

† In confirmation of this we may observe, that Shaw himself says that the country about bears the name of Marah, and Burckhardt places a valley called Wady Amara in the vicinity. Pocock also found this bitter well, and places it at the foot of a mountain called Marah. See Rosenmüll. Comm. in Exod. xv. 23. vol. ii. p. 303.

‡ Loc. cit.

and appearance, agrees with the Elim of Scripture,\* and may serve to confirm the idea, that Howara is the Marah there mentioned.

If these data be once established it will follow, that the Israelites could not have passed at Bedea, as then they would have gained the shore of the desert very near to the well of Howara, and could not possibly have employed three days in searching for it. Dr. Shaw indeed places Marah at Gharrendel, or, as he calls it, Corondel,† as he found there a small rill, which, unless diluted by rains, is still brackish. But Neibuhr,‡ Breitenbach,§ and Burckhardt,|| found sweet water in this place. And as Ayoun Mousa, the spot whence we must begin to reckon the three days' journey, is so near Kolsum, it will appear that this must have been the place of passage.

We may now be allowed to make use of those arms, on which the opposite opinion chiefly relies, viz. traditions and etymologies. Eusebius, in his *Præparatio Evangelica*, relates, that, according to the traditions of the country, the Israelites passed at the city of Clysma, which is in reality the Kolsum of the Arabs, as will appear from the identity of consonants in each name; and this has besides been proved by Bochart.¶ Abulfeda and Makrisi, two Oriental histori-

\* Exod. xv. 27.

† Travels, vol. i. p. 164.

‡ Voyages, vol. i. p. 183. and descrip. de l'Arabie, p. 347.

§ He thus speaks in his account of his travels in 1483. "Porro inclinata jam die, in torrentem incidimus, dictum Orondem, ubi figentes tentoria propter aquas, quæ illic reperiebantur, noctu mansimus illa. Sunt enim in loco isto *plures fontes vivi*, aquas *claras* scaturientes. Sunt et *Palme* multæ ibi, unde suspicabamur, illic esse desertum Helym." Apud Niebuhr Voyage vol. i. p. 183.

|| Travels, p. 474.

¶ Phaleg, Canaan et Hierozoicon L. ii. c. 18. vol. i. p. 107. ed. 4ta Lugduni Batavorum, 1712. A controversy has also been started on the subject of this town among the learned men who accompanied Napoleon in his Egyptian expedition, which may be seen in the xi. volume of the Description published by them, pp. 306—366, and in Quatremère's Memoires sur l'Egypte, T. i. p. 162. seq.

ans and geographers, together with the inhabitants of Suez, assures us, that the ruins we are contending for, are those of Kolsum, so that no doubt can remain of the situation pointed out by Eusebius. The first of the celebrated geographers above mentioned has likewise given his testimony, that this was the place, where the Sea opened for the deliverance of the Israelites.\*

Dr. Shaw himself allows, that it was in that part of the Sea, which bears the name of Kolsum† which name he supposes to have been given from the destruction of the Egyptian army having taken place in it. But history assures us, that this Sea has always been called after some city standing on its shores. For, first it was known as the Heroöpolitan gulph, from the city of Heroopolis, which was built somewhere near its northern extremity. To this city succeeded Kolsum, and from it the gulph took the new name of the Sea of Kolsum; Suez is now the sea-port of this part, and accordingly the gulph has again changed its appellation. If the derivation of the word from *destruction* is still contended for, we ought rather to suppose, that the city borrowed its name from a fact, which happened at the very spot where it was built, and that thence the name was transferred to the Sea; not that the Sea was so called from an event taking place in one part of it, and afterwards imposed its name on a city built on its shores, but at the distance of several leagues from the spot where this event had happened.

We have seen what meanings Dr. Shaw has attributed to the name Phihahiroth, and how he applies them to Bedea: but Jablonski,‡ ascending to the original language of the

\* Abulfeda Descrip. Egypt. p. 30. ed. Michaelis. . † Travels, vol. i. p. 99.

‡ Dissert. v. de terra Gosen §. ix. among his opuscula, T. ii. p. 159. He supposes it to be the Hebrew form of the compound word ΠΙ-ΑΧΙ-ΡΩΤ where of ΠΙ is the Egyptian article placed before proper names as in Pithom (Exod. i. 11) Pi-Beset (Ezech. xxx. 17. in the Hebrew text) and even Pharoah; ΑΧΙ signifies verdure, and ΡΩΤ, ἀνατέλλειν, to produce in the way of herbs. What Jablonski has assumed, Quatremere has since proved, viz. that the language spoken by the modern Copts, is the one used by the ancient Egyptians. Champollion has also read it in the Hieroglyphics.



Egyptians, has made it to signify, "*a place where there is much verdure*;" a meaning agreeing very well with Kolsum. Champollion has also made it probable, that the Beelsephon, mentioned in Exodus, \* is no other than the ancient Heroopolis, † which goes far to prove, that the position in which the Israelites encamped on the day previous to their passage of the sea, was very near its northern extremity. There are many other etymologies, which might be brought forward, but our distrust in such arguments has already been expressed, and it is only to meet those of the opposite party, that they have here been set down.

To all these proofs are opposed a few objections, which, however admit of an easy solution. In passing at Kolsum, it is said, that the Israelites must have fallen in with the pits of Ayoun-Monsa, already mentioned, whereas we are informed, that they wandered for three days and found no water. ‡ But it must be observed, that it is not stated that no water was found on the shores of the Sea, but that, after leaving them, they met with none for three days: and it may be asked, how did these pits acquire their present name, unless from a tradition, that Moses had been at them? Those who make so much of the traditionary tales of the Arabs will find it difficult to reconcile this, with the supposition that the passage was effected at Bedea,

Again, it is urged, there is not enough water at Kolsum to drown the Egyptian army, § nor indeed would there have been any need of their running such a risk had the Israelites passed at this spot; for, being so near the head of the gulph, they might easily have doubled it and so have overtaken the Jews in the desert.

As the answer to these two objection involves some of the points to be considered under the following hypothesis, we shall pass them over at present, and proceed to the statement of the opinion of Du Bois Aymé.

According to him, || the Red Sea must formerly have ex-

\* C. xiv. 9. † Egypte sous les Pharaons, T. ii. p. 91.

‡ Shaw's travels, vol. i. p. 102. § Ib.

|| Memoi. sur les anciennes limites, &c. T. xi. p. 371. of the descrip.

tended very much more to the north than at present. There still exist a number of salt lakes, separated from the extremity of the Sea by a large bed of sand, and from various marine deposits, which he discovered in them, he has concluded, that they formerly constituted a part of the Sea. The borders of these lakes reach very nearly to the valley of Sabábyâr,\* where he has placed the Goshen of Scripture, as well as the city of Heroopolis.† No sooner then did the Israelites leave Goshen, than they found themselves on the shores of the Sea, and as they were not to go through the land of the Philistines, which they could not have avoided, had they proceeded to the north, they directed their course southward, having the Sea on their left hand. In this direction they proceeded for two days to Etham, the situation of which he determines at or near Bir-Suez : then turning directly back, they retraced their steps to Adsjeroud, near which is situated the bank, before described as running between the sea and the salt lakes, which, at that time, would have been entirely under water.

Pharoah, who, by his scouts, had all along watched the progress of the Jews, now perceived that it was their intention to escape. He immediately dispatched his army in pursuit, and overtook them at Adsjeroud, where, the following night, Moses effected his passage ; while the Egyptians, not being perfectly acquainted with the time of the tides, were overwhelmed in attempting to follow.

The reason why Adsjeroud was passed on the second day, was, that in this place there was an Egyptian garrison, as there is at present a Turkish one ; and, therefore, they were obliged to go as far as Bir-Suez to obtain fresh water. That Adsjeroud was Pihahiroth, is, he thinks, certain. In the Hebrew text, the syllable *Phi*, or *Pi*, is always separated from Hahiroth, and it is altogether omitted in the 30th chapter of Numbers. Taking this for the definite article of the ancient Egyptian, Hahiroth must stand alone as the name of the place. Comparing this with Adsjeroud, or, as

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\* Descrip. de l' Egypte, F. viii. p. 112.

† Ib. T. xi. p. 376.

he here spells it, *Hadjeroth*,\* the resemblance appears to him sufficiently striking to warrant his conclusion.

Such, in short, is his hypothesis, in which he has been followed by *M. le Père*,† and some others among the French engineers. The statement of it has been given in a very general manner, as to enter into the details of his geographical and topographical reasoning would occupy too much room. But from what he has said, it is sufficiently plain, that the whole of it depends upon his idea concerning the ancient limits of the sea; if this be shewn to be wrong, the whole must be abandoned. And this has been done by *M. Rozière*,‡ another member of the Egyptian expedition, in his essay on the geography and ancient state of the coasts of the Red Sea. He has shewn, in the first place, that the arguments of *Du Bois Aymé* are untenable, and, in the second, has demonstrated, from the levellings taken by the French in this vicinity, that had the Sea ever penetrated so far as these lakes, not only the Isthmus of Suez, but all lower Egypt would have been inundated. It would carry us too far from our subject, to enter here into this controversy, embracing as it does an immense number of points of history, antiquity, geography, and Geology. The reader who desires to examine into it, may have recourse to the so often cited *Description of Egypt*.§

Though we thus reject the opinion of *Du Bois Aymé*, by which he extends the Sea half across the present Isthmus of Suez, at the same time we do not entirely agree with that of *Rozière*, who maintains, that the state of the coast has been the same in all ages of which we have the slightest knowledge. For the loose sand of which these shores are composed, render them peculiarly liable to change, and *Niebuhr*,

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\* In the manner of spelling this word, we have followed *Niebuhr*, *Burckhardt*, and all the authors whom we have found to mention it in the description of Egypt. Even *Du Bois Aymé* in others of his *Memoires* spells it *Adsjeroud*.

† *Memoire sur le canal des deux mers*, T. xi. p. 311. of the *Descrip.*

‡ In the 6th vol. of the *Description*, p. 251.

§ T. vi. p. 251. viii. p. 111, xi. p. 311, and 371, and xviii. p. 341.

from his own observations, states, that some change must have taken place. For many of the more adjacent hills, are filled with the shells of fish, of the same species as those now living in the Red Sea;† a sign that the waters have at some period or other been in those places. The more ancient geographers have also made Muza‡ a part of this Sea; whereas, at present, it is some miles distant. Indeed, the fact of such a city as Kolsum having been built in the spot where its ruins are discovered, shews, that vessels could once navigate higher than at present.

And this observation will put us in the condition of giving a satisfactory reply to the two objections of Dr. Shaw, above alluded to. If the Sea was broader and deeper in those remote ages, than at present, there would have been sufficient water then, even supposing there is not at present, to drown a much larger army than that of Pharoah, and if it extended further to the north, the Egyptians would not have been able to double its extremity, in time to overtake their prey.

(TO BE CONTINUED.)

## UNITY OF THE CHURCH.

Omnis pulchritudinis forma UNITAS est.—ST. AUG.

If, according to this universal motto of St. Augustine, *Unity* be the very essence of beauty, it must be more particularly so with regard to *Truth*, and above all to *Religious Truth*. Error, says Tertullian, *must vary*. The contemplation of this one mark of Religion alone ought to be enough to lead an unprejudiced mind to the only Church, that never varied; but both in principle and reality was *Semper eadem*. We have many learned treatises, in which this subject is treated with great solidity; but I have often thought that a very simple, and popular argument might be made use of to

\* Descrip. de l'Arabie, p. 348.

† Ib.

the same purpose. I mean an argument drawn from the very *names* by which all Religionists are called. Now, I maintain, that their *names alone*, without any farther examination whatever, are *prima facie* evidence that they are wrong. Things are generally called by their proper names—hence, as the Catholic Religion is an universal one, both friends and enemies agree about the name, and conspire to call us, what we really are, *Catholics*—an universal name, known all over the world to point out persons, who hold one and the same faith. Our name is not taken from any *man*, who has been our founder, or distinguished himself among us—nor from any *place*, where we have particularly flourished—nor from any *doctrine*, which is *particularly* taught among us—nor, in fine, has it been changed at any *time*, according as circumstances might have directed us. We are neither of Peter, of Paul, nor of Apollo. This is as it should be. The divine truth is of too universal a nature to be confined by the limits even of any name, that is drawn from the *peculiarities* of person, time, place, or doctrine. In unison with this principle, we find, that no church, which, at any time, has separated from the Catholics, has ever been able to make itself an universal name. They have always been called—and to the end of the world it will always be the same—by some name, which at once pointed them out to be a Sect, party, division, or company, in opposition to the Universally prevailing Truth. Let us apply this to the Sects of the present day. Take their generic name, *Protestants*; what does it mean? Why, what they really are, persons who *protest* against the Universal Church. Take their specific names, and they also will always be found to signify something of a *private, partial, little*, nature—any thing, in fine, but *universal*. For this reason, moreover, the Protestants are properly called Protestants. As the reality of the thing varies, so ought its name. In order to set this truth in a still more conspicuous light, I have collected a *Few* names of Sects, which may be found in this little island; and let not the reader suppose, that these are by any means *all*. If *unity* be the principle of *beauty*, what amazing *deformity* must that church possess, which can afford you the following specimens of *divisions*. Linnæus could collect

together all the wild beasts of the forest, and reduce them to classes and orders, by some marks, which they had *in common* : but either my subjects are more untractable than his, or my talents less ; for I have in vain endeavoured to arrange them to my satisfaction. I first tried to class them according to the doctrines they taught—but this I found quite impossible : for I found nothing, which was taught *in common*. For want of a better, I at last fixed on the following classification, which I am sure is imperfect enough ; for some names, after all, I must place under heads to which they do not belong.

### PROTESTANTS DERIVING THEIR NAME FROM

| No. 1.            | No. 2.             | No. 3.            | No. 4.       |
|-------------------|--------------------|-------------------|--------------|
| INDIVIDUALS.      | PLACES.            | DOCTRINES.        | PRACTICES.   |
| 1 Allenites       | Church of England  | Antimonians       | Methodists   |
| Arminians         | Scotch Kirk        | Anabaptists       | Dancers      |
| Baxterians        | Moravians          | 2 Antisabatarians | Jerkers      |
| 4 Brownists       | New Jerusalemites  | Baptists          | Barkers      |
| 7 Bucchanites     | Congregationalists | Destructionists   | 9 Diggers    |
| Bryanites         | 13 Familists       | Latitudinarians   | 12 Dunkers   |
| Baringites        | Independents       | 16 Materialists   | Quakers      |
| Calvinists        | 15 Invisibles      | Presbyterians     | Ranters      |
| Cameronians       | 5 Bereans          | 3 Sabbatarians    | 19 Seekers   |
| Daleites          | Remonstrants       | Unitarians        | 21 Shakers   |
| 8 Davidites       | Evangelicals       | Trinitarians      | 11 Tumblers  |
| 10 Dorrellites    | Puritans           | Revivalists       | Burghers     |
| Erastians         |                    | 20 Universalists  | Antiburghers |
| Glassites         |                    | 18 Neonomians     | Seceders     |
| Hopkinsians       |                    | Philadelphia So-  | 12 Fronters  |
| 14 Hutchinsonians |                    | ciety             | New Lights   |
| Huntingdonians    |                    |                   | Quietists    |
| Inghamites        |                    |                   | Beef-Eaters  |
| Keithians         |                    |                   | 22 Jumpers   |
| Menonists         |                    |                   | Weepers      |
| 6 Behmenites      |                    |                   | Rejoicers    |
| Zuingians         |                    |                   | Innocents    |
| 17 Mugglestonians |                    |                   | Taciturns    |
| Kelhamites        |                    |                   |              |
| 25 Sandemanians   |                    |                   |              |
| 24 Southcotians   |                    |                   |              |
| 23 Swedenborgians |                    |                   |              |
| Wesleyans         |                    |                   |              |
| 26 Irvingites     |                    |                   |              |

What an amazing spectacle of error, confusion, and absurdity does even this short catalogue exhibit ! And all

these are Protestants! and all Englishmen too! Oh, how I blush for my native country, when I behold the follies, which its inhabitants, above all people on the face of the earth, are capable of! This is the fruit of *Gospel Liberty*—and shews the extent to which the human mind can err, when left to its own guidance. And let not the Protestants reproach the Catholics with having their enthusiasts too. Our enthusiasts are immediately condemned, and renounce their errors, or cease to be ours. Our enthusiasts spring from *not* following our rule of faith. The Protestants, on the contrary, arise *out of* their rule of faith—which allows every man to be the supreme judge in matters of religion. To them, therefore, belongs every enthusiast, who follows his own private judgment in preference to that of all others. They may be ashamed of their extravagances—but still they must own the authors of them. How shall they shake them off? Who shall dare to condemn them? Who can condemn them without changing the fundamental law of Protestantism, by which every man is independent of all authority, and admits no other judge but himself. This principle was necessary at first, in order to get rid of the Catholic authority—but see the extent to which it is carried! No sooner were the flood-gates of error thrown open, than all was disorder and confusion.

Quâ data porta ruunt, et terras turbine perflant.

Yet, notwithstanding all this, we are told that this is the most *enlightened* of all ages, and England the wisest of all countries! If I were not now in too serious a mood for railery, I should certainly allow, that since the invention of gas lights, we are undoubtedly *the best lighted* of ages and nations! But to be serious, I find no difficulty whatever in allowing that there never was an age, in which men were more eager to improve every thing, which regards *temporal* things, and the *present life*. Cotton spinning—drill husbandry, and steam navigation, are abundant proofs of this. But if it be true, that man has a *soul*, as well as a *body*, to provide for—that there is a *spiritual* knowledge, as well as a *material* one, (if I may be allowed the expression,) I am at a loss to know what are our improvements in the former,

which entitle us to the appellation of *most enlightened*. To me, the pursuits of the present age appear so completely *material*, that scarcely any thing else is attended to. Dancing, singing, fencing, arranging shells, or butterflies, are among the *highest* class of acquirements. So far is this carried, that many have *materialized* the very soul of man, and do not believe he has a *spirit* within him. The following specimens, which I have taken the trouble to collect, shall form a comment on the admirable light of the present age in religious matters. I have not, in one single instance, *knowingly* attributed to any sect either a doctrine or practice, which they do not avow themselves. I have reduced my account of these Sectarians to the narrowest compass possible, that the mind may more easily grasp them at once, and not be distracted by too diffuse an account. I have selected from each only what appeared most remarkable or most absurd. Behold then the *New light*, for which we are indebted to Protestant ingenuity, and return them immortal thanks for the boon !

No. 1. *The Allenites* believe, that all mankind, who now exist, or *shall exist*, formerly lived together in paradise. Many of them remember very well *having been in the garden of Eden*. They are so well assured of the moment of their conversion, that they calculate *the age of their cattle* by it.

No. 2. *The Antisabbatarians* hold, that the Jewish Sabbath was abolished, and no other substituted in its place. So that there can be no such thing as Sabbath-breaking, for one day is not more holy than another.

No. 3. *The Sabbatarians*, on the other hand, say, that the Jewish Sabbath, or Saturday, is binding to the end of time, and Sunday ought not to take place of it.

No 4. *The Brownists* reject *all forms of prayer*, and hold, that the Lord's Prayer is not to be recited as a form of prayer, being only given for a rule or model, whereon all our prayers are to be formed !!!

5. *The Bereans* maintain, that, as God hath expressly said : " He that believes shall be saved ; " it is not only *absurd*, but *impious*, and *calling God a Liar*, for a man to say. *I believe the Gospel, yet have doubts of my salvation*

6. *Behmenites*. The founder of this sect was surround-



ed with a divine light for seven days, and stood in the highest contemplation and kingdom of joys!! He was replenished with all *heavenly* knowledge, insomuch, that, going abroad into the *fields*, and viewing the *herbs* and *grass*, by his inward light he saw into their *essence*, *use*, and *properties*, which were discovered to him by their *lineaments*, *figures*, and *signatures* !!!

7. The *Bucchanites* think they will never die! Mrs. Bucchan, the founder of them, was the woman spoken of in the Apocalypse, and all who believed in her were not to taste death, because the world was near its end.

8. *Davidists*. The founder of this sect was David, the true Messiah, sent by God to *fill heaven, which was quite empty for want of people to deserve it*. He laughed at self-denial—said the soul could not be defiled by any sin—and consequently, that there was no future judgment.

9. The *Diggers* say, God is not properly worshipped, except *under ground*; so they frequent caverns, or *dig holes* for the purpose.

10. The *Dorrellites* maintain, that God and the Devil are two powers, each equal in their own dominions—that no prayer nor public worship is necessary—that *this world is hell*—that man cannot be controlled by God or Devil—that Dorrel, their author, is to be worshipped as Christ in every respect.

11. *Dunkers* are the same as Tumblers. They have their name from their manner of baptizing. They place the person by the river side, then *tumble* him head first and heels upwards into the water. The dead also have the gospel preached to them by Christ.

12. The *Fronters*, or *Effrontes*, scrape the forehead with a knife till it bleeds, then pour oil into it. This is their baptism.

13. The *Familists*, or Family of Love, have a commission to preach the gospel to all mankind, and there is no knowledge of God or of the Scriptures out of this family!

14. *Hutchinsonians*, that the *old testament* contains *all* knowledge, *moral*, *philosophical*, and religious. God *could* not convey any knowledge but in Hebrew.

15. The *Invisibles* are *Swenkfeldians*. They say, that the church is not always visible.

16. The *Materialists* hold, that man has no soul, or that it is made of matter—and has no more qualities than what you can see with your external eyes.

17. The *Muggletonians* maintain, that God the Father is a spiritual man; that he came down from heaven, and suffered on earth in the human form: and that Elias was taken up in a whirlwind for the purpose of personating God the Father in heaven, while the latter dwelt on earth!!!

18. The *Neonomians* dispute whether God commands sinners to *repent, believe, or do any other thing, which is spiritually good*. And there are among them persons both for the affirmative and negative of the proposition!!!

19. The *Seekers* say, that the true church, its ordinaries, ministry, &c. are all lost, and that they are *looking out every where for them in hopes of finding them*: that the Scriptures are uncertain, and all worship either unnecessary or vain.

20. The *Universalists* hold, that none will be eternally lost. Even those who go to hell, will be saved at last.

21. The *Shakers* have their origin from Anna Leese, the Elect Lady, *who speaks 72 tongues, unintelligible to the living; so she always speaks to the dead, who understand her perfectly well!!!* She is the Mother of all the Elect, and *travails* for all the world. They believe that the first *Resurrection has already taken place!*—that they have power to heal the sick and raise the dead—and hold correspondence with spirits and their departed friends. That *dancing* is a proper act of public worship. These people are made to believe, that *they are seen through in the gospel glass of perfection by their teachers*, who behold the state of the dead, and innumerable worlds of spirits, good and bad.

Their dancing is performed by a perpetual springing from the house floor, about four inches up and down, moving about with extraordinary transport, singing, sometimes one at a time, sometimes more, making a perfect charm. This affects their nerves so, that they have intervals of shuddering, as if they were in strong fits of ague. They sometimes clap their hands, and leap up so as to strike the joists above

their heads. They throw off their outside garments in these exercises, and spend their strength very cheerfully this way. Their chief speaker often calls for their attention, when they all stop, and hear some harangue, then fall to dancing again. They assert, that their dancing is the token of the great joy and happiness of the new Jerusalem state, and denotes the victory over sin! One of the postures, *which increases among them*, is turning round very swiftly *for an hour or two!!* This is to shew the great power of God!!! They sometimes fall on their knees, and make a noise like the roaring of many waters, in groans and cries for this wicked world, that persecutes them.

22. The *Jumpers* believe, that the most perfect act of worship man is capable of, is to jump and throw himself into such violent agitation, that he falls down completely exhausted!!!

23. The *Swendenborgi* ~~no~~ belong to the Society of Angels! in which spiritual ~~and~~ heavenly things are the only entertainment. Their founder, Emanuel Swedenborg, found again the *Doctrine of Correspondences*, which had been lost a thousand years. They teach, that there is a Trinity, *not* in God, but in the person of J. Christ—that God took the human nature—that, in this spiritual world| of theirs, there is a sun distinct from that of the natural world—and that, by the instrumentality of this sun, all things were created and continue to subsist, both in the spiritual and natural world—that there never were any angels, and is no resurrection of the body—that true conjugal love is an essential characteristic of the new Jerusalem—that the last judgment has already taken place in 1757—that the second coming of Christ has already begun—and we are now living on a new earth, and in the New Jerusalem, &c. &c. These have raised large sums of money among themselves in support of that unfortunate colony of blacks at Sierra Leone, in order to make a New Jerusalem of it.

24. *Southcotians*. It will not be necessary to say much of these, as they are so very modern. She maintains she is not Buonaparte's *brother*, but the bride of the Lamb, and that the Messiah is to come of her:—that she has power of *sealing* the Elect, and that all who have her seals, shall re-

ceive great favours from the Lion of Jude! Though dead, this Bedlamite has still followers in England.

25. The *Sandemanians* are the same as the *Beef-eaters*, and have love-feasts every Sunday, of which all are required to partake. They dine of beef, we believe, at their meeting house, which is furnished with chimnies for the cooking of it. From these, we are informed, there is a class of Seceders, who maintain, that beef is unlawful on these occasions, and therefore use only fish. They are also divided on the question, whether the bare work of Christ, without any thought or deed on the part of man, does not render us spotless in the sight of God.

26. Still more modern is *Mr. Irving* with his \* millennium and unknown tongues—the one quite as unintelligible as the other. In one thing however he had the acuteness to see, and in that at least he was right, that the Presbytery exercised an unjust authority, according to their own principles, in condemning him. For he was prepared to prove the propriety of his doctrines and practises from clear and manifest texts of Scripture. He therefore justly denounced them as Limbs of Antichrist, for daring to interpose their human authority against the spirit of the Lord, which spoke by him. It was delightful to see the agony, in which these Rev. Elders writhed at this argument, forced by their principles to admit the right, which Irving claimed, and equally forced by public clamor and private interest to put a stop to such senseless exhibitions. These are some of the difficulties of private interpretation.

These are a few specimens, many more might be collected, of the dreadful extremities, to which the human mind may be driven by its whim or its insanity, when let loose from the restraint, in which lawful authority would keep it. Shall we still persevere, in spite of this evidence, in maintaining that the individual reason of each person is a sufficient and safe guide in matters of religion? Let us refer to the history of man from the creation of the world, and what shall we find, that reason has ever done for man in this respect? When

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\* We copy the following from the Sun Newspaper, August 22.

guided by Revelation, he is right ; in simple obedience there is truth : but the moment he is left to himself, and his boasted powers of reason, the wisest of men only plunge from one error to another, till they are lost in Insanity or despair of ever succeeding in their fruitless search after truth. There is not one exception to this in the history of human reason, when employed in making itself a Religion. The individual reason of man can no more support itself, than one man could live alone in the world without the assistance of fellow creatures. Nay so deeply is this truth impressed in human nature, that tho' all protestants are perpetually proclaiming the independence of each separate human understanding in theory, they are as constantly occupied in counteracting it in practises. What else are catechisms, articles, sermons, expositions of scriptures, instructions of Parents, Tutors, Pastors, but violations of this principle, and criminal attempts to instill prejudice into the infant mind. Nay, to teach the Apostles creed to a child before he is capable of judging of every article in it, is a gross injustice done to him, in as much as it destroys impartiality, and makes him assert tenets, which he has not adopted on choice. Upon these principles to *examine* is the great duty of man, and to be of no Religion, till he has completed this examination. Nor is it this beautiful catalogue of Religions, which I have exhibited to his view, only that which he has to examine, but a thousand more which I have omitted. Till all this is accomplished, he cannot make an act of faith, nor believe any thing—no nor attach himself to any sect. His only name ought to be a *Seeker*, nor to his dying day will he ever ascend one degree higher, or become a *Finder*: unless throwing away these principles of doubt and uncertainty, he should have the good fortune to find rest and security in the Catholic Church. What a work then has our seeker upon his hands ; nor is it at all lessened by his having the scripture, in which he is told all things necessary are clearly contained. For he must first have determined what is scripture, and what is the true sense of every part of it, and what are those *all things necessary*. before he can found any doctrine on that. And this also will add a little to the trouble, and prolong his sojourn in the land of *seekers*. What a monstrous system it is to pro-

pose to the learned, the unlearned, the labourer, the child, such a plan and proclaim this the only *safe* and *easy* way of arriving at Religious truth and Unity ! Can we wonder, that, if a Man be found hardy enough to enter on such a task, which by the bye, not one in ten thousand ever attempts, he should strike out a new light, and add one more new name to the list !

I had intended to have made some remarks on the impiety of some and the absurdity of others of these sects : but they are so apparent, that I think all comment would only obscure the subject. They are seen best in their native simplicity. Now all this Folly the Protestants must allow of, because it arises directly from following, and not from going against, their principles.

In perusing this short and desultory Essay, the Catholic will learn to combat the Protestant on this ground of first principles, without ever coming to the discussion of particular doctrines.— The Protestant, if it should fall into his hands, should be induced simply to ask himself these questions, \* *What* do I believe ? *Why* do I believe ? If he can answer these two questions satisfactorily, he need not go any farther ; he will be wiser than any, who have gone before him—. If he cannot, I leave it to his own reflections, and hope he will seriously consider in what a situation he is, and what he ought to do to get speedily out of it.

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CORRESPONDENCE

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LETTER TO THE EARL OF DERWENTWATER.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—Among a number of interesting papers handed down to me by a near relation, who suffered in the Rebellion, 1715, in support of legitimacy, I find the follow-

* This question has been repeatedly put to the itinerant wranglers of the Reformation Society, and even these men, the converters of Nations, have never been able to answer it ; have never been able to tell what they themselves believed !!!

ing letter, sent to the Earl of Derwentwater, a little time before he suffered, by a well-known Catholic Divine in this country at that time. If you will give it a place in your valuable Magazine, it will, I have no doubt, prove interesting.

A. H.

“ My Lord,—I should most willingly have attended your Lordship, but since that has not been thought convenient, I send this to assure your Lordship, that from the first Moment of your Imprisonment, I have had you constantly in my thoughts, and have daily offer’d up the Holy Sacrifice for you.

“ I question not, my Lord, but as you have (at least since your Tryal) had Death constantly before your Eyes ; so you have taken the best Methods to prepare for it. Our Blessed Saviour, as he taught us to live, so has he instructed us how to die ; from his Example therefore you must learn how to make your Death an acceptable service to God, and the Means of your Eternal Happiness ; his own Life, indeed, was a Preparation for Death, and yet, when he drew near to it, his Behaviour was very extraordinary, and all the circumstances of it seem much for our Instruction : The *Evan-gelists* tell us, that the Evening before his Passion, he retir’d into a solitary Garden ; That he was oppress’d with *Grief*, *Fear*, and all the *Anguish*es of an afflicted mind ; being under this Terrible Agony, he fell prostrate on the ground addressed himself to his Divine Father, by a long and most fervent Prayer, and then, notwithstanding the *Repugnance* of a sensible Nature, he most perfectly submitted to his Will.

“ Now, my Lord, our Saviour took upon himself these Infirmities of Humane Nature, (*Grief*, *Fear*, *Anguish*, and the like) and made them known to us, that we might comfort and support our Weakness under the like Tryals

“ His *Fear* merited all that courage, which appeared in the *Martyrs*, and will obtain for you that Firmness and Fortitude of Mind, which will accompany you to the scaffold ; his *sadness* will raise a Holy Grief and Sorrow in you for your sins ; and, at the same time, settle a most solid Joy in your

Heart. In fine, all the circumstances of his most Bitter *Agony*, will sweeten all that is most Terrible in Death.

“Go, therefore, my Lord, Go to your Saviour in his Dolorous Garden, kneel down by him, join in Prayer with him, and shutting your Heart up in his, pronounce with him these Great Words, *Father, thy Will be done.*

“‘Great God, most wise and most merciful Father, thou hast appointed this Death for me, I adore the Ordinations of thy Providence, and most humbly submit to it; *Fiat, Fiat, Thy Will be done.*’

“Having thus accompany’d your Saviour in the Garden, you must also, in the like manner, attend him thro’ all the various circumstances of his *Passion*, and every where join with him in offering up to God all his sufferings, in satisfaction for all your sins.

“His Prodigious *Humiliations*, for all Pride, Vanity, Desires of Esteem, &c.; his *Patience* and *Silence* under the most outrageous Provocations, for all anger, impatience, curses, or idle talk; the *Calumnies* and *False Accusations* raised against him, for all Detractions and uncharitable Discourses against your Neighbour; the cruel *Scourges* he suffered, for all the Impurities you ever have been guilty of; the *Purple Garments*, the *Fool’s Coat* he was cloth’d with, all the *Mockeries* and Derisions, which were cast upon him, you must offer up for all vanity in Cloaths, Dressing, Equipage, &c.; the *Vinegar* and *Gall* he was drench’d with, for all Excess in Eating and Drinking; the scornful *Mock-worship*, with which he was saluted King of the *Jews*, for all Irreverences in the Church, and wilful Distractions in time of Prayer; In fine, all the Racking Tormenting *Pains* he suffered on the *Cross*, for all unlawful Pleasures of what kind soever.

“Having thus gather’d together all the sins of your whole Life, lay them down at the foot of the *Cross*, that the Blood, which streams from the Wounds of your Dying Saviour, may wash and purify your soul from all those Stains and Defilements. Beg of him, that he will Nail to his *Cross* that black and frightful scroll of your sins, there to be cancelled by his all-saving blood.

“Behold him amidst all the Torments and Anguishes of

a most cruel Death looking down upon you with Eyes of Love, with a Heart full of Compassion and Tenderness. Look you also up to him, with an humble confidence in his Mercy, with a Heart full of Love, Grief and Gratitude. He dies for you, die you for him, with, and in him ; Unite your Heart with his, that thus sanctify'd, it may be an acceptable sacrifice to the Eternal Father ; That your Death, thus render'd precious in the sight of Heaven, may be the source of an Eternal Life.

“ Remember well his last Words, and let his prayer be always yours, *Father, into thy Hands I commend my spirit. O Jesus, my God ! my Saviour ! my Life ! my only Hope ! and all my comfort ! Into thy Merciful Hands I commend my spirit ; sweet Jesus, Receive my soul.*

“ Our Blessed Lady stood by her dying Son, with a Heart pierced with Grief and Anguish ; she will stand by you, with a Heart full of Motherly Love and Tenderness ; she will help to make your prayers acceptable to her divine Son.

“ With great confidence address to her in the spirit of the Church, *Holy Mary, Mother of God, pray for me.* In fine, my Lord, with your last breath, pronounce the most sacred, most saving, most comfortable name of *Jesus, Jesus.*

“ My Lord, these are the poor thoughts of one, that truly loves you ; who is continually with you in his Prayers ; and who hopes to join with you, for all Eternity, in a Canticle of Praise to the Infinite Mercies of our Great God.”

Misericordias Domini in Æternum Cantabo.

Monday, Feb. 20th, 1715—16.

ADHERENTS OF JAMES II.

With the above I find a number of letters from different gentry imprisoned ; also the following list of names of those who suffered death, on account of their attachment to James II. on that occasion.

Executed at Tyburn, October 28, 1715.

Messrs. Joseph Sullivan, alias Silver, Felix Hard, and Robert Whitty.

Executed at Tyburn, Dec. 7, 1715.

Mr. John Gordon, Lieut. John Darrell, and Capt. W. Carr.
These Six for the conspiracy leading to the Rebellion.

Of those who were taken prisoners at Preston, the following suffered Death.

Shot to Death at Preston, for Desertion, Dec. 2, 1715.

Major John Nairn, Capt. Philip Lockhart, Capt. John Shaftoe, and Ensign Erskine.

Executed at Preston, Jan. 28, 1715—6.

Mr. Richard Shuttleworth of Preston, Mr. William Butler of Morscough, Roger Moncaster of Garstang, an Attorney, Tho. Cowpe, near Preston, Yeoman, and William Ackwright of Preston.

Executed at Preston, Feb. 9, 1715—6.

Richard Chorley, Esq., Messrs. James Drummond, William Black, Donald Macdonald, Rorie Kennedy, John Orde, and John Rowbotham.

Executed at Wigau, Feb. 10, 1715—6.

Messrs. James Blundell, James Burne, James Finch, William Whalley, and John Mac Gillivray.

Executed at Manchester, Feb. 11, 1715—6.

Mr. Thos. Syddall, Wil. Harris, Stephen Seager, Joseph Porter, and John Finch.

Executed at Garstang, Feb. 16, 1715—6.

Mr. Jos. Wadsworth, Tho. Cartmell, Tho. Goose, and Alan Sanderson.

Executed at Lancaster, Feb. 18, 1715—6.

Mr. Geo. Macintosh, Her. Derham, Dan. Robertson, and R. Grove.

Executed at Liverpool, Feb. 2, 1715—6.

Mr. Alex. Drummond, Arch. Burnet, — Hunter, Esq. and G. Collingwood, Esq.

Beheaded on Tower Hill, Feb. 24, 1715—6.

James, Earl of Derwentwater, and William, Viscount Kenmare.

Executed at Tyburn, May 14, 1716.

Col. Henry Oxburgh.

Executed at Tyburn, May 24, 1716.

Richard Gascoigne, Esq.

Executed at Tyburn, May 25, 1716.

The Rev. William Paul, and John Hall, Esq.

Shot to Death, Aug. 24, 1716.

Mr. J. Knox.

Executed at Lancaster, Oct. 2, 1716.

Capt. John Bruce, Mr. Thomas Winkley, Mr. Thomas Shuttleworth, Mr. George Hodgson, and Mr. William Charnley.

THE NAMES OF THOSE WHO DIED IN PRISON.

Died in Newgate.

Messrs. David Drummond of Underneath, James Swinburn, Richard Butler, D. Kennedy, George Gibson of Stonecroft, John Toole, also Mr. Skellet, Steward to Sir Francis Anderton, and J. Foiley.

Died in Gaol at Lancaster.

Mr. William Selby, aged 91, Far. Smith, L. Macpherson, Tho. Smith, John Gordon, Angus Macintosh, John Mac Gillivray, Farquar Mac Gillivray, Thos. Mac Pherson, Finley Mackintosh, John Macdonnell, Andrew Smith, John Fenwick, Evan Macintosh, Mat. Jenkinson, Lord Derwentwater's Coachman, John Fisher, George Turner, Alex. Mac Queen, David Patterson, Farquar Mac Gillivray, Will. Morris, Allen Macdonnell, Will. Mac Pherson, John Kinady, Evan Macdonnell, John Mac Queen, Donald Mackintosh, two ditto, Donald Mac Gregor, Donald Read, John Robertson, John Mac Gregor, John Robertson, Alex. Smith, John Mac Donald, Donald Mac Gillivray, Donald Clark, Alex. Robertson, and James Clark.

Died in Prison at Carlisle.

Mr. John Forbes.

Executed.....58

Died in Prison53

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LETTER OF R. GASCOIGNE.

IN my collection, I find the following letter written by Richard Gascoigne, Esq. and sent the night before he suffered to a Catholic gentleman of eminence.

“DEAR SIR,—I cannot leave the World without some Tokens of Gratitude for the many and undeserv’d Favours, which I have receiv’d from you ; Therefore I send this by the Hands of this Reverend Father, with my Prayers to the Divine Being, that he will shower down such blessings upon you, in his good Time, as may return the many good offices you have done me, sevenfold.

“What you have done for the support of my Body, under a crazy state, and the Wants that are generally attendant upon Prisoners, divested of all Necessaries of Life, requires more acknowledgments than I am capable of paying. But the care you have taken in making Provision for my poor and immortal Soul, by sending this Holy Man to assist me with his Prayers and Advice, is beyond expression.

“Tis to this Act of compassion, that I owe the Recovery of myself from Perdition, than which, nothing could have been more ruinous or miserable. To this, that I am rescu’d out of the Jaws of Eternal Death ; and can say, with the Blessed Apostle, *O Death ! where is thy sting ? O Grave ! where is thy victory ?* Nor can I leave the World without due Acts of Acknowledgement for so endearing, so invaluable a Favour.

“Be pleas’d then to accept this last Testimony of Gratitude, which it is not in words to express, and to believe that I am ready to pass through this Vale of Death with all cheerfulness, being assur’d of Eternal Bliss and Salvation, through the Merits of Jesus Christ our common Saviour, and the Intercession of the Blessed Virgin, and of all the Saints and Angels, with him that sitteth on the Throne, and will at the last day judge the World in Righteousness.

“I have nothing more to add, than to desire yours and all good Catholicks’ Prayers, and to take care of the Paper

inclosed in this. A copy of which I intend, God willing, to give to the Sheriff at the place of execution, may be made public, as I have written it, and ask leave to subscribe,

Dear Sir, your dying Friend,

And most humble servant,

R. GASCOIGNE.*

The paper alluded to by Mr. Gascoigne, with a number of others, I have in my possession, but they would take too much room up in your interesting publication to give them insertion.

A. H.

TRANSLATION OF LEIBNITZ AND OF THE PSALMS.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,— The Rev. F. C. Husenbeth having signified, through your inestimable Magazine, his intention of translating Leibnitz's thoughts on religion, I beg leave to suggest to him (provided he may not have subscribers enough) the utility of translating the *Exposition de la Doctrine de Leibnitz* sur la Religion, avec un Choix de pensées sur la Morale du même Auteur. By Emery,* 8vo. 1819.

Great praise is due, Mr. Editors, to the gentleman, who translated those psalms, which occur in our prayer books, as he has rendered them *verbatim* from the Hebrew. I wish he would translate all the psalms. My object in noticing them, is to ask him for his explanation of the word כִּיָּא † in Psalm xxi. 17, which the Jews render, "as a lion;" and Montanus, "leo quasi;" Targum ke-ar-ya;‡ but Vulgate, "Foderunt;" De Sacy the same; Septuagint, ὡς λέων. Concluding these few remarks, believe me, Gentlemen,

CATHOLICUS.

Liverpool.

* 339 in the catalogue of Bosange, Barthés and Lowell, 14, Great Marlborough Street, London, price 7s.

† Literally, "as a lion."

‡ As lion.

DEATH OF COUNT STOLBERG.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—“ Ask deathbeds ; they can tell,” said the meditative poet, Dr. Young : and how applicable are the words to the deathbed of a convert to our holy faith ! When did such a convert regret his change at that solemn hour, or retrace his steps when on the brink of Eternity ? We have countless examples illustrative of the opposite feeling ; which shew, that the true mirror of death reflects more brightly than any, that can be beheld in life, the glorious truth of the Holy Catholic Church. As such deathbed scenes are always in a high degree instructive and interesting, I have translated for your pages a beautiful account of the last moments of the justly celebrated Frederick, Count Stolberg. I have taken it from a small publication in the German language, by Professor Probst, late Professor in Basel, in which he details the motives of his own conversion to the Catholic faith. His work is addressed in three Letters to a young Protestant friend, to whom he takes occasion to relate the death of Count Stolberg as follows ; in the words of the Count’s own children, who were present during his last illness, and at his death.*

“ As our good father had been a pattern to us in life, so was he destined to be in sufferings and death. On Sunday, November 28, 1819, our beloved father said to Xavier, one of his sons, who had arrived at Sondermuchlen about noon

* It may be useful to note, that Frederick Leopold, Count Stolberg, was born at Bremstede in Holstein, in the year 1750. His conversion from Lutheranism to the Catholic faith was much promoted by the zeal of the Princess Gallitzin, mother of the celebrated missionary in the United States ; and still further assisted by a correspondence with the worthy Bishop of Boulogne, Monseigneur Asseline. After seven years of mature examination and reflection, he was received into the Catholic Church with his second wife, and abjured Lutheranism, at Munster, in the year 1800. His chief work is the *History of the Religion of Jesus Christ*, in 15 vols. 8vo.

with the elder children, that he felt severe pain in his bowels, but that our mother was not to be told of it, for fear of making her uneasy. Xavier, however, from tender love for his father, considered it a duty to inform her; and she immediately wrote to the physician, Lepaix, who resided only four leagues from Sondermuchlen, and who was always called in with great confidence by our parents in all serious attacks of illness, desiring him to come as soon as possible.

“ On Monday, the 29th, papa looked very ill, complained of violent pain inwardly, and kept his bed; he was visited towards evening by the very reverend Dean Kellermann from Münster. Papa received him, as his particularly intimate and domestic friend, with great joy and cordiality, and hearing that he intended to leave us on Saturday, said smiling: ‘Are you determined to go on Saturday? I am going to be very ill, so Kellermann must stay.’ As the symptoms meanwhile became every day visibly worse, notwithstanding all medical aid, Mr. Lepaix became very serious, and expressed a wish that the sick Count should go to confession. Dean Kellermann was, therefore, immediately called to communicate this to papa. He received the intelligence without the least surprise, and said: ‘Yes, most willingly—but I have not yet prepared myself for the sacred duty of confession.’ Kellermann made him easy on that head, by reminding him that he had been to confession but a short time before; upon which, the sick man made his confession. When this was finished, he conversed some time with his confessor, Kellermann, and mentioned several circumstances, which rendered it easy to him to depart out of this world immediately.

“ Then Mr. Kellermann, to prepare him for the holy communion, reminded him of the promise of Jesus Christ,—St. John vi.—‘He that eateth my flesh and drinketh my blood, hath everlasting life: and I will raise him up in the last day.—For my flesh is meat indeed; and my blood is drink indeed. *He that eateth my flesh and drinketh my blood, abideth in me, and I in him.*’ Mr. K. further repeated to him the institution of the holy Eucharist, which passages of the holy Scripture our beloved father listened to with lively faith, interior devotion, and the humility of a little child.

We all knelt round the bed of him whom we loved so tenderly. My God ! what calm repose, what serenity and joy were in his countenance ; what contentment was diffused over his whole being ! It was impossible, even at so moving a spectacle, to give way entirely to grief ; for his brightened countenance, full of the sweetest hope, poured a soothing balm into our afflicted souls. ‘ My little children,’ said the venerable old man, with a soft and tender voice, ‘ my little children, be comforted, for all is well with me. Consider ; my dear children,—I have lived a long time ; seventy years have gone over my head, what more could you wish ? God knows how tenderly I love you all, and your mother ; yet I now willingly leave this earthly habitation. God has so kindly ordered every thing. Kellermann is here now ; he will pray for me too, that God may be merciful to me. My little book on divine love is now finished, which I have written with love. I go now willingly to my heavenly country ; but certainly, if God’s will be to leave me yet longer here, I am content.’

“ At his earnest desire, he now received the holy communion, our mother and most of us being present. Soon after the holy communion, Mr. Kellermann recited for him the prayer of St. Ignatius, for which he had a singular affection,

Anima Christi sanctifica me,
Corpus Christi salva me, &c.

“ He repeated every word after him with lively emotion. The salutation to our Saviour, which his confessor pronounced, *Praised be Jesus Christ!* he returned with a solemn tone of voice, and added, lifting up and clasping his hands ; *for ever!—for ever! Amen.*

“ He now felt new vigour, and said with composed voice: ‘ I was afraid of great pains, but if God sends them to me, it is well.’ He was beyond all description calm, joyful and full of holy charity. About eight o’clock he sent again for his confessor, to whom he had something particular to say. Afterwards he exclaimed : ‘ O purgatory, purgatory ! O who is pure ? Who is pure before the holy and just God ? My deceased wife was a pure and innocent soul, yet I prayed for

her every day, and often many times in the day. Pray for her also, dear Kellermann, and for me, as long as you live.' As he spoke of his sins, Mr. Kellermann observed, that he had loved God, to which he replied: 'Yes, I have loved God, I have loved Jesus Christ. Ah! how could I do otherwise? God has shewn himself so bountiful and full of love, in sending his Son Jesus Christ.' After a pause, he said again to Mr. Kellermann: 'But he, our great Master and exalted Mediator, prays for us to the Father; he has compassion on our infirmity.' Our beloved father spoke again of his sins, in sentiments of the most profound humility. 'It is indeed a momentous consideration for me,' said he to his confessor, 'I must soon appear before the throne of the great Judge of the world!' By his earnest desire, the rector of Melle came and administered to him Extreme Unction. We were all present, as well as the whole household. The reverend rector was much affected at his great devotion, and perfect resignation to the will of God.

"The suffering of our beloved parent had now almost subsided. He slept composedly, and when he awoke, he appeared to brighten up, and spoke of the love of God and of all mankind. At one time he awoke out of a doze with this sentence on his lips: *Jesus Christ is made to us from God wisdom, and justice, and sanctification, and redemption.*' *

"He said to our mother and to Dean Kellermann: 'My epitaph must be: "*Here lies Frederick Leopold Stolberg, born Nov. 7, 1750, died ———. For God so loved the world, as to give his only begotten Son; that whosoever believeth in him, may not perish, but may have life everlasting.*" † I composed this epitaph for myself thirty years ago. I must entreat you, however, to add nothing to it: for when we speak of the Eternal, we must be silent on things temporal.' Then turning to our mother, he said: 'Fix deeply in the children's hearts, *humility, vigilance, and prayer* for themselves, and then particularly fidelity in interceding for others. If God shews me mercy, though I am a grievous sinner, believe me it is, because,—if I may dare

* 1 Corinth. i. 30.

† St. John iii. 16.

to say it—I have endeavoured to fulfil faithfully this duty of charity.'

"Xavier and Joseph had sat up the first half of Saturday night, and Caius and Clement, the second. That night the patient was very ill: the pain in his stomach increased to an alarming degree, and he could not lie at all easy. With what sweetness and benevolence he expressed his gratitude for every little relief, which could be procured for him!

"At four in the morning, Julia (his daughter) found him much weakened, his hands were cold, and he began to rattle in his throat. She bathed his forehead and temples carefully with Eau de Cologne, which we often did, finding that it had a good effect upon him. When he had a little revived, he said: 'I think God will take me to himself, by my extreme weakness. I know well enough, that great weakness may be supported, but mine is too great. I earnestly wish, that my Saviour may this day take me to himself—but I still know how to be obedient to his will. May God bend my stubborn mind to suffering!'

"By his desire, Mr. Kellermann was called again, to pray by him. He requested the prayers for the dying, which he had asked for the day before. Mr. Kellermann, however, chose other prayers, as he did not think the sick man in such immediate danger. He began: *Adjutorium nostrum in nomine Domini*—Papa answered with a weak and soft, but perfectly intelligible voice: *Qui fecit cælum et terram*. Then Mr. K. recited the 50th psalm, *Miserere*, and some other prayers, which were repeated by the patient with the greatest devotion.

"Soon after he exclaimed, in violent pain and anguish: 'This is agony!' Mamma repeated to him the words of Christ: *I am the resurrection and the life*; to which he added: *he that believeth in me, although he be dead, shall live*. (St. John xi. 25.) The physicians in attendance were much struck to see the Count so earnestly long for the day when he should depart out of this world, and be with Christ. Doctor Lepaix was particularly moved and affected at the sick man's wish to return home to his heavenly country. One physician observed, that he did not believe that any man, however so wicked, could have been otherwise than moved and con-

verted on witnessing this happy soul already half glorified. With what feeling did the patient frequently repeat ; *Jesus, Son of David, have mercy on me !*

“ About one in the afternoon he desired to see us all. It was a moving sight, to see us all kneeling in deep affliction round the bed of our father, whom we so tenderly loved. He looked upon us with the most affectionate satisfaction, and said with a feeble but impressive voice : ‘ I am here before the face of that God, who is every where present, the Father, the Son, and the Holy Ghost ; and beseech these three divine persons of the most holy Trinity, whom I have ever adored, to embrace us all, myself, my deceased wife, and my wife now living, my brothers and sisters, dead and living, my dearly beloved children, alive and dead, my sons-in-law, nephews and nieces, grandchildren, and each one of us in one bond of love, by faith, hope, and charity ; that no one of this little number may fall away, and we may all be one day united before the throne of the most High. For, although I am a grievous sinner, I joyfully go to that other world, with faithful confidence in Jesus Christ.—I must be short.—I beg pardon of all my children and domestics, and all my friends and acquaintance, for my many acts of uncharitableness, and the many times I have given them scandal ; and I pray God to remove whatever injury they have caused, and not to lay the consequences on them, but on me.—I entreat all my children to pray for me, and for us all.—May the Spirit of our Lord fill me and all of us with his love, that we may be all one, as the Father in the Son. Should any of my dear children, or my dear relations think that any one has at any time offended me, or done me any injury, I conjure him not to resent it, but only to pray earnestly for the person in private of whom he so thinks.

“ ‘ And now, my dear and tenderly loved children ! I wish deeply to impress this one thing on your hearts. *We are mortals, we all sin ; but keep your hearts ever open to your Saviour, never give way to too much fear before him, never be ashamed of him.* For in whom,—Ah ! in whom else can we rest our hopes, when the cold hand of death shall grasp us, on the bed of sickness ? ’

“ The physicians now came into the room. When he

perceived them together, he said to them: 'You are partakers of my prayer.' When Dr. Richards said, that if good could be done, they would still try every possible remedy, he only replied: 'I shall recover no more.' He felt again fresh pain, but listened with great satisfaction to that passage, 2 Corinth. iv. 17 and 18:—*Our present tribulation, which is momentary and light, worketh for us above measure exceedingly an eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal: but the things which are not seen are eternal.*

"His confessor was constantly with him, and repeated to him, from time to time, sentences from the holy scriptures. He was greatly composed by them, and often repeated the animating passages of holy writ, which in him were proved to be the words of God, and not of men.

"We and the physicians all thought that he could not live till the next day. After some time, he exclaimed with deep emotion: 'Lord Jesus, thou Son of David, thou Saviour of sinners, have mercy on me!—Yes, he has had mercy on me, the Lord has been merciful to me. Through his exceeding great mercy, the rising light hath appeared to me from on high.'

"After this a shivering fit came on. Julia washed him with Eau de Cologne, and calling Dr. Lepaix, he said to him. 'Will it be over with me to-morrow, or the day after to-morrow?' To this the physician replied: 'As you have such lively faith, and earnest desire to enjoy God, I may well venture to tell you, that you will not survive till midnight.' 'God be praised!' said he, grasping both the hands of the physician, and pressing them strongly, 'I thank you, I thank you with all my heart. *Praised be Jesus Christ!*' With these words, his head sunk on one side, and after one gentle respiration, he departed to a better land, to his God, and to our God, to his Father, and to our Father."—Thus far the narrative of Stolberg's children.

Thus died LEOPOLD, COUNT VON STOLBERG;—thus died a man, formerly a Protestant, but who had been converted to the Catholic Church. The witling may laugh—the scoffer may give full scope to his raillery,—and the proud man of

fortune may lift his shoulders in contempt ; but for my part, I can say nothing and wish nothing better, than that we may all have so happy an end, and leave this world with joy and peace like his. *May my soul die the death of the just, and may my last end be like to theirs !*

F. O. H.

REFORMATION SOCIETY AT GLASGOW.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—As some of your readers may be interested in knowing the progress of this “non descript” body in the City of Glasgow, I take the liberty of supplying that information.

About nine month ago, Messrs. Armstrong and Gordon, held several meetings in this city, at which they declaimed most violently against certain imaginary doctrines, which they said Catholics believed, and stated in the most pompous and triumphant manner, the victories which they said they had achieved over the abettors of “popery,” in the various towns which they had visited both in England and Scotland. These mis-representations and mis-statements remained unrefuted and contradicted ; as no Catholic would be allowed to reply to them, because he had not a written authority from the *priest*, declaring him duly qualified for the purpose. The bigots were delighted at the reported success of these champions, and they and their dupes, a more numerous, but less cunning class, resolved themselves into a branch of the British Reformation Society. The city walls were placarded announcing the fact ; and the citizens were invited to join them. A confederacy was also formed by certain ministers of the established church, to deliver a *lecture* once a fortnight upon some controverted point of doctrine, and Catholics were especially invited to attend.

From this formidable array against popery, who would not anticipate the most complete success ! Who but a sceptic, would not feel confident that the *scarlet lady* with all her abominations, would almost instantaneously be annihilated !

The success, however, of these efforts has not been commensurate with the expectations which they were calculated to excite in the minds of the friends of the Reformation Society. The directors must find some other materials, than the names of the converts they will have made, with which to fill up their first *annual report*. They will not, I presume, from the greater facility of detection, even venture to put upon *paper*, the extraordinary progress they are making in the way of conversion, like many other speculating societies, the scene of whose operations is at a greater distance from those whom they would humbug out of their money.

Indeed, Gentlemen, the only effects which I have yet seen produced upon the Catholics of Glasgow, by this and all such societies are, an increased desire to obtain religious instruction, and the establishment of a *Catholic press*, to supply the increased demand for books of instruction and controversy. A large edition of Bishop Hay's excellent works, *the Sincere Christian*, *the Devout Christian*, and *the Pious Christian*, has been lately published by Mr. Kennedy; to whose enterprising exertions we are indebted, for the benefits derived from an excellent patent Columbian Press in full operation; being the first in Scotland since the "Reformation," for the printing of Catholic books. Such efforts on the part of Mr. Kennedy, to meet the extraordinary demand for Catholic works, will, I am convinced be gratefully appreciated by the Catholics of Glasgow, and the Body generally.

Your insertion of these few observations in the Magazine will, Gentlemen, oblige your obedient servant,

A SUBSCRIBER.

Glasgow.

ENGLISH COLLEGE, ROME.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

MR. EDITOR,—I have observed that two of your correspondents are a little at variance on the authority by which the administration of the English College in Rome, was happily restored to the English Clergy. One of them, in the

numero for June, ascribes the merit of this good work to his late Holiness Pope Pius the VII. Another, in your numero for September, gives it entirely to the prime minister of that great Pontiff, the celebrated Cardinal Consalvi. Give me leave to say, that both these gentlemen are substantially right; and if either of them be wrong, it is only because he studies brevity, and does not declare the whole of the circumstances. The Pope would have hesitated to restore the College without the advice of his minister; and the minister could not have done it without the authority of the Pope. The names of Pius VII. and Cardinal Consalvi are linked together by inseparable ties, and will descend together to posterity. As in life they were united, so in death they were hardly divided. The elegant Latin inscription, with which you favoured your readers in page 361, accurately states the merits, both of the Pope and his Minister, and records in marble the degree of English gratitude due to each. I do not yield to your correspondent H. Y. in love and veneration for Cardinal Consalvi. I have seen too many proofs of his talents, his virtues, and his affection for our Catholic countrymen, to dispute his merit, or to be indifferent to his fame. But it would be erroneous in itself, and unjust to others, to suppose that the design of restoring the college to its old masters, originated with his Eminence. The generous mind of this noble Cardinal would have rejected such a commendation. For above thirty years the project had occupied the attention, and gained the approbation of some of the best and greatest men in Rome; and its execution had been retarded, only by the accidental calamity of the times. As this subject seems to interest your readers, I flatter myself that the following details, which are little known, but which vouch for their own accuracy, will prove not unacceptable, you are at liberty to print them, if they serve your purpose.

After the death of Bishop Challoner, whose efforts had been unavailing, the three secular Vicars Apostolic, Thomas Talbot, James Talbot, and Matthew Gibson, presented to Pope Pius VI. a humble petition for the restoration of the English College in Rome, to superiors of the English Secular Clergy. The petition was strenuously recommended to the Holy See by Dr. Stonor, who was then the agent of the

Bishops. His Holiness returned a favourable answer to the three Prelates, in a Rescript from Propaganda, signed by Cardinal Antonelli, the Prefect, and Monsignor Borgia, Secretary of the Sacred Congregation, on the 12th. of April, 1788. The following is a copy of the Rescript.

“ Quod attinet ad Rectorem, censuimus quidem minime necessarium esse, ad optimam disciplinam conservandum, ut is ex Anglica Natione desumatur, posseque adolescentes Anglos etiam ab Italo homine bene liberaliterque institui et gubernari, modo se dociles ac dicto audientes præbeant. Tamen quoniam hoc a Vobis tantopere desideratur, curari in posterum posse, ut cum primum vacare contigerit, aliquis ex Vestris sacerdotibus præficiatur, qui pietate, doctrina, et rerum gerendarum usu ceteros antecellat. Quam quidem opinionem SSmus Dominus Noster benigne approbavit, et ad Apostolicos Vicarios rescribi jussit.”

During the storm of the French Revolution, which involved most of our foreign colleges in destruction, Bishop Douglas, and his episcopal colleagues, renewed their application, laying before his Holiness a pathetic description of the distresses of the English Mission. The restoration of the College, was warmly espoused by Cardinal Campanelli, Protector of the English College, the Cardinal Dean Albani, Protector of the Scotch College, Cardinals Antonelli, Gerdil, and Borgia, successively Prefects of Propaganda, Cardinal York, and Cardinal Braschi, the Pope's brother, who succeeded to the English Protectorate, on the death of Cardinal Campanelli, in 1795. (*See statement of facts, by Sir J. C. Hippisley Bart. p. 66*)

In 1798, when there was a probability of a vacancy, by the resignation of the Italian Rector, Cardinal Braschi was disposed to carry the above cited Rescript of 1788, into immediate execution. With this view, his Eminence, in the capacity of Protector, addressed the annexed letter to Bishop Douglas.

“ Illme et Rm̃e Domine,

Hujus Anglorum Collegii Rector, ob ingravescentem sui ætatem, munus dimittere decrevit. Cum itaque successorem eligere mihi sit opus, prævio Summi Pontificis oraculo, Presbyterum Nationalem eidem Collegio præficere statui,

ejusque delectum Dominatione Vestræ Illmæ committere, rogans ut hac de re conveniat cum Rmo Præsule M. Carolo Erskine Ssmi Dni Nostri Auditore, istic degente, ad quem fusius perscribo. Fretus ego interea singulari studio atque humanitati Dominationis Vestræ Illustrissimæ, dum ipsi observantiam polliceor meam, ex corde manus deosculor,

Dnis Vræ Illmæ et Rmæ,

Romæ 4 Novembris 1797.

Servus,

R. Card^a Braschi de Honestis Angl. Coll.
in Urbe Protector.

Epo Centuriensi Vicario Apostolico."

This benevolent project of the Cardinal Protector, was defeated by the subsequent invasion of Rome, the suppression of the college, and the expulsion of all the students; which took place with rapid succession in the course of a few months.

Pope Pius VII. returned from his long captivity in France, and triumphantly entered Rome, on the 24th of May, 1814. A few weeks later, Cardinal Litta, Prefect of Propaganda, during the absence of Cardinal Consalvi, who was on his journey to Paris and London, resumed the business of the English College; and wrote the following letter to Bishop Poynter, enquiring about the fitness of the Rev. Stephen Green, who had been recommended to his Eminence by Dr. Milner, for the rectorship. It is dated on the 30th of July, 1814.

"Ad medenda vulnera, quæ Catholicæ Ecclesiæ postremis hisce temporibus inflicta sunt, ea omnia instaurentur oportet, quæ ad ipsius Ecclesiæ præsidium atque incrementum instituta jam fuerant, quæque eorundem temporum nequitia pessundata sunt, atque prostrata. Inter hæc potissimum sibi locum vindicant Collegia Missionum, quæ ad instituendos operarios in Vineâ Domini fundata fuerant, ac præsertim Collegium Anglicanum a Sa : Me : PP. Gregorio XIII. hic Romæ erectum, pluribusque redditibus locupletatum. Omni igitur studio curabitur, ut Collegium hoc in pristinum restituatur eique egregius aliquis Rector præficiatur. Significatum est autem esse isthic apud Greenwich prope Londinum Presbyterum quemdam nomine Stephanum Green

omnibus plane dotibus instructum, quæ ad Seminarium bene moderandum requiruntur. Rogo igitur Amplitudinem Tuam, ut de Presbytero isto diligenter inquiras, certio remque me facias an is ejusmodi revera sit cui Anglicani hujus Collegi regimen et cura tuto comitti possit."

About the same time a petition in the hand-writing of Dr. Poynter, was presented to the Pope, by the Rev. Paul Macpherson, to the same effect, which his Holiness indorsed with his own hand: "Cardinali Protectori ut referat." But the death of Mr. Green, the infirmity of Cardinal Braschi, and the irruption of Murat into the Pontifical States, created new obstacles, and retarded the execution of the papal Rescripts respecting the repristination of the College under the care of national superiors of the English Clergy. The College had been unoccupied near twenty years, when in 1817, tranquillity was restored; Cardinal Braschi died; and till the appointment of another Protector, the office fell into the hands of the Secretary of State. Thus the whole business devolved on Cardinal Consalvi. His Eminence discharged this office with his usual energy and ability. He directed the English Prelates to dispatch to Rome, the man of their choice, and received Mr. Gradwell, with the greatest kindness, as Rector elect. After the necessary arrangements, he gave into the hands of the new Rector his *Biglietto* or Commission, in the following dispatch, grounded on the Rescript of Pius VI. and the declared will of Pius VII.

"Dalla Segreteria di Stato, 8 Marzo 1818.

I Vescovi Vicarj Apostolici d'Inghilterra hanno rappresentato alla Santità di Nostro Signore, che fino dal 1783, per mezzo della S. Congregazione di Propaganda, ottennero un Decreto, che alla prima vacanza la carica di Rettore del Collegio Inglese di Roma fosse data ad un Nazionale, ed hanno snpplicato la Santità sua anche a nome del Clero d'Inghilterra, affinché nel ristabilimento del Collegio suddetto avesse effectto la grazia ottenuta, aggiungendo che l'esistenza di un Rettore Inglese nel Collegio di Roma sarebbe stata utilissima alla Missione d'Inghilterra.

La Santità sua desiderosa di compiacere i Vescovi Vicarj Apostolici ed il Clero d'Inghilterra, ed informata dalle

relazioni datelle dai medesimi della probità, capacità, e zelo, del Signor Roberto Gradwell Sacerdote Inglese, si é degna-ta di nominarlo, Rettore del Venerabile Collegio di S. Tom-maso sotto la dipendenzá del Signor Cardinal Protettore pro tempore,

Si partecipa questa determinazione di Sua Santità al so-pralodato Signor Abbate Gradwell onde possa assumere l'escreizio di questo impiego, uniformandosi in tutto alle con-stituzioni del Collegio suddatto, ed ai regolamenti, che per ordine de Sua Santità gli saranno comunicati dalla Segrete-ria di Stato.

E. CARD. CONSALVI.

From these details it appears, that these two great and good men, went hand in hand in the long projected and very useful work of the restoration of this important college; and each of them, in his proper sphere, continued during the re-mainder of his life, to honour the college with his esteem, to promote its welfare, and rejoice in its success.

I flatter myself, that Pius VII. and Cardinal Consalvi, will ever live in our grateful remembrance; and that their names will be recorded together, in our ecclesiastical annals, among the greatest benefactors of the English Mission.

I remain, Mr. Editor,

Your very obedient humble servant,

ANGLO-ROMANUS.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—On perusing your number of the Catholic Maga-zine and Rview for this month, I observed a paragraph en-titled "the Roman College," stating some inaccuracies in your correspondent S. C's. account of the English College at Rome. I was conscious of these ever since I read your number for June, which comprises the said account. In hopes of finding all the errors in this part of your correspon-dence corrected in your next number, I abstained from sta-ting any of them myself. Now, however, as I perceive this desideratum is only accomplished partially by your friend H. Y., in order to its perfection, I beg leave to apprise you

of another manifest error in the same account. There it is affirmed, that "the English College (at Rome,) for learning, ability, and good conduct, still ranks at the head of all the Foreign Colleges in Rome;" in opposition to which I will only state, that the English College in Rome for learning, ability or good conduct, never ranked, nor ranks at the head of all the Foreign Colleges in Rome, in particular, that it never excelled, or excels in the said qualities, the Scottish, Irish or German College in Rome. On account of certain circumstances, I judge it most prudent not to produce any proof of what I have said on this subject, farther than that I have been for several years, of late, residing in Rome, and that I know as much as most of those, who have been there for any time, concerning the Foreign Colleges, and their inmates. If proofs will be required, I shall on a future occasion bring them forward to satisfaction. I shall say nothing concerning another part of this paragraph, which asserts that the students of the English College at Rome, "take the lead in all the public schools which they frequent, and gain the first prizes in almost every competition." This does not regard me in particular, nor does it regard any of the Foreign Colleges in Rome.

In hopes of finding the above inserted in your next number,

Believe me to be,

Your's sincerely.

A. M'K.

Aberdeen, September 12, 1832.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—The pen of your elegant and learned correspondent H. Y. has always appeared to me to be distinguished by the niceness of its justice. To each of the literati with whom the discussions in your Magazine have brought him into contact, whether he were liberal critic or rash assailant, H. Y. has invariably meted out the most exquisitely just measure of desert. One individual only might presume to question his impartiality.

By recording the exertions of Cardinal Consalvi in restoring the English College in Rome to the Vicars Apostolic of England, he has conferred upon the memory of that great man a new claim to the gratitude of the Catholics of England. But who the English Clergyman was, who aided to enlist the powerful influence of the Cardinal in our favour, he has omitted to inform us. Are we to ascribe the omission to the ignorance of H. Y.? I think not. Upon this subject he is evidently well-informed. Ought we to ascribe it to his modesty? The following statement may enable us to determine.

It is agreed, that the English College was a second time placed under the direction of the Vicars Apostolic in the year 1817, after the Protectorate of that Establishment had devolved upon Cardinal Consalvi. It is acknowledged too, that for this act of condescension or of justice, we are indebted chiefly to the exertions of Cardinal Consalvi, commenced at the representations of the Rector of the Scotch College and "an English Clergyman who was accidentally at Rome" at that time. Now, that the Catholic Historian of England happened to be in Rome in the year, and precisely at the time of the year, above alluded to, is well known. It is equally well known, that he was honoured with the confidence and friendship of the Cardinal Protector. I ask—would Dr. Lingard let slip the opportunity of repeating and urging, upon the spot, the well-founded claims of the Vicars Apostolic? Would he not feel it to be his duty to make an attempt to rescue the Establishment from a government, which had been proved to be incompatible with its prosperity, and to replace it upon a footing more calculated to answer the ends of its institution, the supply of the English Missions? Lastly, would not the accurate information, the just and cogent statements of that learned gentleman enable the Protector to overcome the obstacles, which had so long been combated in vain by the Vicars Apostolic at home?

This hypothesis derives considerable plausibility from a fact, upon the truth of which you may venture to rely. In a letter addressed to one of the Vicars Apostolic immediately after the restoration, Dr. Lingard ventured to name a gentleman well qualified, in his opinion, to undertake the Rectorship of the College. The suggestion was adopted,

and the results, if faithfully described in the pages of your Magazine, have realised the hopes and proved the discernment of the Historian of England.

But have we not lost sight of H. Y. ? If the above statement do not prove him to have been actuated by a motive of modesty in suppressing the name of a public benefactor, at least, it does not impute to him dishonourable motives. One thing is certain—if H. Y. have committed a fault, (I do not charge him with it) the fault will be commensurate with the amount of information which he possessed, and the degree of obligation which he was under to give it to the public.

INA.

COSSEY.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—Allow me through your pages to correct some erroneous statements of your correspondent J. S. W. respecting Cossey. He gives the population of this village as nearly 1000. The late census of 1831, produced the following return for Cossey; 534 males, 564 females, total 1098. Your correspondent states that a few years since, there were in Cossey only about 30 Catholics. I have no means of knowing to what precise time he alludes; but in the year 1820, there were nearly 200; and though he estimates the Catholics now at *nearly* 400, the truth is that the congregation amounts to 558 souls, of whom about 500 reside in the parish. By the Divine blessing the flock goes on increasing. Cossey Park is *seven* miles round instead of five, as J. S. W. has it. These corrections may be uninteresting to most of your readers; but they at least possess considerable local interest. It is certainly surprising that J. S. W. living only four miles from the place, should not have procured correct information from those who would most readily have given it, before he ventured to publish his account, otherwise accurate and satisfactory.

COSSEIENSIS.

September, 1st, 1832.

A BILL

FOR THE BETTER SECURING THE CHARITABLE DONATIONS AND
BEQUESTS OF HIS MAJESTY'S SUBJECTS IN GREAT BRITAIN
PROFESSING THE ROMAN CATHOLIC RELIGION.

Ordered, by the House of Commons, to be Printed, 18 June, 1832.

Note.—The Words in *Italics* are proposed to be inserted in the Committee.

WHEREAS by an Act passed in the first year of the reign of King William and Queen Mary, intituled, “An Act for exempting His Majesty’s Protestant Subjects dissenting from the Church of England from the Penalties of certain Laws,” and by certain subsequent Statutes the Schools and Places for religious Worship, Education and Charitable Purposes of Protestant Dissenters are exempted from the operation of certain penal and disabling laws to which they were subject previously to the passing of the said recited Act of the first year of the reign of King William and Queen Mary :

And whereas by certain Acts of the Parliament of Scotland, and particularly by an Act passed in the year One thousand seven hundred, intituled, “An Act for preventing the Growth of Popery,” various penalties and disabilities were imposed upon Persons professing the Roman Catholic Religion in Scotland: And whereas, notwithstanding the Provisions of various Acts passed for the Relief of His Majesty’s Roman Catholic Subjects from disabling laws, doubts have been entertained whether it be lawful for His Majesty’s Subjects professing the Roman Catholic Religion in Scotland to acquire and hold in real estate the Property necessary for religious Worship, Education and Charitable Purposes :

And whereas it is expedient to remove all doubts respecting the right of His Majesty’s Subjects professing the Roman Catholic Religion in England and Wales to acquire and hold Property necessary for religious Worship, Education and Charitable Purposes ;

BE IT THEREFORE ENACTED, by The KING’s most Ex-

cellent MAJESTY, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, THAT from and after *the passing of this Act*, His Majesty's Subjects professing the Roman Catholic Religion, in respect to their Schools, Places for religious Worship, Education and Charitable Purposes, in Great Britain, and the Property held therewith, and the Persons employed in or about the same, shall in respect thereof be subject to the same laws as the Protestant Dissenters are subject to in England; in respect to their Schools and Places for religious Worship, Education and Charitable Purposes, and not further or otherwise.*

Provided always, and be it further Enacted, that in all cases in which Schoolmasters or other persons employed in such Schools or other places, are, as a legal qualification for such employments, now required by law to take the Oath of Supremacy, or the Oath or Declaration against Transubstantiation and the Invocation of Saints and Sacrifice of the Mass, or to receive the Sacrament of our Lord's Supper, or in Scotland to subscribe the Formula annexed to the fore-said Act "For preventing the Growth of Popery," any such Schoolmaster or other master, professing himself a Roman Catholic, shall, in lieu of the qualification aforesaid for holding such employment, take the Oath contained in the Statute passed in the tenth year of his late Majesty, intituled, "An Act for the Relief of His Majesty's Roman Catholic Subjects," and at the times and in the manner in that Act mentioned.

Provided always and be it further Enacted, That nothing in this Act contained shall affect any suit actually pending or commenced, or any property now in litigation, discussion or dispute, in any of His Majesty's courts of law or equity in Great Britain.

* The bill drawn up by Mr. C. Butler ended here. The following were amendments suggested by Sir E. Sugden, and passed the two houses of Parliament.

PROTESTANT MISSIONARIES IN THE SANDWICH ISLANDS.

(From the *Literary Gazette*, inserted in the *Courier*, Sep. 15.)

It is extremely painful to be obliged to say so much against the American missionary system, as I found it existing in these highly favoured islands. Whilst travelling in Europe, [the writer had always been friendly to the cause, and had been no mean contributor to missionaries generally to the South Seas, and therefore visited the various groups of islands quite prepossessed in favour of them ; but truth compels him to say, that the personal observation upon the spot of the effects produced by the conduct of the American missionaries in the Sandwich Islands, wrought on him a sad and melancholy disappointment. No doubt, among so numerous a body as the American missionaries there are many very valuable men, who would do honour to any employment they might be engaged in, and among these I have great pleasure in recollecting Mr. ——— in Owyhee ; but *exceptio probat regulam* ; and it is to be regretted, that such instances are not more numerous. The system of exacting a Spanish dollar from every black man and woman, before the missionary will marry them, is certainly not one of their instructions, and is highly oppressive among a population that can hardly obtain a dollar by any exertions, coupled as this priestly regulation is by a summary denouncement against all those, who cohabit together without the form of marriage. A sermon, which I heard in the island of Woahoo, was frightful : it [was something in these words : “ You will go to the horrible place of torments in everlasting flames, unless you rely solely on our Lord Jesus Christ. It is no use your being honest, no use your being sober, feeding the hungry, and healing the sick, and leading what the world calls a virtuous and upright life one towards another : all this, I say, is of no use : you and your children will be cast into the fiery pit, which burneth for ever and ever, the bottom of which is paved with the little bones of infants not a span

long!" I would ask any body if this is the way to begin with people in a complete state of nature? The preacher was a young man of about twenty that had just arrived from the establishment at Princetown, in New Jersey: but it is to be hoped, that he will follow in the path so abundantly set before him, by his elder brethren, and end with the same amount of discretion as he has now of zeal, and thereby accumulate, as I was informed the head missionary, but *ci-divant* chair-maker, has done, twenty thousand dollars' worth of property in his house at Honoruru. No wonder the population is gradually falling off, when, added to this system of frightening the people, and charging them a dollar for getting married, they are compelled to attend to church and school four days out of the seven, and the fifth day is spent in compulsory labour for the chiefs: thus leaving only two whole days for the purpose of tillage, and growing their necessary food. The missionaries have prohibited fishing, bathing, Jew's harps, and the surf-board, and every other description of amusement among the native population; besides which they have introduced an old law of the Connecticut puritans, and will not allow an English or American gentleman to ride on horseback on Sundays, or drink spirituous liquors, or play at bowls or billiards on any day of the week; whilst they themselves are driven about the town, and about the country, four in hand, with their wives and families, Sundays and working days, not by horses, which are plentiful and cheap enough in those islands, but by human beings, by four naked black fellows, their own hearers, and probably fellow-communicants!* The missionaries wanted to proclaim the commandments of Moses as the supreme law of the land throughout the islands, but some difficulties were started, and the plan was abandoned. In short, civilization, as it is unfortunately going on at present in the Sandwich Islands, under the mismanagement of the American missionaries, is only another word for *extinction*. The bulk of the

* These poor creatures may, perhaps, not be improperly called *Priest-ridden*.—EDS.

people are in a state bordering on starvation, because the adults are taken away from their enclosures of taro and potatoes to learn to read and spell ; thus beginning at the wrong end—and the time that should be devoted to the agricultural and mechanical arts, is now fruitlessly wasted in teaching old men of seventy to spell a-b ab—and where one naturally looks for the outward signs of industry, the spade, the hoe, the fishing net, &c., there is nothing but a vain and idle exhibition of the *palapala*, or spelling book, bought of the missionaries at a high price. In fact, the whole system, with an honourable exception or two, is nothing but a money-making fraud, and, instead of tending to the benefit of the wretched people, may be considered almost as a visitation of wrath, and a direct cause of the depopulation before spoken of. First, by a tax on marriage, much above the means of nine tenths of the people, which tax is not received by the King or Government, such as it is, to be disbursed and circulated again, but goes directly into the pockets of the missionaries, to be hoarded by them, and taken out of the country when they have sufficiently feathered their nests ; and by denouncing eternal torments on those, who marry, according to the ancient usages, that is, without paying a dollar to the reverend fathers. Second, by starvation, employing the natives four days out of the seven in useless school-learning, or otherwise taking them from the cultivation of the soil.—Third, by disease ; prohibiting bathing, which, in that climate, is almost as essential to existence as fresh air ; the natives, from being the fine healthy people they were in Cook's time, are now covered with vermin and scorbutic eruptions. Fourth, by prohibiting their innocent sports, and by fruitlessly attempting to bind human beings to a mode of life, which is contrary to their nature, their spirit is broken, and they have now become listless and enervated ; and should the present system continue, there will, ere long, be none but the white population for the missionaries to preach to. (*A Letter on the Importance of Settling the Sandwich Islands. By T. Horton James.*)

MONTHLY INTELLIGENCE

FOREIGN.

ROME.

We learn from Rome, of September 1st, that Dr. Wiseman is setting out on a visit to London, where he expects to arrive about the end of September. It is agreed, that both the French and Austrian troops are to quit the Papal States on the 15th of October. It is feared, that the rebellious spirits, collected at Ancona, under French influence, will make another attempt to disturb the public tranquillity. The Swiss troops engaged in the Pope's service, are not yet all arrived.

BELGIUM.

The Archbishop of Mechlin, Monseigneur Stereks. is visiting his immense diocese, and re-establishing order, which had been greatly disturbed by the unrelenting bigotry of the late King. Wherever he goes he is welcomed with enthusiasm. Abuses are corrected. Confirmations are very numerous. Ecclesiastical conferences and retreats are resumed among the clergy. Education is now unfettered, and *really* free. Seminaries, colleges, and schools are established, by the prelates and clergy; and instead of being molested, are encouraged by Government. Already three colleges have been opened in the Kingdom of

Belgium by the Jesuits. The Catholic religion, which had so long drooped under the puritanic fanaticism and ill disguised persecution of the King of Holland, now smiles with contentment. King Leopold is deservedly popular. He has paid the arrears of the pensions of those ecclesiastics and religious, which had been withheld: and has even extended the same benefits to the English nuns, who had lost their pensions, granted them in view of the property which they lost, on their expulsion from Belgium.

NEW SOUTH WALES.

The Rev. Mr. Hullithorne, an English Benedictine monk, has devoted his sacerdotal ministry to the mission of Sydney, in New South Wales. On the 12th of September, he embarked at London, for his new destination, under the sanction of the Right Rev. Dr. Morris. The Government has defrayed the expences of his long voyage. The Rev. Mr. Dowling, who went out to the same mission last year, is in good health, and is a very able and successful missionary. The arrival of Mr. Hullithorne will be a seasonable relief to him in the overwhelming labours of that vast and increasing mission.

MAURITIUS.

The Right Reverend Dr. Morris, with two or three English

Priests, expects to set sail in a few days for the island of Mauritius. His Lordship's departure has been retarded by waiting for the new Governor of the Island, Sir William Nicholay, and his family. They sail for their new destination in the same vessel.

DOMESTIC.

CHOLERA.—The exertions of the Catholic clergy in visiting and comforting the sick, in every district where the dreadful malady of cholera morbus has been prevalent, are above all praise. Their heroic self-devotion and charity have made a deep impression on the mind of the public. To the Catholics who are well acquainted with the merits of their clergy, these new proofs of Apostolical zeal are a matter of comfort, but not of surprize. Many strangers to our communion eye witnesses of what we are alluding to, have been heard to say: "Are these the men, that we have been taught to vilify? How comes it that the worst remunerated clergy are the most willing, and the most effectual? These are the men for us." In fact it has been the occasion of many conversions. We rejoice that none of our Priests have caught the infection. But we have received accounts from different parts of England, that their promptitude in attending to the sick calls both by night and by day has exhausted the strength and impaired the health of several, especially in London, and other

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great towns where the malady has raged. In many places our venerable Prelates have deferred giving Confirmation this Summer, because the clergy were too much occupied with the more urgent duty of assisting the sick, to prepare their young people for that Sacrament.

CHURCH REFORM.

"TO THE RIGHT REVEREND FATHER IN GOD, WILLIAM LORD BISHOP OF DURHAM.

"The memorial of certain of your Lordship's dutiful Clergy of Northumberland.

"HUMBLY SHOWETH,—That your memorialists, relying on your Lordship's solicitude for the preservation and welfare of the Church of England, of which you are an overseer, desire respectfully to address you in reference to the peculiar circumstances in which it is at present placed.

"That your memorialists are sensible of the wisdom and zeal which your Lordship has on many occasions displayed in defence of our Protestant establishments, and of the advantages which the Church of England, and themselves in particular, enjoy under your episcopal superintendence.

"That your memorialists, while they have observed with concern the spirit of hostility which, in some quarters, has been lately manifested to the religious institutions of this country, are yet deeply anxious

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that the Church should itself meet every call for practicable improvement, and endeavour to remove every thing which may have proved injurious to its efficiency.

“That your memorialists considering it of the utmost moment that the opinion of the clergy as to the necessity of some speedy ecclesiastical reformation should be distinctly known, hope that the present declaration of their sentiments will not be considered by your Lordship as either premature or unsuitable.

“That your memorialists consider the existence of pluralists with cure of souls, except where the contiguity of two small livings admits of them being both served by one incumbent, as an evil of the greatest magnitude, and as loudly calling for correction; and here they would gratefully acknowledge that your Lordship, since your elevation to the see of Durham, has, in the distribution of your patronage, in no instance countenanced such abuse.

“That while your memorialists are quite sensible that an equalization of church property would be inconsistent with the constitution of the Church of England, and injurious to the interests of society, they yet regret the inadequate remuneration which some of their poorer brethren receive; and would particularly invite attention to the fact, that in our great towns the provision is, in general, insufficient for the respectable maintenance of the incumbents. They further feel

it an awful responsibility upon them as ministers of the Established Church, that there are so many thousands of our population, especially in manufacturing districts, left destitute of the means of religious instruction. And they would suggest that a remedy for these evils might be supplied by a graduated assessment upon the larger preferments, and an appropriation of sinecure church offices.

“That your memorialists would also respectfully state their conviction, that the interests of the church would be promoted by a more proportionate adjustment of the episcopal revenues, and by a division of the larger sees, or the revival of suffragan bishops.

“That your memorialists, nevertheless, wish it to be distinctly understood, that by such suggestions they desire in no degree to infringe upon the rights of present incumbents, however much they may hope from the readiness of these to sacrifice personal interests to the welfare of the church.

“That your memorialists would express their humble wish that, whereas there exists a strong prejudice in the minds of many individuals against the present mode of paying tithes, some general system might be devised which, while it secured the property to the clergy, and distinctly recognized their independence, would be practically less open to objection.

“That your memorialists are encouraged to make known these

sentiments to your Lordship in the hope that they may meet your Lordship's concurrence, and in the belief that it is yet in the power of the church herself to effect such timely and salutary reformation as may satisfy the wishes of her friends and establish her in the respect and affections of the country.

"And your memorialists will ever pray, &c." (Signed by thirty-seven Clergymen of the county of Northumberland.)

"TO THE KING'S MOST EXCELLENT MAJESTY.

"The memorial of certain of your Majesty's loyal and dutiful Subjects, the undersigned Clergy of Northumberland and Diocese of Durham,

"HUMBLY SHOWETH,—That your memorialists, confiding in your Majesty's gracious solicitude for the spiritual welfare of your people desire dutifully to address you in reference to that branch of Christ's Church established in the United Kingdom of England and Ireland.

"That your memorialists are conscientiously attached to the episcopal order, the Articles, and Liturgy of our Protestant Church and to the national establishment, as being in accordance with the duty of all rulers to honour Him who is King of Kings and Lord of Lords, and to provide religious instruction for the whole community under them in the soundest form of Christian truth.

"That your memorialists, while

they have observed with concern the spirit of hostility which has been lately manifested to the religious institutions of this country, are yet deeply anxious that the church should itself meet every call for practical improvement and endeavour to remove every thing which may have proved injurious to its efficiency

"That your memorialists are satisfied that the great body of the clergy are sensible of the existence of defects in the administration of the temporalities of the church, and are deeply anxious that these defects should be speedily and completely removed, but that at present they have no sufficient means of expressing their opinion.

"That your memorialists feel that it is most desirable for the interests of religion that in any attempt at ecclesiastical reformation the church should itself assume the foremost place; and that to this end the sense of the Bishops and Clergy should be taken preparatory to any measure being submitted to the Legislature.

"That your memorialists would therefore, earnestly implore your Majesty to restore to the Church of England its convocation in an active and efficient form, so as to afford a full and fair representation of the sentiments of the Clergy.

"That your memorialists believe that your Majesty by so doing would be conferring a lasting benefit upon the Church, and in-

creasing the many claims which your Majesty already possesses to the affection and gratitude of your people.

“And your memorialists will ever pray, &c.” Signed by 43 Clergymen of the county of Northumberland.

To the latter memorial the following gracious answer has been transmitted by Lord Viscount Melbourne to the Rev. John Sandford, vicar of Chillingham:—

“Whitehall, Sep. 11.

“SIR,—I am directed by Viscount Melbourne to acquaint you, that the memorial which accompanied your letter of the 31st ult., from certain of the clergy of Northumberland and diocese of Durham, praying for a restoration to the Church of England of its convocation in an active and efficient form, so as to afford a fair and full representation of the sentiments of the clergy, has been laid before the King, and that his Majesty was pleased to receive the same in the most gracious manner.

“I am, Sir, your most obedient humble servant,

“G. LAMB.”

“The Rev. John Sandford, A. B., Chillingham, Wooler.”

CATHOLIC PRAYER BOOK SOCIETY.—The Secretary of the *Catholic Society for the distribution of Prayer Books, Catechisms, &c.* has lately received the following letter from the English priest at Rio de Janeiro, containing an af-

fecting account of the destitute state of the English and Irish Catholics resident there, and powerfully appealing to the charity of their countrymen at home to afford them relief, so far as to enable their pastor to provide them better with prayer books and books of spiritual instruction.

“Rio de Janeiro,
June 9, 1832.

“Gentlemen,

“Reading in the *Ordo recitandi* for the present year, of your charitable distribution of books of devotion, I take the liberty of stating to you the case of the poor English, Irish and Scotch residents of Rio de Janeiro. A great number of those ill-fated colonists still remain here; and as I am the only English Catholic priest in the place, I have them all under my charge. Previous to the revolution, which drove away the emperor, I had the means of supplying many of their little wants; *but the revolution party have deprived me of all my income.* There is here a well-meaning, but fanatical club of Scotch merchants, who take every means of seducing the poor creatures by bribes. If unemployed, they get them situations; if they are sick, they take them to their country houses; but all this only on condition of their reading their bibles, attending prayer meetings, and refraining from attending at Mass. It is not a month since a poor Irish Catholic, a victim to the

cheapness of rum, was prevented from receiving the Sacraments in last moments, by the ignorant zeal of one of these merchants: but I have still the whole range of the public hospitals to myself; thanks to the heat of the climate, and the stench arising from the total want of cleanliness in this country, their zeal cannot vegetate in such an atmosphere. In these hospitals, Divine Providence has made me the humble instrument of many conversions of Protestants to our holy faith. While on a sick bed, the mind is naturally inclined to think seriously on Eternity: if such persons are able to read, I lend them such books of instruction as I have; and when not, by my daily attendance on them, they become attached to me, and place confidence in my instructions; and it is in these cases that I find the want of books of devotion. I have really been obliged to tear a prayer book into three parts, to distribute into different wards; but as to Protestant bibles, tracts and hymn books, we can get plenty of them, and thanks into the bargain for receiving them; while it grieves me not to be able to give a poor creature, when he does recover, a prayer book to nourish and keep alive those good resolutions, which he may have formed on the bed of sickness.

"I think, Gentlemen, when you reflect on the difficulty and expense of getting English Catholic prayer books at this distance from home,

you will really find my poor little flock worthy of your charitable assistance. I can, from my own experience, point out another channel worthy of your attention. The convict ships always put in here on their way to Botany Bay. There is generally a number of Irish among the convicts, who are totally unprovided with spiritual books; but who might be supplied in England when embarking, or by the priest at the colony, if there be one, to whom beads and prayer books must be very acceptable.—By referring to the Rt. Rev. Dr. Bramston, or to the Rev. J. Rolfe of Moorfields, you will be satisfied as to myself; and should you resolve to do this act of real charity, any parcel forwarded to Mr. Norris, at Messrs. Roskell's, Watch Makers, Liverpool, directed to the Rev. G. P. Tillbury, Rio de Janeiro, will be sent to me by the first vessel.

"My labours are not limited to the poor in the hospitals; I have, by God's blessing, received the heads of seven different families into the bosom of Holy Mother Church; and if it were possible to send me a work or two of popular controversy, to lend out, they would be of assistance to me. They need not be new as to condition; old secondhand books would do just as well, and would come cheaper.—I am, Gentlemen,

"Yours at command,

"G. P. TILLBURY.

"Parish priest of the foreign colonists."

We understand that for want of proper support, the funds of the Society to whom the above letter is addressed are so nearly exhausted, that it will not be in their power to assist this worthy and zealous pastor, unless they receive additional Contributions for so charitable a purpose. We have learnt however with great pleasure that several small sums have been already placed in the hands of the Secretary to be expended for the supply of books to the poor Catholics of Rio de Janeiro; and we sincerely hope that an example so laudable will be promptly followed by many others. The Editors of the Catholic Magazine will most readily receive contributions for this charitable purpose.

ORDINATION.—At an Ordination held in the Chapel of St. Edmund's College, Old Hall Green, on the 22nd of September, 1832, Messrs. Thomas Bowman, James Neal, Richard Chumley, and Henry Philips were order Priests;—Messrs. James Whelan, Edward Price, Timothy Riordan, Thomas Molteno, and William Bagden, Deacons;—and Messrs. John Hearn, Francis Janett, and Edward Hearn, Subdeacons, by the Right Rev. Dr. Bramston, Vicar Apostolic of the London District; and twelve of the other ecclesiastical students received the Tonsure or the Minor Orders. The ceremony, which was commenced by

an impressive sermon of the Rev. John Maguire, occupied nearly five hours.

CONFIRMATION.—On Sunday, September 16th, the sacrament of Confirmation was administered, by the Rt. Rev. Dr. Walsh, in the Catholic Chapel, St. John's, Madder-market, Norwich. The list of those to be admitted amounted to ninety; but as fifteen of these, from circumstances, could not attend, seventy-five received Confirmation.—Fifty of these were adult Converts, of whose conversion may all the glory be to God alone.

LIVERPOOL WORKHOUSE.—It was formerly the custom at Liverpool to oblige the children of the workhouse to attend the service of the Church of England, whatever their religious opinions might be, and they were marched down, every Sunday morning to St. Peter's church, attended by a constable in livery for that purpose; but a year or two ago, the parochial authorities ordered, that all the Catholics in the workhouse should in future attend the service of the Catholic Church every Sunday morning. Since that time, the children are regularly marched to chapel every Sunday morning, and the adults, who are permitted to go out of the workhouse for the purpose of hearing Mass, are liable to be detained in the house for two or three weeks or more, by way of

punishment, if they neglect going to the chapel, where the names of all who attend are written down and the list sent to the governor of the workhouse. During the prevalence of the cholera, it has been deemed advisable not to allow any one to go out of the workhouse, lest by going amongst their friends they should bring back the disease into that establishment. A priest, therefore, at the particular request of the parish authorities, attends the workhouse every Sunday morning, where a large room is provided for their accommodation; and all the Catholics, amounting to about 160, hear a sermon, and the devotions for Sundays and Holidays, from the Garden of the Soul, read to them. The Catholics dine half an hour earlier on certain Sundays, in order that they may be able to attend the Catholic service, which commences at the workhouse dinner hour, to suit the convenience of the priest, who has to say Mass and preach a sermon at his own chapel before he goes to the workhouse, if he goes from one of those chapels, which are served by only two incumbents.

It would be well if the conductors of other similar establishments throughout the country would copy the example of Liverpool.

NORWICH.

Antiquities.—In the year 1428, it was returned that there were in the Diocese of Norwich, twenty-eight Religious Houses. (Bloomfield, vol. 11. p. 879.) At the

Dissolution, in the reign of Henry 8th, there were in the City of Norwich, three Priors of Benedictines—the Cathedral Priory, St. Leonard's and St. Catharine's. There was one Convent of Franciscans; two of Carmelites, with Anchorages or Anchoretages: a Priory and Church of Dominicans; one of Black Friars, of the Saek, and of Pied Friars (Franks de Peca.) There was a Priory, church and cloister of Augustinians; a College, Church, &c. for Secular Priests. Of Hospitals, Leper-houses, Lazar-houses there were at least fifteen; of Anchorages upwards of thirty. There was one flourishing Convent of Benedictine Nuns at Carrów Abbey.—(*Taylor's Index Monasticus.*)

NEW CHAPELS.—The new chapels, which are building at Brighton, Weymouth, and Woolhampton, are already covered in.

THE MILLENNIUM.—It is not a month since two people were brought up to a police-office for creating a disturbance in the fields near Battle-bridge, and on being called on for their defence, made answer, that they were preaching the millennium! Last week, two more individuals applied at the same office for directions how to regain, one his purse, and the other his pocket-book. When asked by the magistrate under what circumstances they had been robbed of these things, the reply was pretty nearly the same as in the former instance,—they had been listening to a field-preacher on the Millennium! A

third sample of this infatuation has occurred, wherein a respectable gentleman, having changed breeches with an Irishman in St. Giles's, gave as a reason for such conduct, that he was a believer in the Millennium!

BIRTHS.

On the 13th of September, Mrs. S. George Gardom, of Hunter Street, Brunswick Square, London, of a Son.

Sep. 14. at Mossely Court, the lady of G. T. Whitgrave, Esq. of a daughter.

OBITUARY.

At Rome, on the 11th of July, in the Dominican Convent of St. Mary super Minervam, the Reverend Father ALEXANDER BARDANI, aged 75. This distinguished religious had long been considered as one of the brightest ornaments of the Order of Preachers. He was learned, pious, prudent, disinterested, and indefatigable in doing good. Soon after the return of Pope Pius VII. from his long imprisonment, in France, and the restoration of order in Rome, Father Bardani was promoted to the office of Secretary to the Congregation of the Index; which delicate and arduous charge he sustained with great impartiality, moderation, and firmness, to the period of his death. He employed [the intervals of his official and conventual duties either in preaching and hearing confessions; or in useful study in the valuable library attached to the Convent of the Minerva. He gave several works to the public; of which, the principal is a valuable commentary on the book of Psalms. It is composed in Latin, and was printed at Rome, in two vols. 12mo. about the year 1823. Having received all the rites of the Church, and breathing the tenderest sentiments of religion, he died as he had lived, a model of Christian piety, and monastic observance.

On the 6th of September, in London, of cholera, [the Reverend JOHN LAW, in

the 66th year of his age. Mr. Law received his early education in the college at Douay: but after the suppression of that establishment, completed his theological studies, and received Holy Orders, at Old Hall Green. He has long served the mission in the London District. He was for some years one of the chaplains at Moorfields, in London. About four years ago, when his declining health and strength were no longer adequate to the fatigue of that mission, he retired to Ingatestone Hall, in Essex, an estate belonging to Lord Petre; and undertook the charge of that congregation. Having gone to London on a visit, he took the prevailing epidemy, which unhappily soon proved fatal. According to his desire, he was buried in the chapel of Moorfields, of which he was formerly one of the pastors.

Died at Gossey Hall, near Norwich, on the 29th of August, William Edward Stafford Jerningham, aged 11 months, the infant son of the Hon. Edward Stafford Jerningham. On September 1st, the funeral of this lamented infant took place in the chapel attached to Gossey Hall. The beautiful service of the Church, consisting of psalms of joy, for the bliss thus early bestowed on the favoured babe, exulting now in the glorious vision of God, was partly chaunted by the choir, and partly recited by the chaplain. The little coffin was deposited on a bier spread with white drapery, and adorned with flowers, which were also scattered on the pavement beneath, and three wax candles were lighted on each side. After the service, the coffin was deposited in the family vault underneath the chapel. The afflicted father of the infant is the second son of Lord Stafford; and has one son remaining.

In July, Mr. Patrick Byrne, a much respected and truly religious, and edifying member of the Catholic Congregation of Lichfield.

R. I. P.

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**REMARKS ON SOME MODERN HYPOTHESES
RELATIVE TO THE PASSAGE OF THE RED SEA.
EXOD. XIV.**

CONCLUDED FROM PAGE 620.

ENOUGH has now been said, as to the situation of Phihihiroth, and consequently as to the place of passage; and it will readily be perceived to which of the opinions above described we have given our assent. It is true, indeed, that, in adopting this one, we may seem to make the miracle less than if it had taken place at Bedea; but, as the intelligent traveller with whom it has originated observes, "any one would greatly deceive himself, who should imagine, that such a multitude of men, women and children could pass over in this place without any miracle at all. At the present day, no caravan ever attempts this route, though it would shorten the distance between Cairo and Sinai by several leagues."* Much less would such a body of people have been able to pass in the time of Moses, when, as we have shewn, the sea must have been broader and deeper than at present. Small parties do sometimes cross at this place, as did Niebuhr himself with his Arabs, as before observed. and Christopher Furer seems also to have taken advantage of the ford, but was in great danger of perishing from an unexpected rise of the waters.† A similar adventure happened to Buonaparte when in Egypt; for, attempting to cross over from the Ara-

* Niebuhr *Descrip. de l'Arabie*, p. 354.

† *Apud Niebuhr Voyages*, T. i. p. 202.

bian side of the gulph about night-fall, he and his staff were exposed to imminent danger from the sudden swelling of the tide; and yet he had guides well acquainted with the country.*

This would be sufficient to shew, that the sea in this place would have opposed an insuperable barrier to the progress of the Israelites, and that Moses acting merely from his knowledge of the country, could not have had this ford in view from the time of his setting out from Egypt.

But the very laws of the tides furnish us with a still stronger confirmation of what we have advanced. According to these, it is an invariable rule, that not more than a quarter of an hour intervenes, between the end of the ebb and the commencement of the flow; so that even allowing that the bar of Kolsam was fordable, some short space before and after the waters had rested at their lowest level, there would not have been time sufficient for the passage of 600,000 men, besides women and children.† The rapidity of the rise in the cases of Furer and Buonaparte, shews, that the space of time during which this ford was practicable was very short.

But to come to the narration of Scripture, for since this is the only authentic account of the event, to this we must adhere as an historical testimony, unless we would deny the fact altogether. We are here informed, that the bed of the sea was actually laid dry;‡ and that this was understood in its fullest sense by the Jews, may be seen from the later books of Scripture, which always speak of it in this manner.§ How could Moses possibly have instilled this persuasion into such an incredulous people, unless it had actually so happened? How could he have made them believe, contrary to the evidence of their senses, that they had walked over the bed of the sea, as on dry land, if they had in fact been obliged to wade through the waters, not without considerable inconvenience? We must look then to some other

* Du Bois Ayme, Notice sur le séjour, &c.

† See Duclot. Bibbia Sacra difesa, vol. iii pp. 31. sq. Ed. Brescia, 1822.

‡ Exod. xiv. 21. 22.

§ See Isaia lxiii. 11. Habacuc iii. 15. Wisdom xix. 7. x. 17. 18.

agent, more adequate than the tide, to produce so extraordinary a phenomenon, and this is furnished by the Sacred text itself, where it tells us, "that the Lord took it (the Sea) away by a strong and burning wind blowing all the night." *

But in what manner did this uncommon wind act? How can we explain the fact, that its effects were only visible at Kolsum? Michaelis has endeavoured such an explanation, and has shewn, how the combined action of the wind and tide may be supposed to have produced the effect in question.†

It was for a long time asserted, that there were no tides in the Arabian gulph, but it is now ascertained beyond doubt, that there is a regular ebb and flow here as in the Ocean, though not in so perceptible a degree.‡ Niebuhr could never perceive a difference in the level of the sea of more than four feet. Michaelis therefore supposes, that, on the day when the Israelites encamped on the borders of the sea, the time of low water fell somewhat after eleven in the morning. It was at this time, that Moses stretched out his hand over the sea, when immediately a violent wind arose from the north-west, blowing directly along the Heroopolitan gulph, in a direction contrary to the advance of the tide. In consequence of this, the flow not being able to advance against the wind, no rise would take place, as in ordinary circumstances; nay even the usual level might have been in some degree diminished. In this state the sea would continue till about five o'clock in the evening, when, according to the laws of the tide, the ebb would commence, and then the waters would become rapidly lower: for, on the one hand, the force would be removed, which till now had continually been endeavouring to push them northward, and would be turned into an impulse acting in the contrary direction, while on the other, the wind continuing with unabated violence, would press them more rapidly and more

* Exod. xiv. 25.

† Michaelis. Not. in cap. xiv. Exod. Not having been able to see the work of Michaelis, I have been obliged to take this account of his hypothesis from the *Vindiciæ Jabnii*, pp. 364. sqq.

‡ The ancients were however acquainted with this fact, as Herodotus Lib. ii. cap. 11. and Diodorus Siculus, Lib. iii. have expressly mentioned it.

forcibly into the ocean, and from this combination of causes, their level, which even before the commencement of the ebb had been rather diminished, would now be so far reduced, as to leave entirely bare such elevated parts in the bed of the sea, as the ridge at Kolsum. About eleven o'clock at night the flow would again commence, but being, as in the former case, kept back by the wind, it could not incommode the Hebrews, who having, about eight o'clock, begun their march over the uncovered sand-bank, were now hurrying across with all the expedition that fear could give them. They gained the opposite shore about three in the morning,* when, upon Moses stretching out his hand a second time over the sea, the wind from the north-west suddenly ceased, or more probably was changed into a tempest blowing from the opposite point, and the waters, impelled by their natural tendency to return to their former bed, by the pressure of the advancing tide, and perhaps too by the wind acting in concert with it, rushed impetuously upon the Egyptians, already thrown into confusion by the tempest, and swept them from the narrow isthmus they were traversing, into the chasms that bordered it on either side.

Against this hypothesis great objections have been raised by some writers, and its author has been set down without mercy, in the class of Naturalists, as wishing to divest this event of its miraculous character. But Michaelis had no such object in view. He indeed says, "that Moses describes the opening of the Arabian sea, not as a miracle *in itself*, but as brought about by a natural cause, viz. by a wind of

* Exod. xiv. 24. "And now the morning watch was come, and behold the Lord looking upon the Egyptian army, through the pillar of fire and of the cloud, slew their host." By this time the Jews must have reached the shore, or else the tempest excited to embarrass the Egyptians, would have equally incommoded them. The Hebrews divided their night in three watches; the first lasted from sun-set to ten or eleven o'clock, the second till the cock-crowing or about two in the morning, and the third till sun-rise. See Jahn *Biblische Archäologie* Th i. B. i. p. 541. Wien 1817 and Rosenmüller's *Comm. in Exod.* ad loc. vol. ii. p. 280. As then the tempest began in the first part of the morning watch, the Israelites must about this time or nearly at three o'clock have gained the shores of Arabia.

which the Almighty made use on this occasion ; so that if we should regard this as a miracle in the *strictest sense*, we should do violence to his own words." * But, as the Vindex observes, † it is not here asserted, that the passage of the Israelites was effected without a miracle, but that the opening of the sea, *strictly speaking*, cannot be regarded as such, inasmuch as it was the natural effect of a violent wind.

We have other facts in Scripture analogous to this, where a natural event has, by its accompanying circumstances, become miraculous. Thus the quails, which are said to have been brought to the camp of the Israelites, ‡ were certainly not there and then created for the purpose, but were carried by the wind from beyond the sea, as is expressly stated ; § yet here was a miracle. Thus, in our case, the wind had nothing in itself supernatural, but having been predicted and raised in these particular circumstances, must be thought to have been miraculous. Another instance of this kind may be brought from the burning of Sodom and Ghomorrha, || which was the immediate consequence of God's anger against these cities. But he employed natural means to accomplish his decree, either a Volcano, or as Michaelis rather supposes, ¶ a sudden ignition of the bitumen, with which the whole soil of these parts is impregnated.

But let us hear the remarks which Michaelis himself makes on the event in question : "The opening of the sea," he says, "was itself a natural occurrence and no miracle, but a work of Divine Providence, which had determined to save a nation from destruction. But the unerring foreknowledge of this recess of the waters of the sea, an event by no means common, as we have but this one instance of it as far as history reaches, *was, without doubt, supernatural in the highest degree, and as convincing an evidence of the mission of Moses, as it is possible for a miracle to be.* Moses, who, contrary to the original plan of his march, and

* Not. in Exod. xiv. 19. 20. Apud Vindic. p. 60. † Ib.

‡ Numbers xi. § v. 31. || Genes. xix. 24.

¶ Commentat. 2nd. de natura et origine maris mortui; in his Comm. in Societat. Reg. Greetingensi per annos 1758—62 prælect. Bremæ 1763. Com. v. § xviii. p. 118.

without any necessity, was wandering about on the African shore of the sea, where, by the sea, he was shut out from Asia, and was on the other side surrounded by Egyptians, so that he must have perished, if a phenomenon unheard of either before or since, had not happened; who, so far from exciting his people, thus shut up between sea and enemies, to a courageous resistance, only assures them, that God will deliver them without the aid of arms, and commands them to break through the sea, over which he raises his rod, and commands it to give a passage to his people; who acts in such a manner, as to shew that he had a perfect foresight of this ebb of the sea, so extraordinary in itself, and so unexampled in the history of those parts, must undoubtedly have been *sent by the Lord of Nature*, who could alone foresee and reveal to Moses, what he had preordained in the laws of nature for the deliverance of the Israelites. The evidences of Religion will not be weakened by the supposition, that the opening of the sea was nothing more than the effect of a wind blowing in opposition to the tide." *

Here we have the opinion of Michaelis himself, and after this it cannot be affirmed, that he belongs to the class of Naturalists, and that his only intention was to do away with the miracle. Whether he be correct in his views, we shall afterwards see, but by them he only differs from those of preceding writers on this subject, in placing the miracle in the Revelation made to Moses, not in the very fact of the opening of the sea, in which he sees nothing but the influence of natural causes. Into this idea he appears to have been led, by his anxiety to accommodate his hypothesis with the usual definition of a miracle, "that it is something out of the reach of the ordinary laws of nature;" but could a definition have been established, which might also include those events, where a supernatural Being interferes specially in the conduct of the world, though by means of agents purely natural, there can be little doubt, but our author would have been willing to acknowledge a miracle, both in the appearance of such a wind at such a moment and in its extraordinary effects upon the sea. And this idea receives fresh confirmation from his

* Not in Exod. Apud Vindic, pp. 366. sq. and Niebuhr. Descrip. p. 359.

own words ; where he says, that it was not a miracle "*in the strict sense of the word,*" whence we may infer, that he regarded it as such in some sense or other.

Thus the question, whether Michaelis viewed the passage of the Israelites in the light of a miracle, is reduced to a mere dispute upon words ; but the real enquiry yet remains ; does the explanation of it, that he has brought forward, exclude it from the rank it has hitherto held among the wonders of the Bible ? From what has been said above, we may certainly infer the contrary, even adopting the views of Michaelis in their fullest extent. But this the Scriptures forbid us to do. For, though there is nothing in them, which appears to contradict the explanation he has brought forward of the action of the wind upon the tide, still there is much opposed to his opinion, as to the exact point in which we should place the miracle. He imagines it to be merely in the foreknowledge of Moses, and seems to insinuate, that, whether the Israelites had been there or not, the event would have taken place at that precise moment. But in this he is opposed to the Sacred text, which represents the taking away of the sea, as the effect of a wind, sent by the Lord in consequence of Moses stretching out his hand over the sea, so that, had not his hand been stretched out, the wind would not have been sent, and nothing extraordinary would have happened. Thus, verse 16, Moses is commanded to lift his rod over the sea, in order that he may divide it, and accordingly when he does lift it up, verse 21, the Lord takes it (the sea) away by a strong wind, &c. Here one thing is evidently pointed out as the consequence of the other, and the same is to be said of the return of the waters to their natural bed. Considering the whole in this point of view, it will appear, that Michaelis is wrong, first, in supposing that Moses merely foresaw this; as he might have done any other natural phenomenon ; and, secondly, in making this foresight the only supernatural part in the whole transaction ; for the obedience of the elements to the voice of a man is, in itself, independent of every other circumstance, a most stupendous miracle.

With these modifications, we may, without hesitation, adopt the opinion of Michaelis, as the one most consonant

with the Scripture narration, and the present state of the neighbourhood, and as best calculated to meet the objections of our opponents. For we take them on the very grounds they have chosen for themselves, and still prove, that nothing but a divine interference could have produced such an event, in such circumstances, as the Sacred Penman has presented it to us.

Still we have to consider a few more objections against this hypothesis, founded on difficulties, which are discovered in reconciling it with Scripture and with the nature of the Red Sea. And first with respect to the wind, which took away the Sea; instead of a *strong* wind, the received Protestant version, together with several other eminent scholars have translated, *an east wind*. The original word (*Kadim*) has perhaps more frequently this signification, but we must observe, that an east wind would never have the effect of "*scooping out a dry passage*," as Mr. Horne has it, * but could only impel the waves towards the western shore, where the Israelites were encamped; and this would rather have obstructed than favoured their passage. Hence Le Clerc † has chosen to translate it, *a vehement wind*, in which sense it is used in various places in Scripture; as in Ps. xlvii. 8. "*With a vehement wind thou shalt break in pieces the ships of Tarsis*." ‡ And in this manner has the Vulgate translated it in Exod. xiv. These reasons will be sufficient to exclude the necessity of an east wind, and of course, to remove the objection, since it leaves us at liberty to adopt the opinion most in accordance with the facts recorded. Michaelis has accordingly fixed on the wind blowing in a contrary direction to the tide, which must have been the north-west, as this seems to him the best calculated for the purpose; and in this interpretation, he is supported by a common meaning of the word *Kadim*, which in Arabic signifies *contrary*, § so that in the Arabic version of St. Mark it is used for *marries*. || But if others prefer the north wind,

* Introduction to the Crit. Study, &c. vol. iii. p. 613.

† Apud Rosenmüller Com. in Exod. xiv. 21. 22. vol. ii. p. 273.

‡ See also Ezech. xxvii. 26. Job xxvii. 21. Jerem. xviii. 17.

§ Vindicæ p. 367, and Winer's Lexicon, p. 840. || Mark vi. 48.

as the one most prevalent in these seas during the summer months, still the hypothesis of Michaelis remains untouched; for this wind could produce the same effects; and Niebuhr has shewn, that it has an influence on the tides, in diminishing their height very perceptibly.*

Another difficulty has been started by the last mentioned traveller, against the double ebb, which is the basis of the hypothesis. In the first place, he says, † that none of the inhabitants of Suez, have any recollection of such a phenomenon having taken place in their time; and secondly, neither his own experience, and he had been conversant with the sea and its tides from his childhood, nor the reports of others, had furnished him with any instance of the kind, in other seas. ‡

Michaelis had observed, that the *Hamburgh Gazette*, under the article *Cuxhaven*, had noticed, that sometimes a double flux was there caused by the wind blowing from the sea; and had thence argued, that the wind from the land might produce a similar effect on the reflux. The Danish traveller, in order to satisfy himself on this head, made various enquiries at *Hamburgh* relative to the alleged phenomenon, but could learn nothing, that, in his opinion, could support the idea of Michaelis. The force of the wind does indeed, sometimes, produce a kind of double flow, so that, while its usual height is not more than ten or eleven feet, on these occasions, it will even reach to thirty. But such a thing as a double ebb is totally unknown to the mariners of these seas.

To this it is replied, § 1. That it is not supposed, that this was an ordinary occurrence in the Red Sea, and, therefore the absence of any recollection of such a one among the inhabitants of Suez, cannot affect the question. All the Danish traveller had to inquire into was, whether the wind blowing from the north could, in any circumstances, have produced such an effect, and with respect to this he acknowledges, that it does exercise some influence in determining

* Appendice aux questions de Michaelis p. 37. Descrip. p. 365.

† Descrip. p. 365. ‡ Ib. p. 357. § Appendice aux questions p. 37.

the height of the rise. We have only, therefore, to suppose the violence of the wind to be augmented, and the decrease of the waters will consequently be greater. II. The inquiries of Niebuhr at Hamburgh confirm what Michaelis had advanced, viz. that the east wind in this neighbourhood, can produce a prolongation of the flow; he did not assert, that there ever had been a double ebb at this place, but merely wished to remark the effect, that the winds sometimes have in deranging the ordinary course of the tides. III. We have an instance of a double ebb having actually taken place on the coast of Holland, in Burnet's History of his own times,* when, by hindering the descent of the British fleet, it saved that country.

In Horne's Introduction, † we find another objection brought against the opinion we are supporting, in the words of Mr. Bruce, who remarks, "that if the Etesian winds, blowing from the north-west in summer, could keep up the sea as a wall on the right or to the south, of fifty feet high, still the difficulty would remain of building the wall on the left hand, or to the north. Besides, water standing in that position, must have lost the nature of a fluid. Whence came that cohesion of particles, which hindered that wall to escape at the sides?" But our author never imagined, that the Etesian winds were to hold the waters at all in this uncomfortable position, so there will be no necessity of building any walls of water. Mr. Horne, indeed, in citing the queries of Michaelis, of which he says a copy was left for Bruce, brings one, where it is asked, "Whether the Etesian winds, which blow strongly all the summer from the north-west, could not blow so violently against the sea, as to keep it *back on a heap*, so that the Israelites might have passed *without a miracle*?" Either the questions left for Bruce were very different from those delivered to Niebuhr, or Mr. Horne has totally misunderstood the original; but as he has not noted down the place from which he has taken his quotation, we cannot decide to which of these two causes we must assign such a total departure from the scope of the original ques-

* Vol. i. p. 580. Ed. Oxford 1823.

† Vol. iii. p. 617.

tion.* Michaelis says not one word of the waters *standing in a heap*, nor of the Israelites passing *without a miracle*. On the contrary, he all along supposes the passage to have been miraculous, in the sense we have pointed out, and according to him, the effect produced by the wind, was the pressing back the waters into the ocean, by which means the whole level of the sea would become lower, and any elevated parts of its bed be left uncovered.

Nor does this supposition at all contradict the expression of Exodus,† “that the water was as a wall on their right hand and on their left,” as this must not be taken with reference to the form which the waters assumed, but as a tropical phrase, expressive of the security which they afforded the flanks of the Israelites. They were passing over the summit of a ridge or sand-bank of no very great breadth,‡ and on each side the waters were of such a depth, as to hinder any molestation from the enemy in that quarter, during their march; and hence the water is said to have answered the purpose of a wall, or to have been *as a wall* to them. And this is perfectly consistent with scripture phraseology. Thus David and his followers are said “to have been *a wall* to the inhabitants of the desert, both day and night:” § in Proverbs, riches are called “*a strong wall* ;” || Jeremiah is “*a*

* In another of the questions of Michaelis, which Horne has cited with the marks of a quotation, he has equally wandered from the original. He has it as follows. “Whether there were not some ridges of rocks, where the water was shallow, so that an army at particular times may pass over?” The words of Michaelis are these. “If by a double ebb, the bed of the sea had been laid bare, it must have been in a place of little depth, and this shallow must have extended from one shore to the other. As the terms of marine are not very familiar to me, I shall call this an isthmus under water. Now I ask, can such an isthmus be discovered at Beder?” and a little further on, “What may be the breadth of the isthmus of which I have just spoken. For if it were too narrow or nothing else: then the summit of a hill under water terminating in a point, it would have been impossible for 600,000 men, &c., to have passed in one night?” Questions de Michaelis p. 5.

† xiv. 22. ‡ Niebuhr Descrip. p. 356. § I Kings xxv. 16.

|| xviii. 11.

wall of brass to the people of the land ;” * Ezechiel reproaches the false prophets, that they had not “ opposed themselves as a *wall* of brass for the house of Israel ;” † and Nahum says, that “ the *waters* are the *walls* of Alexandria.” ‡

If the expression in the following chapter, § “ that the depths were gathered together in the midst of the sea,” be brought against us, we reply ; that this canticle is wholly poetical, so that, if we were to interpret it literally, we should run into many absurdities ; and hence an hyperbolic phrase in this place cannot have any weight against us. And we may besides make use of other poetical parts of the Bible against it, as, for example, that where it is said, “ and the sea saw and fled : ” || could it be said to fly, if the waters merely retired a few paces from their natural bed, and ranged themselves like two walls on the right and on the left ?

These are the chief arguments that have been brought against Michaelis, and they appear to be altogether insufficient to invalidate his opinion. So far, therefore, it fulfils all the conditions of an hypothesis, for such, after all, it must be considered, as it agrees better than any other with the statements in Exodus, is exempt from those difficulties, which meet us in every other system, and has hitherto had no argument produced against it, to which it cannot oppose a satisfactory reply.

But in giving our assent to the hypothesis we have been considering, we may be accused by some of our readers, of diminishing the evidences of the Mosaic revelation, by stripping the grand miracle, on which they are founded, of all those circumstances, which manifest, in a particular manner, the power of the Almighty. To these we would put the

* i. 18. † xiii. 5.

‡ iii. 8. The same tropical use of this word to express security, obtains also in the Syriac language. Thus in the Syriac Breviary, p. 13. it is said, “ Thy cross shall be to us a *wall* to secure us from the wicked one and his powers,” and in Assemani’s *Bibliotheca Orientalis*, vol. i. p. 370. we have “ Let the blood of the Brothers and Sisters martyred in this city for Christ be to him, a *wall*.”

§ xv. 18. || Ps. cxiii. 13.

simple question : Does the Scripture warrant us in receiving these circumstances or not? If it does, we are far from wishing to reject them : but if it does not ; what right have we to add to the miracle? In whatever manner the Almighty performed it, we may be certain it was sufficient for his purpose, and hence we cannot hope to improve the evidences of Revelation, by endeavouring to render them greater than God has himself made them.

In fact, by so doing, we rather weaken than strengthen them. It is these circumstances that have given the greatest handle to infidels, who have not failed to ridicule an event clothed with such incredible suppositions, as the two walls of water, fifty feet high, the passage of more than a million of people, in the space of six or seven hours, the infatuation of the Egyptians, who, although warned by the prodigies they had just seen wrought by this same Moses they were pursuing, although at this moment the witnesses of one of the most extraordinary exertions of his power, although, as it were, seeing their own fate written in legible characters on the watery walls that stood ready to overwhelm them, still rushed forward to inevitable destruction. They have compared such a story with the fables of Paganism, and have argued with plausibility from the falsehood of the latter to that of the former.

But having stripped the event of all these false ornaments, still we have sufficient to constitute a miracle ; for was it not by a miracle, that Moses acquired that sagacity, which taught him to lead his people to this spot? Was it not by a miracle, that he acquired that confidence, which encouraged him to command them to break through the sea, and the sea itself to yield them a passage? Was it not by a miracle, that he was enabled to hold the elements in such a powerful spell, that he could restrain them from his friends or let them loose upon his enemies at this pleasure? Such a sagacity, such a confidence could come only from God ; he alone could reveal to his creature the designs of his providence. It must have been his might that resided in the uplifted rod, it must have been he that looked down from the pillar of fire to vindicate his own honour and the credit of his prophet.

W. T.

PARRIANA.

A LETTER TO THE REV. WILLIAM FIELD, ON HIS MEMOIRS AND OPINIONS OF THE LATE DOCTOR SAMUEL PARR, WITH SOME PARTICULARS NOT CONTAINED IN THE SAID MEMOIRS. BY JULIUS VINDEX.

SIR,—I have this moment gone through your very interesting Memoirs of that extraordinary character and eminent scholar, the late Doctor Samuel Parr. But, whilst I admire those great and gigantic talents, with which providence had blessed him, I cannot but lament the *grievous* errors, into which he unfortunately fell, and which, being condemned by *all* {Christian Churches, subjected him, living and dying, to the most severe censures of that, to which he seemed to belong, the modern Church of England.

To enter into the nature of such errors, Sir, would very far exceed the limits of a letter, and, as you candidly *admit* their existence, and do nearly make them your *own*, I shall but take the liberty of rendering you, as his Biographer, acquainted with some conversations, that passed some years back, between him, your humble servant, and others, in the presence of the now Earl of Shrewsbury.

In the year 1818, when on a visit to that nobleman, I had for the first and only time in my life, the pleasure of meeting with Doctor Parr. It was, I think, in Warwickshire. He lived at a very short distance, was in habits of intimacy with the family, and, on the day of my arrival, had been invited to a family dinner.

It so happened, that Bishop Milner's learned work, "The End of Religious Controversy," had just arrived from London, and lay upon the table. It caught the Doctor's eye. He enquired what it was, and on my informing him: "Milner, Sir," said he, "is by far the greatest man you have." And opening it, "Oh!" continued he, "here is a Letter from him to Doctor Burgess; I must read it, and do, Sir, just leave me to myself for half an hour." We did so; and having then asked him what he thought of it: "What do I think of it, Sir? I'll tell you—I think, that Doctor Milner has not only put Doctor Burgess *into the mire*, but, that he has *trampled upon him in the mire!*" N. B. Never, Sir, shall I forget the terms! "He is a most able man."

Dinner was announced. We spent a most pleasant day, and the Doctor returned home at an early hour.

On the next day, his Lordship and I paid the Doctor a morning visit, and found him with his beloved pipe, puffing sorrow away, comfortably seated in his library; where, after the usual routine of compliments, the ensuing curious and *interesting* conversation occurred, which I shall give you, Sir, verbatim, as I noted it down on our return.

"You have an excellent library, Doctor," said I.

"Pretty fair, Sir," said he.

"You have some of the works of the Fathers, too," said I.

"A few, Sir," said he, "but I think, that *you* have never looked into them, they are out of *your* line."

"I crave your pardon, Doctor," interrupted Lord S., "Mr. T. is a great polemic, and perfectly acquainted with the controversies between the Catholic and the Protestant Churches."

"I was not aware of *that* before," replied the Doctor. "Sir," said he, (addressing himself to *me*) "we certainly do accuse your Church of some errors, but you have *one argument* on your side, which *weighs us all down* !

"What is that, Doctor?" said I.

"The *Authority* of the Church, Sir. *There you hit us hard.* But the Fathers are against you, and Saint Austin in particular, on the doctrine of Transubstantiation."

"Pardon me, Doctor," said I, "He is on *our* side in this, and every other controverted point, as I will prove from his works here in your library."

"Pooh! Pooh!" exclaimed the Doctor, (just as I arose to *get* a volume) "Never mind it! We do not care a *straw* for St. Austin! What matters it *what he says*?"

N. B. The very authority he had just appealed to!

"Well, Doctor," said I, "although you will not listen to Saint Austin, you will, I suppose, to your old friend, Martin Luther."

"Luther," replied he, "was for *Con*, he denied *Transubstantiation*."

"What will you say, Doctor, if I prove the reverse," said I.

"Eris mihi magnus Apollo. But I defy you to do so," said he.

"Very well! Open then, Sir, the Second Tome of his works, Wittenberg edition, and there, page 245, you will read these decisive words.

"*Hoc facite, in Mæ commemorationem Quid Vult dicere Christus? Nonne, quod ego facio, ita, et Vos faciatis? Quid vero fecit Chris-*

tus? Panem accepit, et, Verbo quo dicit, *Hoc est Corpus Meum, MUTAT* panem in *Corpus Suum*, et, dat manducandum discipulis.' He *changed* the Bread into his Body,—Is not this very like *Transubstantiation*, Doctor?—and gave it to his disciples."

"What!" exclaimed the Doctor, "Luther to use the word *Mutat*! Are you sure of it, Sir?"

"As sure as I am of my own existence, Sir," said I. "I have read it in the original.

"Write the words down for me, Sir," said the Doctor. "I am going to Cambridge to-morrow, and I will puzzle some of the Big-wigs there, I promise you!"

At this moment our conversation was interrupted by the entrance of two other morning visitors. One of these, the Member for Warwick, the other, a young man preparing for Orders, to whom the Doctor put this question:

"Pray Sir, have you read the Protestant's Catechism? I mean not the common one in the Prayer Book, but, that published by Doctor Burgess?"

"No, Sir," said the young man, "I never have."

"Then *never do*! Sir," answered the Doctor. "The Popish Bishop Milner has proved him the most weak writer that ever was." The young gentleman seemed amazed, and we all shortly afterwards took leave of the learned Doctor, whom I never saw after.

The above, Sir, is, to the very letter, the real conversation, which passed between Doctor Parr and myself, in his own house, and in the presence of the Earl of Shrewsbury. Nothing hasty, much less *harsh*, escaped the lips of either. All passed in good humour, and we both parted in a similar way.

What, then, must have been my indignant surprise, at the appearance of a letter from Doctor Parr himself, published by the late Mr. Charles Butler, in his *Reminiscences*, Vol. 2, page 214, wherein the above conversation is *caricatured* and *misrepresented* thus:—

"Three or four years ago, a *Furious Irishman* came to my house, his name is Talbot, and to be sure, I never saw a more *angry* and *abusive* Anti-Protestant in my life! He put into my hands a little book, in which he had *judiciously* and *faithfully* collated the opinions of some English Divines, on the corporal presence in the Sacrament. I was

EDIFIED by it. As a *lover* of TRUTH, I wish to have the book more extensively known. Have you got it? Can you procure it for me? I have lent it, and have irrecoverably lost it. Mr. T. has, however, in this work, restrained the violence of his *temper*, &c."

This is what we call in Ireland, Sir, cut my hands, and then give me a plaster.

Looking on the charges of ill-temper, violence, &c. with the contempt they deserve, I am much pleased at the encomium the Doctor has here passed upon my *first* little polemical essay, which appeared A. D. 1812, and wherein, amongst many other subjects, I certainly did inconfutably prove, from the writings of the most learned Doctors of the Anglican Communion, that, the doctrine of the *real* (I never used *the* word corporeal) presence, is, if they are to be credited, the *true* and *real* one of the Church of England, and so continued until the days of Stillingfleet, Watson, and Tillotson, followed by Hoadly, Marsh, Balguy, and Parr, not one of whom, in the opinion of your own Dr. Cosin, should have been permitted to enter a *Protestant* Church. This little book, Sir, is intituled, "The Protestant's Apology for the R. C. Church, taken from the writings of the most learned Protestants." To it is prefixed a luminous Introduction, from the able pen of Doctor Lingard. I have since followed it up by two other small tracts: "Goliath beheaded with his own Sword," against the late Doctor William Magee. The other, "The Protestant Advocate for Popery, 1821." All which, though coming from so *ill-tempered* and *furious* an Irishman, have had a rapid sale, and so advanced, what even your departed and learned friend admits to be, the *cause of truth*.

All I shall add is, that, had Doctor Parr applied elsewhere, he might have easily procured the book, and had he addressed such a letter to *me*, I most certainly should not have considered myself warranted, in common *delicacy*, (during the *lives* of the parties) to have published it to the world. But, as both the learned Civilian, and the Doctor, have each paid the debt to nature, no more shall be said on the subject, by, Sir, your humble servant,

JULIUS VINDEK.

P. S.—I said in the commencement of my letter, that the

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Doctor had, by his opinions, incurred the *severest* censures of his own Church. He denied, by your *own* admission, all remission of sin in Baptism, terming it merely “a *mode* of professing Christian Faith, &c.” He terms the Eucharist a mere *commemorative rite*, and was a complete Unitarian, denying the Trinity, as *believed* by his *own* Church. Now, Sir, of these opinions of his, hear the sentence pronounced by the 13th Act of Elizabeth, C. 12.

“If any one shall affirm, that any of the 39 Articles are, in any part, *erroneous*, let him be excommunicated, *ipso facto*, and not restored, till after his repentance of such his wicked errors.”

By the 36th canon of your Church, all clergymen are required to approve and sign them.

The Doctor's *Universal* Purgatory is also *condemned* by the 41st of King Edward's Articles, and will save even the *Devil himself*.

“The Creator,” said he, “must have made all his creatures finally to be happy, and could never form one for misery everlasting.” So says Dr. Parr. But, the devils were his creatures; they must have been made, then, finally to be happy; they will be then saved one day or other.

In endeavouring to prove the existence of Purgatory to an honest old Parson in Ireland, I received this answer. “Sir, your labour is vain, as I firmly believe a Purgatory, but, not a word of *Hell*; nay, I go farther, I am convinced, that Satan himself, and all his associates, will, after a suitable degree of chastisement, be again received into God's favour, and enjoy the bliss of Heaven for eternity!” This certainly (as you observe) would be *glorious news* for the sable gentlemen below, (if *true*.) But, if false,

Penes Lectores esto.

THE SOCIETY OF JESUS, COMMONLY CALLED JESUITS.

CHAPTER 21 OF PART II. OF ROMA SANCTA, BY DR. GREGORY
MARTIN.

(See Catholic Magazine for August, 1832, p. 491.)

This being the latest, or with the latest, but at this day a most renowned Religion,* and in our countrie most talked of,

* Religion here means Religious Orders.—Ed.

but least known to the greater part, I thought it good to speak hereof, particularly such things as all the world doth see and will testifie; all the world, I say, without amplification, from east to west, from north to south; to declare the wonderful blessings of God upon them, and by them upon all peoples, in these latter days renewing and reviving some primitive graces and apostolical spirits, to shew that his hand is not abridged or weakened; howsoever in the multitude and common sort of men either charity waxeth cold, or faith shall scarce be found when the Son of Man cometh.

It is now little above fifty years since that excellent man, *Ignatius Loyola*, a Spaniard, the Father and Founder of this Society, after great penance and mortification, and contempt of the world and his carnal nobility, by his wonderful example, as well in word as work, drew certain worthy men to follow him in all virtuous life and zealous conversation to promote the honor of God, to correct manners, to amplify faith, to win infinite souls. There is yet alive in Rome, a Reverend old Father,* one of the seven that first entered into this profession with him: and lo! he seeth before he die, of that little beginning, such a wonderful increase in so short a time, that for those seven and of those seven, there are now 5165, as by their supputation in the year 1579 is most evident; and for one little company of them, then settled in no place, but teaching and preaching about Venice and Rome, there are of them in Italy, France, Flanders, Spain, Portugal, Germany, Poland, Suetia, Transylvania, Helvetia, in the East and West India; and to speak particularly according to their exact account, there are of them one and twenty Provinces of the world, and they have in the whole, 166 *Houses*, besides 33 *Residences*, as they call them, which are a few resiant in any place, and not so many as to make a just company. Their houses they so divide, that some are for the ancient Fathers, whom they call Professed; some for Readers and Schools, and some for their Novices during the time of Probation. Those Fathers are either Preachers, and are wholly occupied that way, or

* Nicholas Bobadilla, he died at Loretto, Sep. 23, 1590, "prope octogenarius."—ED.

Confessors, that sit daily to hear confessions and to give ghostly counsel; or such students, as either make books, or gather together out of all the best writers the very flowers and picked sentences to furnish sermons or lessons for such as are to preach and teach, and have not leisure to look for every thing themselves: one member ministering and serving another in this wonderful body with such humility, charity, and diligence, that, if a man saw it, or I could express it, it would move him to admiration, and consequently to love and reverence. I speak now of *Rome*, for example sake, that, by their doings *there*, thou mayest gather of all the rest: for, I assure thee, one egg is no more like another, than this Society is to itself in all places wheresoever thou comest. Only this must needs excel *there*, that in *Rome* the *General* is always resident, and with him the four *Assistants*, as it were his chief counsellors, for the good regimen of the Society in the four parts of the world, with whom is joined also some singular man, *Secretary* to the Society. So that from hence, as from the head, proceedeth all the good administration of those companies elsewhere in all the world. This is the first court of that Profession, which appointeth, disposeth, and examineth. Under these (mark a goodly commonwealth) there is in every Province a Provincial chief over all the houses in that Province: under the Provincial, so many Rectors, as there be diverse houses, and with every one of these *Pater Minister* so called, as it were Vice-Rector, and other coadjutors for household and learning, so many as are requisite.

But, to return to *Rome* again, and to come from the Professed house of the Fathers, to that which they call the College, where their Schools and Readers are: this is the strangest thing that ever was in this kind. Behold! in one house, there is an whole University of learning and lessons. And wheresoever they have Colleges (as they have in all 144) it is after one sort. Hast thou seen in *Oxford*, written over the school doors, *Metaphysica, Astronomia, Dialectica*, and so forth? So is it *here* within one College. Hast thou *there* Divinity School? So is *here*! But alas! in the reading and in the audience there is a great difference. The audience is so full of Romans and Italians, of Germans, and

Englishmen, (of whom they have the charge) of others out of all the city, both young and old, of every faculty and profession, that, in good sooth, the Schools are too little: and herein I could find in my heart to *blame the charity* of Rome, which otherwise I extol so much, because in these their straits, no doubt it is not so large as it should be. What a goodly sight is it to see in the streets long trains of two and two; within the College a whole swarm, when after the hour they come out of divine schools into one court together, and then meet new companies succeeding them in new lessons and other readers! The Schools full of desks to write upon, which there is so ordinary, that he is no earnest nor daily auditor, that writeth not every word the Reader dictate, or all the sense, if he discourse more roundly. Yea, there are prelates and bishops and other honorable personages, that sit out of the press at lattice windows, and of them also there are, that write at the lesson of divinity. And as for the Readers, they are chosen and picked for the purpose in every faculty, very masters indeed of their faculty, such as have not only read the whole course of Philosophy and liberal Sciences, if he be of the inferior Professors—all parts of Divinity, with daily exercise in the same, if he profess Divinity; but for the most part, they be such as have been Readers many years, and have taught the self same course often before, and therefore are every time better themselves, and yet to the auditors always new and fresh, and in the same place and city, not the same men but diverse; which is another goodly point of their politick administration, and must be explicated. Lo then, they are now grown to have such variety of excellent men, that when one hath taught the whole course, (for example in Rome) there succeedeth immediately another from another place, (as from Louvain or Paris) and he of Rome is sent to another city or university, where he is as fresh and new, and of as great expectation, as the other that now beginneth at Rome! So is there always one thing taught, and yet with variety of persons, and their diverse gifts in treating of one matter. So is there always at set times and seasons the beginning of such a faculty, and the ending, to pleasure and profit new auditors. So do their dictates (that is, their written lessons, which, by all

men's judgment, surpass all printed commentaries, because they have the best out of all) go from place to place, and are new wheresoever they come first, and in every place, the new and old together make a manifold treasure of most learned explications. And even so do they do with their *Preachers*, whom they practise, first privately at Rome, and then send them to the lesser cities and towns, then to the greater, and at the last call them to Rome, and there he preacheth all the Advent and all the Lent every day; and perhaps all the year, Sundays and Holidays, and then goeth he to other cities again, and another succeedeth in his place, and so in all cities there is a continual change and course of succession; unless he be such a one as for his credit with the people is like to do most good in one; for to that they refer and dispose all. And so one Father Benedicto,* a preacher of thirty years, hath continued preacher in Rome a great while, afternoon on Sundays and Holidays: but another before noon: and for Advent and Lent such variety as I spoke of before. And so also it pleaseth the Pope to retain continually Father Toledo† for his preacher, because of his learning and judgment and his credit with himself and the cardinals and court and city. And this much by the way, concerning their change and variety of Readers and Preachers.

Their Readers (I will speak for example sake of Divines only) teach, some the Bible, some the questions of Controversy against the Heresies of our time; some cases of conscience to inform all that have care of souls; and two there are that read between them, once in four years, the whole sum of Divinity, according to the excellent method of St. Thomas Aquinas, worthily named and made the *fifth* principal Doctor of the Latin Church. After the lesson, the Reader is made to satisfy any man, that shall move any doubt concerning his doctrine; and sometime a man shall perceive the Spanish divines (who are many in that city and

* F. Benedictus Palmius. He died at Ferrara, Nov. 14, 1598. æt. 72. See his Life in Tanner.—Ed.

† This eminent Divine was made a Cardinal by Clement VIII. on 17 Sep. 1593; and died at Rome, 14 Sep. 1596, æt. 64.—Ed.

great scholars) in private conference oppose him hardly. For the commodity of the whole audience, there are 'public disputations once a week, where one of the Readers doth moderate, and the rest sit by to urge and prosecute the arguments of the younger opponents. This is always a notable exercise, and full of profit, with great delight, to see the grand Doctors canvass a controversy before their scholars—the one urging the false part, to make the other give the true answer: so to teach the hearers, that, in all falsehood there may be probability, which, when the truth appeareth, is as a mist, which the sun disperseth and consumeth. For their domestical auditors, of whom they have a special care, there are other disputations, and also repetitions every day.

What shall I speak of other lessons, which are, the Hebrew tongue, the Greek tongue, all manner of Philosophy, all the Mathematics, Cosmography, Logick, Rhetorick, Poetry, Grammar. All these, and the authors that shall be read are published beforehand in print, in their court, for every man to provide and dispose of himself accordingly. And this much for matters of study and learning.

Another principal thing is their spiritual exercises and dealings both among themselves and towards others. And as for among themselves, to talk of their domestical conversations, it were to enter into their secrets, which God only knoweth best, to their eternal reward; and myself have not been hitherto worthy to know, nor to see and feel the blessed experience thereof. Only I will speak of that, which, because it is ordinary with them, most men know—their daily meditations of contempt of the world, of heavenly bliss, of man's miseries by sin, of his felicity by God's bountiful grace, of the high mysteries of our Faith, and God's wonderful benefits shewed therein by his only Son Christ Jesus, of charity toward all the world, and especially to the miserable souls that live in mortal sins, or infidelity—of compassion on all such as they may possibly gain to God: of these and the like, they meditate, some, two hours every day, some, more according to their *strength* of body, and *leisure* from the active life; *strength*, because this meditation or mental prayer (which is nothing else but occupying of the mind and all the wits wholly in silence and inward contem-

plation of the things aforesaid), is very painful, as all great and deep study is, but hath withal exceeding solace and delight—*leisure*, for in this Society is joined the active life of *Martha*, and the contemplative of *Mary*. And whilst one of these is busy among many things to serve Christ therewith, another sitteth at his feet, hearing his words and his inward suggestions, feeding and instructing and delighting the mind so exceedingly, that they would sit there still, as being the better part for themselves; but that, for the profit of others, they are all in time and place commanded to help *Martha*, by preaching and teaching and hearing confessions and other like charitable functions. Their discipline and chastising of their bodies, by shirts of hair, and otherwise, are things familiar with them, but with great discretion and moderation of the Superiour, that it diminish not health, nor impair strength, nor make them any thing the less able, or more unapt to other labour whatsoever. And this moderation and discretion is marvellous in all their doings, and proceedeth of great wisdom, and tendeth to great effect: for, by this, none among them shall do more than he may well continually, although he would: he shall not study so long as he would: he shall take recreation when he would not; and that openly with his companions, and that earnestly for the time: he shall (as Isocrates * the Greek orator, saith) leave off from labour, whilst he is yet able to labour. If he feel any little distemperature of body, that betokeneth or threateneth some sickness, he must, under obedience, not dissemble it, but signify his grief at the very beginning; and then is there all provision for him of chamber and diet, and whatsoever is needful, as tenderly and carefully, yea, I am bold to say, much more, than in his father's house, be he knight or lord; and so much more, as this spiritual conjunction is of more force than carnal affection; and because the sooner he is well, the sooner he shall do good, which is their only scope. And therefore the Readers, that have sweated and toiled all the year besides, during the long vacancy of two months or thereabouts, they send to Tusculum, a place of recreation, where they have a house for the pur-

* Ad Nicoclem.

pose, to refresh the wearied and recover the crazed, that, at the resuming of exercises, they may be fresh and courageous to continue the travail of the year following. So are they always in doing and still able to do: as do they labour, and think it no pain: so do they travel, and count it their joy. Such a thing is moderation, discretion, and wisdom in the Superious! Whereof also riseth that wonderful obedience and humility and brotherly love that is among them: Obedience, in every one to them that have the government: Humility in the very Gouvernors and Superiours toward their inferiours: brotherly love and affection of all to each other throughout the whole world, without distinction of persons or place. What obedience, when the Superiour hath said the word, be it to preach or teach, to do penance for his fault, to go beg, to serve Lazars in the Spittle House, to visit them that have the plague, to die among Pagans, Turks, and Hereticks! What humility, when every one chooseth to serve another, and maketh himself equal with the lowest, and, but for order sake, there is no Superiour in heart and mind! What humility, when Father *Toledo* himself, one of the greatest Divines in the world, a preacher to his Holiness, and altogether in the palace, will sometimes come home to the Society among his brethren, and desire the Rector that he may serve the youngest students at the table! When, before he went to the court, he hath taken a wallet and begged for the rest about the city: who received so great alms because of the people's reverence to the man, that he could not have leave to beg afterwards, lest they might seem to have suborned a gainful proctor! What humility amongst themselves, when the good Fathers of our *English* College wash the feet also of *our scholars*, when they arrive first at Rome! And as for brotherhood and mutual love, what can be greater, or how can it be shorter or better expressed, than to say, that all their houses in all the world beforementioned is but one house: all they among themselves are Fathers and Brethren and Sons in respect of each other. Goeth he from Rome to Milan, from Milan to Paris, from thence to Toledo in Spain, to Lisbon in Portugal, to the East and West Indies, he is in every place at home, as in the Roman College; in every place with his Fathers and Brethren, in

every place so well, that he feelth no change: all rules, all orders, all conversation alike. And herein is fulfilled that which our Saviour promised to them that forsake worldly things to follow him, that they shall receive an hundred fold in this life—for one Father, an hundred: for one brother, as many: for one house, in every great city one, and so forth; beside the spiritual benefits and comforts, which infinitely pass all the commodities that they could possibly have had in the world. And this they do all feel, and protest, that have the experience thereof; and do marvel much more at us, that we can live without their solaces, than we do at them, how they can be without ours.

(TO BE CONTINUED.)

COPY OF THE REV. EUSTACHIUS WHITE'S
LETTER TO SOME NAMELESS PERSON,

SEVENTEEN DAYS BEFORE HIS EXECUTION AT TYBURN, FOR
BEING A PRIEST. A. D. 1591.

See his Memoir, p. 153, Vol. I. Missionary Priests, Manchester edition.

SIR,—I presume somewhat rashly to address unto you, as unto a patron of orphans in these miserable days, importing my present calamity, which surely, without temporal comfort, I am very hardly able to endure: the time of the year, and the hard handling of my torture-masters, with the malicious dealing of my keepers against priests and all Catholics generally, growing so fast towards their extremity. Mr. N. I think, can partly relate unto you mine estate from the mouth of N. in prison, my dearest friend in bonds. For he hath spared from himself to relieve me with victuals as he could, through a little hole, and with such other necessities as he could by that means do, whom truly I did never see in my life but through a hole. Nothing was too dear unto him that he could convey unto me; for whom, as I am bound, so will I daily pray while I live. I have been close prisoner since the 18th day of September, whereof 46 days together I lay upon a little straw in my boots, my hands continually manacled in irons, for one month together never once taken off. After they were twice or thrice taken of to

shift me and ease me for a day together. This was all the favor that my keepers did shew me. The morrow after Simon and Jude's day, I was hanged at the wall from the ground: my manacles fast locked into a staple, as high as I could reach upon a stool: the stool taken away, there I hanged from a little after eight o'clock in the morning until four in the afternoon, without any ease or comfort at all, saving that *Topcliffe* came unto me, and told me that the Spaniards were come into Southwark by our means: for lo! do you not hear the drums? (for then the drums played in honour of my Lord Mayor.) The next day after, also I was hanged an hour or two. Such is the malicious mind and practice of our adversaries! For my clothes, I have no other than my summer weeds, wherein I was taken, and then I was rifled of my horse, that cost but then £vii.; of £iv. of money, and odd money with, a silver P'ix, worth 20s. and many other things; nothing left more than on my back; and he that took me had £v. of the Council for his labor; before whom I was at *Basing* for a week, at her Majesty's charges. This is mine estate till this hour in extremity of all worldly comforts. Money may be conveyed more easily unto me than other things whatsoever; though with leave of *J. Younge*, other things also; but it must be done by some Protestant friends. Mr. N. doth owe me 40s. for a legacy from his father, which he promised me this summer in — Fields. I beseech you, Sir, make means unto him, that I may have it; for he will pay it at the first sending. The Catholics in the *West Country*, amongst whom I have bestowed my pains, would willingly help me, if I could convey unto them; though others would not be unwilling; but with them I would be most bold.

I was taken at *Blandford*, in Dorsetshire, the first of September, and there had disputations two days together with Doctor Sowthe and divers ministers, before people of all sorts: all whose arguments were too ridiculous. Thus I have shewed you my bold rashness with you in troubling you so long, praying to have me excused for the same, beseeching withal if you care to work, that some honest Protestant may have access unto me, that by him I may be somewhat relieved. And so commending you unto our Lord's protec-

tion, that can defend you from the mouth of the roaring lion, that goeth about, seeking whom he may devour, I take my leave, this 23rd of November, 1591.

Your Worship's, &c.

CORRESPONDENCE

ON GHOSTS.

MR. EDITOR,—Whether you are acquainted with the following fact, I am ignorant : it is well known to every inhabitant of Smyrna.

As the Imaum of the mosque at Barnagat was watching one night, he saw passing by him the ghost of a dervish, who had been buried in the morning. Aware that he must be a messenger from the Prophet, he hailed the ghost from the minaret, and enquired, whither he was going. "To Smyrna," he replied, "to carry the cholera there, and kill three thousand persons." The next morning the pestilence broke out in the city ; for ten days it continued its ravages, and thirty thousand victims perished. On the eleventh night, the Imaum ascended the minaret, and seeing the ghost on his return, reproached him with having exceeded his commission. "No," he replied, "I killed but three thousand, the doctors killed the rest."

Now, if I were to say, that I give entire credence to this tale, I have no doubt, that some of your readers, in the pride of superior intellect, would laugh at me as an old woman. Well : let them laugh. I know that the sway, which ghosts once held over the human mind, has of late been on the wane : since the schoolmaster came abroad, they have grown more coy, and more chary of their personal appearance : but every thing has its day, and reaction follows : that mania of intellectual reform, which has severed the links that united us with the race of ghosts, will pass away ; and our children like our fathers will be permitted to enjoy the same pleasurable excitement, which, I remember, I used to enjoy in my younger days, when the family, being collected on a winter even round the fire, listened with curiosity, wonder, and terror to tales of supernatural apparitions. In the East, the belief in ghosts is still universal : no man doubts that they

are the agents of the divinity in the infliction and propagation of pestilential diseases ; and such also was the opinion of all European nations, even of our Christian ancestors. Now it appears to me, that a doctrine so ancient, so universal, common to Christians, Mohammedans, and Pagans, adopted for centuries by the most learned and most pious of the human race, is deserving of serious consideration : and the more so, as it is the only opinion yet known, which satisfactorily accounts for the latent cause, the irregular propagation, and the capricious appetite of the pestilence, called the cholera. Philosophers have speculated on these things till they have been bewildered and confounded, and physicians have tried experiments, and killed their thousands and tens of thousands, till they are compelled to confess their ignorance : but let them only admit the preternatural agency of ghosts, and every difficulty will vanish. Does the plague leap from district to district, without infecting the intermediate villages ? Why : the ghost did not choose to tarry anywhere on his journey. Does it carry off sometimes the most healthy, and spare the weak, the drunkard, and the debauched ? The ghost acts according to his own whims and partialities. Do the most dangerous cases of cholera generally commence soon after midnight ? It is only at midnight that ghosts are permitted to begin their rambles. Evidently the facility with which this hypothesis solves every difficult question, must be taken as strong evidence of its truth.

Here I am interrupted by a friend, who denies that this opinion was ever adopted by our Christian ancestors ; but I shall soon convince both him, and those of your readers who think like him, of the contrary ; and, for that purpose, shall appeal to a celebrated writer of the twelfth century, William of Newburgh, in the twenty-third chapter of his fifth book, *De rebus Anglicis*.

"Near the mouth of the river Tweed," says he, "there is a right goodly town, called Berwick, belonging to the King of the Scots. In that town lived a rich man and a wicked one also, as his doings after death plainly shewed. For, on the night of his burial, he issued from the grave ; and not he alone, but a pack of hounds with him. Where he got them, I know not : perchance from the devil's kennel : for the de-

vil was the only master that he ever served. And lo! away they all ran through the streets of Berwick, the man hallooing, the dogs yelping, and the people in their beds screaming through fright. But when this continued to be done every night, judge ye, if the townsmen were not in a strange quandary. Every house was barred from sunset to sunrise; and no man dared to put his nose out of door or casement. At last, the elders of the town, discreet men and wise, plainly saw that, unless the ghost was laid, his nocturnal visits must breed a mortal pestilence. A common hall was called, and after long and earnest debate it was resolved to attack the foe in the day time, while he lay in the grave, still, and stiff, and powerless of mischief. Ten young men, stout of heart and limb, undertook the perilous enterprize. With secret fear and misgiving they removed the earth, and opened the coffin: the corpse gave no signs of intended resistance. They dragged it out, divided it into pieces, and threw each piece into the fire, where it was consumed. O! that was a blythe and bonny day at Berwick. For how could the ghost repeat his nocturnal pranks, now that he had no body in existence? The bells rang a merry peal: the gudewives laughed and chattered; their husbands quaffed their ale, and sang. But how brief, how deceitful is human bliss! That very night—whether the frequent perambulations of the sprite, or the burning of his body, had contaminated the air, I know not—that very night the pestilence appeared in Berwick; in a few days it had penetrated into every house, and scarcely man, women or child escaped its baneful influence.

“I have often marvelled how it came to pass, that there were no ghosts in times of yore. For that there were none is manifest, since none have ever been mentioned by the ancient writers, albeit they were careful to chronicle matters of less note. But in our days they are both rife and mischievous: wherefore, for the instruction and guidance of future generations, I will add two other similar instances.

“Near to the noble abbey of Melrose, there lived a certain dame, of high lineage and wide possessions, who kept in her family a chaplain, more worldly than devout, and so fond of the chase, that the people gave him the nickname of the bound-priest. He died, and was buried in the cemetery at

Melrose ; but he could not rest in his grave ; at midnight he regularly rose ; and, though within the holy precincts he did no mischief—the virtues of the monks were their protection—yet the moment he left the walls, he raised the most terrible shouts and shrieks, and hastening to the castle of his former lady, continued to course round it, till the appearance of dawn admonished him to return to his prison for the day. She, poor lady, felt, as it was like she should, the most dreadful alarm, and begged of one of the monks of Melrose to solicit his brethren to pray for her deliverance from the nightly visits of the ghost. The monk pitied her case : he associated with himself another monk, and two yeomen belonging to the abbey ; and all four, invigorated with ale, and armed with battle axes, took their station within the wall of the cemetery. It was a cold and clear winter's night : the clock struck twelve, and no ghost appeared. Thinking that the spell was broken, the other three retired to a neighbouring shed, to warm themselves by the fire : and the moment they were out of sight, the lid slipped from the stone coffin ; a human figure arose, and with eyes of flame, the hound-priest rushed on the solitary monk. At first he was petrified with horror : but despair nerved his arm, and he aimed with all his might a blow at the spectre, who uttered a loud cry, and ran back to the tomb, which instantly closed upon him. At the noise, the other watchmen returned, forced up the lid, and found the body, with a ghastly wound in the breast, and weltering in blood. This proved that they were victorious ; they carried the dead man to the neighbouring moor, burnt him with the furze, and scattered his ashes to the wind. Of course, he disturbed the lady no more. This history was told by certain religious men.

“ Another instance, and more melancholy in its results, happened at the castle of Annan, the particulars of which I received from an eye-witness, a holy man, of noble birth, and much respected in those parts. It chanced that an Englishman, guilty of several crimes, fled from Yorkshire to escape punishment, and was received by the Lord of Annan among his retainers. There he married a Scottish woman : but growing suspicious of her fidelity, pretended one day to set out on a long journey, and, returning secretly, was con-

ceased with the aid of a female servant in the garret; whence by some mischance, he fell through into the room below, and in the fall, received a contusion, which ultimately caused his death. My informant, through motives of charity, visited him in his sickness, and advised him to make his confession, and receive the holy communion, as became a Christian. He promised to do so on the morrow, but lived not to see that morrow, and yet, unworthy as he was, he received the rite of Christian burial. That, however, availed him little. He could not rest in his grave: from midnight he was accustomed, for hours together, to course with a pack of hell-hounds up and down the street, and round the houses in Amman. The horrible din, which they made, confined the terrified inhabitants to their houses, and in a short time, the stench arising from his half putrid carcase bred a mortal pestilence in the town. Every house was filled with the sick and the dying, or else stood empty, being abandoned by its owners. The venerable clergyman, who narrated this history, grieved at the depopulation of his parish, invited to his church several pious and learned clerks on Palm Sunday, and, after the sermon and ceremonies of the day, conducted them to dine with him at the manse. But while they sat at table, two young men, more courageous than their companions, determined to wreak their vengeance on the ghost, the undoubted murderer of their father, as he had died of the plague. They proceeded to the grave, bared away the earth, and found the body bloated, and distended with blood like a leech; a plain proof that he had been accustomed to feed on the blood of his victims. Instigated by rage, they dragged it through the village, tore out the heart, threw the carcase on a bonfire, and called the visitors at the manse to be spectators of their triumph. The body was consumed; the ghost appeared no more; the air became pure and wholesome, and the sick rapidly recovered."

Ghosts, Mr. Editor, are *grave* subjects: but grave subjects seem to be favourites with you and your fellow-labourers. I may therefore be allowed to make a few remarks on the aforesaid narratives—for no one will dispute their truth, as William of Newburgh must have drawn from authentic sources—1. The original race of ghosts differed from that,

which existed during the last century. They were not made of that thin, shadowy, ill defined, and unintelligible substance, which marked the ghosts of later days, but possessed the self same flesh and blood, in which they had previously lived among men. 2. Neither were they penitent sinners coming from purgatory for the purpose of warning a friend against the evil of his ways, or of procuring reparation for a person whom they had injured: they were the servants of Satan, whom his Satanic majesty—and this should be told to his praise, for it is the only amiable trait in his character—furnished with the means of occasionally enjoying, after death, the same amusements to which they were so much attached during life? 3. Neither were they to be laid, as in more recent times, with holy water, or the sign of the cross, or adjuration in the name of the Almighty: it was necessary to seek the enemy boldly in his den, and to deprive him of the power of mischief, by depriving him of his dead body. 4. Though the opinion of our ancestors, that pestilential diseases arise from the circumvagation of ghosts, is not susceptible of mathematical demonstration, it must be admitted to be fully as probable as any of the numerous explanations, which have hitherto been devised of our present pestilence, the cholera. PNEUMATICOS.

TO CATHOLICUS ON THE TRANSLATION OF THE PSALMS.

In reply to Catholicus, the translator of the Psalms has no hesitation in saying, that he considers the reading in the present Hebrew text, *Ps. xxi. 17.* erroneous. Undoubtedly the manuscripts used by the Septuagint, Aquila, St. Jerome, and other ancient translators presented the verb *no*: and its accordance with the context shews it to be the better reading.

PLAGIARISM OF THE PARSONS.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

"Hostis est quisquis mihi

Non monstrat hostem." SEN.

Rather Parsons, Stanhope, Thomas, a Kempis, Wesley, Challoner, Rev. John Stephens, Massillon, Anon!—There are

great names for you, Messrs. Editors! How they will emblazon the pages of your "Magazine"! What "in the name of all the Gods at once," will your readers exclaim, in the language of the Catholic Shakespear, can have brought together a Jesuit, a Dean of Canterbury, a recluse, the Father of the Methodists, a Vicar Apostolic, the most celebrated of the French Preachers, and Mr. Nameless. Already, Gentlemen, you must have perceived, that I am but a novice in the scribbling art. Of this, therefore, I need not tell you. Some other particulars relating to myself I will set down. You must know, then, that, though a Churchman myself, I do not love the Parsons. Don't too hastily conclude, that I therefore love the priests. No! No! I dislike them too. Not that the Priests are as bad as the Parsons, not that they spend all their days in idleness, not that they get drunk, and tell lies, and curse, and seduce other men's wives, as the Parsons do. Yet, Gentlemen, there is—" *ah si fas dicere* "—but the "*libertas Decembris*," is no more, and I wish this to be printed. In the second place, Gentlemen, you must know, that, although no writer, I am a steady reader, know French perfectly, can manage Tacitus, save here and there a line, which the author himself could not fix the meaning of, am fond of Terence, dip now and then into Plutarch, Xenophon and Basil, and think Dante quite equal to Milton. This short account of myself I have given in compliance with the advice of William Addison, who, bless the mark! thought himself not good enough to make a Parson, and who, in his Spectator, observes, that a reader seldom quite relishes a book, till he has been made acquainted with some particulars respecting the author. May not this suggest *one* reason why your Magazine, like the Rambler, "has never been much a favourite of the Public?"

Among a good deal of other reading, I have perused many books of piety, such as the Bible, the Koran, the Book of Homilies, Mr. Goter's, or, as the name is generally but improperly spelled, Gother's Works, the terse Compositions of Padre Alfonso Rodriguez, the publications of the Gentlemen, whose names are at the head of my piece, and a thousand others. In this reading, I could not help observing the numberless plagiarisms, which the Parsons have

been guilty of. They are constantly stealing from Catholic authors, constantly palming upon the world the pious and edifying thoughts of other men, as their own. This is not the worst of it, but even this is a curious, perhaps some of your orthodox readers will think it, a damning fact. Indeed I am almost inclined to call it so, when I consider what nick-names these same Parsons bestow upon that Church, to which belong the men from whom they filch.* They say the Roman Catholics are idolators. Our bishops swear, that in their consciences they believe this : and, believe me, there are very few Parsons, who would not jump with joy at being called upon to take the same oath. In one of your late numbers you said something about borrowing ceremonies from idolators, and defended the practice. I don't like that practice. But I can easily see a vast difference between taking from an idolatrous Church an idle ceremony, that in itself means little or nothing, and stealing their principal devotional works, imbued, as those works must be, with the spirit and very essence of the Religion, which the writers professed.

Viewed upon another side, this practice has a melancholy appearance. "Pectus est quod disertos facit," is an old established maxim, quoted too by the redoubtable Jerningham, in the inflated preface, which he prefixed to his *barbarous mutilation* of the great Bossuet, and, in which, he so pathetically deplores the absence of all "unction, of every thing, that is glowing, seraphic, or incentive" from the productions of our National Preachers.† This axiom, which is

* Milton, in his beautiful *Comus*, speaks of a "swinish Gluttony," which

Ne'er looks to Heaven, amidst his gorgeous feast,
But with besotted base ingratitude,
Craves, and blasphemes his Feeder.

How applicable to those saucy thieves, about whom I am writing!

† This flippant gentleman (Jerningham) cautions preachers against "effusing a gaudy colouring over their compositions." "The celestial form of Religion," he says, "does not require the flowing robe of ostentation, nor is it to be viewed as through a prism. A Christian audience is not to be amused with the tricks of oratory, nor is the spiritual food, which the audience demands at the hands of their pastors, to be

thus acknowledged to be true, bears very hard indeed, not only upon the characters of the plagiarists themselves, but, I must confess, upon our Religion, which, forgetting that of Horace,

"Moveat cornicula risum
Furtivis nudata Coloribus,"

has, for want of better clothing, condescended to wear stuff so manufactured.

Pardon this declamatory tone, Gentlemen, I always speak with warmth against the Parsons, because my feelings are warm. "*Pectus disertum facit.*" They, too, would speak with feeling upon subjects of Religion, and there would be no need of plagiarism, did their breasts know religious influence. These plagiarists are not all equally bad. They may, I think, be not improperly divided into four classes.

The first and best class comprises all those, who have freely borrowed thoughts, expressions, half chapters and whole chapters from Catholic writers; but have not falsified the words, or *there and then* maligned the Religion of their suppliers. At the head of this class stand three well known names, Adam Clarke, George Horne, Bishop of St. David's, and the Venerable Aradt, General Superintendant of the Dutchy of Luneburg. Clarke steals whenever he can, and for some passages in his Commentary on the Old and New Testaments, almost deserves to be placed in a lower class. Horne borrows much from that shrewd and learned Jesuit, Cardinal Bellarmine; though I believe he never once mentions his name in the long preface, prefixed to his "*Psalms*," notwithstanding the many opportunities which offer, and notwithstanding his pretended scrupulosity in acknowledging his

supplied with the flowers of rhetoric." These, though awkwardly delivered, are good precepts for writers as well as preachers. A little farther on, our author admirably exemplifies his own maxims. Meaning to say, that the preacher should be careful in the choice of his text, he thus writes: "The Biblical student should soar on the wings of contemplation, and hover over the sacred ground, till discovering a text that forcibly attracts him, he should seize it as the descending eagle rushes on his prey." As Johnson says with less reason on a passage in Young, "Let burlesque try to go beyond him."

obligations to others, whom he had not half so much reason to thank. By the bye, Sherlock is much indebted to the same Jesuit, for many of the best thoughts in his very popular little work "On Death." Arndt's favourite writers were Thomas a Kempis, Tauler and St. Bernard. From the writings of these men he transplanted into his "True Christianity" some passages so objectionable, that, in his preface, he entreats the reader "to ponder the principal scope of the whole treatise, without stumbling at a few particular expressions contained therein." This apology did not satisfy the orthodox mind of Luke Osiauder, who, in 1624, attacked Arndt, in a work, entitled *Judicium Theologicum*, and written with spirit. Varenus defended Arndt while living, and, since his death, he has been eulogised by Spener, Professor Franck, Mosheim, Dr. Worthington, and his English translator, William Jaques.

My second class embraces those, who, professing to translate, abridge or re-model Catholic writers, do not, indeed, make their author deliver sentiments, which he would disown, but either entirely omit his strong expressions, or soften them down to the standard of Protestant orthodoxy. To this class belongs John Wesley. He published what he calls a translation of Thomas a Kempis' "De Imitatione Christi." The fourth book of this work regards the Lord's Supper, and many parts of it are written in a manner, in which none but a believer in the Real Presence and Transubstantiation could write. For instance, in Chap. 5, occur the following words, literally translated. "Great is the dignity of priests, to whom is given what has not been granted to angels. For *only priests, rightfully ordained in the Church*, have the power of celebrating, and of *consecrating the BODY of Christ*. The priest, indeed, is the minister of God, using the word of God, by virtue of the command and institution of God: but God is there the principal worker and invisible operator, *to whom is subject whatever he wills; and who is obeyed in every thing, which he orders*: therefore thou oughtest rather to believe Almighty God in this most excellent Sacrament, *than thy own perception, or any visible appearance.*" Thus Thomas a Kempis like a good Catholic

Now just see, how, in the hands of Mr. Wesley, he becomes all at once,

“Papist, or Protestant, or both between,
Like good Erasmus, in an honest mean.”

“Great is the dignity of the ministers of God, to whom is given that, which is not given to Angels. For the Priest is the minister of God, using the word of God, by God’s commandment and appointment. But God is there the principal author and invisible worker.” And that is all! Wesley carries on the same plan throughout, constantly endeavouring to deprive the pious old monk of his Catholic relish. But he is washing an Ethiop. If proofs were wanting of a Kempis’s Catholicity, I could produce abundant from Wesley’s own book. So true is that *crux criticorum* of Horace, even when inverted: “*Difficile est propria communiter dicere.*” For this, Gentlemen, we must expect a sneer, perhaps a lash, from the Prosodists and the Classics. But never mind them. As it stands here, it makes as good sense, is much more intelligible, and Wesley himself would acknowledge its truth. I must observe to the honor of the Founder of the Methodists, that he makes no professions of strict fidelity to his original, as several of his Class-fellows do; for instance, the anonymous translator of Massillon. But this is a matter of so very slight importance among these cheats, that I will not split the class on account of it.

Upon my third bench I place all those, who translate, new model or abridge the writings of Catholics, and yet speak a language which the authors, whom they pretend to treat thus kindly, would abominate. Among these, the Rev. George Stanhope must take his seat. In 1735, this gentleman published an abridgement of one of the best books I ever read, Father Parsons’s “*Christian’s Directory.*” In his preface he thus speaks, “I have cast out what was peculiar to the Romish communion, and reserved so much only as might be supposed to come from the pen of a Christian Priest at large. If Father Parsons do not speak here as a Papist, yet he is not made to speak as a Protestant; that is, he speaks only such things, as suit a good Christian at large, without engaging in such others, as distinguish him to be of any particular sort, and relate to controverted points, foreign

to practical religion." If this fellow had stuck to his word; I should have mounted him a class higher. But he lies, Gentlemen, "he lies in his throat." Turn to page 113, of the first edition, and you will find the following words. "The Apostles of our Lord taught one doctrine unanimously. The main articles of this doctrine were formed into short summaries called creeds. These creeds were collected *out of Scripture, and imposed nothing which was not either expressly contained therein or might not by manifest consequence be proved from thence.* These Scriptures were *written dispersed and approved as a full declaration of the will of God concerning us,*" &c. &c. On your conscience, Mr. Stanhope, is this doctrine common to all parties? Do I not here snuff the concentrated essence of Protestantism? Pray Sir, is to keep your word any part of practical Religion? If you were not a Parson, I should wonder. I hope the reader will consult the original, § 1, Chap. 5. The section is too long for insertion, but contains none of the propositions laid down by Stanhope, save the first.

M. J. Valart, who was the first that attempted to wrest the little work of a Kempis out of the hands of the Catholics, belongs to this class. He published several editions of the "Imitation" in Latin, and under the pretence of mending the style, mended, or at least changed, the sentiments of the writer. You will not have room for extracts to support this assertion. In passing, I will observe, that no book has to my knowledge suffered so many attacks from these pirates, as *The Imitation of Christ*. This is strange, for the book is not only strictly Catholic, but even Monkish. I have already mentioned the attempts of Wesley and of M. J. Valart. To these I may add my worthy veracious friend, Dean Stanhope, whose "*Christian's Pattern*" is, or at least by its author is said to be, a Translation of a Kempis. Half an hour may be passed pleasantly in comparing Wesley with Stanhope, and then both with a Kempis. I would recommend, for this purpose, Chap. 5, Book 4, from which I have already quoted so largely. A *metrical* version of the same work, from the pen of Luke Milbourn, a Presbyterian of the Church of England, better known as the "fairest of Critics," was published in London, 1697. Another professed transla-

tion appeared in 1824, by John Payne, with an introductory essay, by Thomas Chalmers, D. D. This essay is a curious performance. The version omits the fourth Book entirely. Some instances of the translator's ingenuity, in the management of what he chose to retain, may be found B. 1. Chaps. 17, 18, 24. Well may a Kempis be called a second Deiphobus. Aptly to him may be applied the well known lines.

Atque hic Priamidem laniatum corpore toto
Deiphobum videt, et lacerum crudeliter ora
Ora manesque ambas, populataque tempora, raptis
Auribus, et truncas inhonesto vulnere nares,—
—Quis tam crudeles optavit sumere pœnas?
Cui tantum de te licuit?

The fourth and last class consists of those, who have published translations, or abridgments, or mutilations of Catholic Books, and who make their authors speak not only things, which they never spoke, not only things, which their Church forbids them to say, but things, which into the bargain, cast opprobrium upon their Religion. This, you would think, gentlemen, is such a piece of villainy, as none but a —— could perpetrate. But

Quid non, mortalia pectora cogis
Auri, sacrae fames?

The Parsons are bad enough even for this.

A course of Meditations for the year was published in 1814, by the Rev. John Stephens, Spitalfields. Almost the whole of the two volumes is taken from the "Meditations, or Considerations upon Christian Truths and Duties, for every day in the year, by the Ven. and Rt. Rev. Dr. Challoner, Bishop of Debra, V. A." The Parson confesses this, and frankly owns, that he takes the work of Challoner, because he could find nothing of the kind equally good among Protestant publications. (See the preface.) In the Meditation for the 5th of November, our Rev. J. Stephens makes the "learned and pious" Roman Catholic Bishop thus speak: "Consider first, the error of many in the Church of Rome, who place sanctity in such things as form no part of it. Thus they suppose, that miracles are necessary in order to be a saint." This is clever! By one delicate touch—but I leave your readers to comment. Acute must have been this

man's perception, unfeigned his admiration of that sentiment of the *heathen* moralist, "Though God did not know, and man would not punish vice, yet would not I commit it, so mean is it." * You would think, Gentlemen, that he could never have borne the pain of transcribing that meditation of Challoner, on "Thou shalt not bear false witness against thy neighbour," which yet we find in his compilation. He must have got some friend to ease him of the irksome task. Oh no! The person, who thinks in this manner, knows nothing about Parsons. No doubt this man was regular, exemplary in his observance of the sabbath, and bore

Weekly to church his book of wicked prayers.

Believe me, I'd rather be a dog, and feed on carrion; I'd rather reel and roar in an alehouse every Sunday of the year; I'd rather be "any thing most vile," than answer for this man's addresses to his God. It is not customary with me to speak after this sort, but with facts before him, so base, malignant, treacherous, and unnatural,

"Quis iniquæ

Tam patiens turbæ, tam ferreus ut teneat se?"

Your motto, † I am aware, is "In Omnibus Charitas," and I hope there is nothing in this sheet, which belies that motto. However harsh some of my words may seem, I can say truly, after Othello, "Nought have I done in hate, but all in honour." With the glory of ill-starr'd Poland, I can say,

"*Strenuus ardui*

Amore veri crimina sæculi,

Fraudesque, et indevota landi

Pectora, desidiamque frango.—CAS.

* Sicut Deus nesciret; nec homo punire peccatum, non tamen peccarem, ob peccatū vilitatem.—SENECA.

† Our correspondent will perceive, that we have taken some liberties with his letter. We have no very high opinion of the class of persons, whom he assails, but we cannot lend our pages to the strong terms of denunciation, of which, as a Protestant, we presume, he thinks himself at liberty to make use. We recommend to him the principle contained in the life of Junius: "I will not call liar, Jesuit, or villain, but, with all the politeness imaginable, perhaps I may prove you so.—EUS.

C. M.—VOL. II. NO. 22.

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And further, as I myself belong to the Church, in the feelings, with which it was written, I can repeat

Pudet hæc opprobria nobis,

Et dici potuisse, et non potuisse refelli.

In conclusion, I adopt the sentiment of the excellent, but neglected, Mackenzie, "I am not one of those, who put the bolt of their uncharitableness upon the gates of Heaven, to debar whole professions, whether lawyers, physicians, or clergymen, from entering in [thereat: while we are told, that of the priestly tribe of Levi, there were twelve thousand signed, and as many were pricked in the tribe of Judah, the lawgiver, and no greater number in any of the other tribes." "Stoic's address to the Fanatics."

A STAFFORDSHIRE-MAN.

P. S.—Dean Stanhope, in his Preface to "The Christian's Directory," defending himself against "a set of persons, whose eagerness for a party in Religion disposes them to resent very heinously, that we should pretend to enjoy the advantage of what makes for Christianity in common, without being content, at the same time, to swallow all that is interspersed for the interest of some particular denomination of Christians." writes thus: "This cavil seems to come very ungracefully from the members of a Church, which hath given the countenance of public authority to INDICES EXPURGATORII; whose most eminent champions have forged false, and pressed the true Fathers into their service, by making some speak, who never broke silence, and others say what they never meant, for maintaining a cause too feeble to stand upon the basis of genuine and uncorrupted writers," &c. &c. Upon the subject of the Indices Expurgatorii, I should be very glad of a little information. Some of your learned correspondents (though, to be round with you, you have but few such) will perhaps favour us with an article. "H. Y." whose pieces in general tell well, or Dr. Weedall, whose concluding letter on St. Januariuſ, recommends him to my notice, might, I think, throw a good deal of light upon a subject, which, to me and to most Protestants, appears very obscure. If this matter be not cleared up, all that I have said in the above scrawl will only add another proof of the truth of Senecca's remark, "Sæpe in magistrum scelera redierunt sua."

CONVERTS TO PRESBYTERIANISM.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—As conversions from Catholicity to Presbyterianism, are of very rare occurrence in this part of the country, the following account of the only one that has come to my knowledge, for a considerable time, may not be unworthy of record. You are monthly detailing conversions to Catholicity, then why not give the devil his due, and publish at least one of a different description? I could inform you of hundreds of Presbyterians in this quarter, who have lately become Catholic, but as these are of every day occurrence, they may be passed over, I shall therefore proceed with my story.

It lately came to the knowledge of the Rev. Mr. Leslie, Parish of Rathven, Banffshire, that a poor Catholic belonging to his parish was out of employment. His Reverence (who is said to be very charitable,) thought he had here a double opportunity of exercising his bounty, and that he might at one stroke save both body and soul of the poor Catholic, by making the one salvation dependant on the other. Having met the lad one day and heard his tale of pity, the Parson was moved to compassion, and offered him a good large fee, plenty of victuals, and employment, on condition of his attending the Kirk regularly on Sundays. The bribe was tempting, and the conditions being agreed to, it was accepted, and thus out of a *very ordinary* Catholic, has sprung up an *excellent Protestant*.

The lad's mother having missed her son from Chapel, began to remonstrate with the good Samaritan on the hard conditions of his kindness, but to no purpose, his *conversion was the sine qua non of the engagement, and having tasted of the fat things (on Friday perhaps,) of the Parson's mansion house, and being freed from certain disagreeable exercises necessary to be performed in the Catholic Church, our convert thought prudent to stand to his engagement. Here ends my story, and I continue to be,

Messieurs Editors, Yours, truly,

Grampian Hills.

JUVENIS.

* Query — Pen?

RELIGIOUS KNOWLEDGE IN FRANCE AND ENGLAND.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—If you will give place to the following, you will greatly oblige a constant reader of your valuable Magazine.

Newcastle, Aug. 22, 1832.

A. H.

TO THE REV. MONS. HENRI PYT.

SIR,—In the Sermon you preached at the Scotch Church, North Shields, on Tuesday evening last, you gave your audience to understand that the infidelity and irreligion of France proceeded from the lack of knowledge occasioned by the prohibition of the Catholic Church for the people to read the Scriptures. If France be the seat of irreligion; and irreligion be the effect of not reading the Holy Scriptures; then, in France, the Holy Scriptures must have been unread; or, more grossly neglected than they are in other nations.

Although the imputation of the want of religious knowledge, to a nation like that of France, may be useful to a party to deceive the prejudiced and the uninformed; yet I wonder how it could ever have been seriously repeated or believed by any man of good sense, or pretending to knowledge. France before the epoch of the Revolution (this will be allowed by whoever possesses any historical or local information of that country,) was overspread with nurseries of learning. The number of its universities was well proportioned to its immense population. Every town was crowded with schools; and scarce was there a village, which, however destitute of other advantages, did not possess an establishment, where knowledge, *particularly religious knowledge*, was distributed, GRATIS, to the poor. To benefit from these advantages, it will not, surely, be said that the French did not possess the abilities or the industry. The countless constellations, or rather the boundless galaxy of its writers and learned men are a striking contradiction of so groundless a supposition. For my own part, I believe that the French are more fitted by nature to learn with ease than any other people: lively, ardent, loquacious, and discerning, a French child is half learned, while our serious or less vivacious little

ones are comfortably ~~slumbering~~ over the profound philosophy of their A, B, C. Had you said, that the ABUSE of knowledge, rather than the *lack* of knowledge, had been the source of irreligion, there would have really been something plausible in the assertion.

If the French people did not read the Scriptures, the fault was in themselves. The translations of the Sacred Scriptures were common in France, as they are in England—THERE WAS NO PROHIBITION! However, were it even true that the people did not read the Sacred Scriptures, they incessantly, which is the equivalent, heard them read and interpreted to them by their pastors, more intelligibly, more accurately, and wisely, than they themselves could have done it. This, to ignorance, is better far than reading them only to be misunderstood and abused. Whoever will calculate all the errors, superstitions, impieties, and abuses, which ignorance and fanaticism have derived from the Holy Scriptures, will probably be induced to allow, that it would have been better for religion if they had remained, as DRYDEN observes, in the *honest Latin of St Jerome*.

Whoever has had opportunities of ascertaining the comparative knowledge, which the vulgar French, and the lower classes in England possess of their respective religions; after making the comparison, *without partiality*. I do seriously believe, that, speaking in general, the religious knowledge of the poorer French, was *erudition*, compared with the slender notions of the poorer English. If this assertion should appear the dictate of prejudice, I will present a single cause, which alone may seem to account for the striking difference: though it must be well known to you, yet, Sir, I believe it may be unknown to most of your audience, that no sooner had a child, in France, been taught to lisp the language of reason, than its parents, (who it is already supposed had taught it the usual prayers for children,) were compelled to usher it into the parish church, to learn and repeat its catechism. These repetitions were exacted, not once or twice in a year, but every Sunday of the year. During some parts of the year, in Advent and Lent, they were examined and instructed more frequently. You have, no doubt, seen the

catechism used in the Catholic Church, and that it is not like Protestant catechisms, the immense length of half a dozen questions, with the same formidable number of answers : it is a *book* adequate from its size, to contain, and by its clearness convey, a very comprehensive and accurate knowledge of religion. This was learnt, verbatim, by heart. The *Curé*, or his *Vicaire*, explained it. The series of these instructions was continued during the space of several years ; always till the child was deemed sufficiently informed to be admitted to the holy sacrament ; and it was required that the person to be admitted, should not only understand the importance and obligation of this sacred action, but should also be able to conceive and give a tolerable account of all the great mysteries and precepts of religion. I might add also, that the knowledge which was thus acquired in youth, was afterwards maintained and increased by the weekly admonitions of their pastors—by sermons and discourses—by the use of the sacraments—and by the circulation, and gratuitous distribution of pious books. There were circumstances in the religious education of the French, in the Catholic Church, which rendered it difficult for them to be ignorant, or to become infidels with ease. Even the poorest, that were ignorant, were ignorant amid the fairest opportunities, and in spite of the strongest inducements to knowledge. The attention which is paid by the Protestant Clergy to the instruction of the illiterate, and the formation of public morals, is, indeed very *trifling*, when put in competition with the industry of the Catholic Church.

The French had professed the Catholic Religion during the long lapse of fourteen hundred years ; yet never was infidelity observed growing from its maxims, nor irreligion engrafting itself upon its practices. *It is to the REFORMATION and to PROTESTANTISM, that we are indebted for Infidelity and Atheism. It is the Reformation, which has distracted and rent religion in pieces for the last three hundred years.* Never since the introduction of Christianity had religion, or society, been much disturbed by either, till the Reformation came to instruct mankind, that it is the right of reason to think as it may please, although even it

may please to think wrong: the privilege of Christianity to believe what each one may judge proper—although what each one judges proper, may be impious and false.

Pleased, as it was natural, with the *boundless* liberty of such a principle, multitudes adopted it. The great body of christianity, which had hitherto been compact, was split, frittered, divided, and subdivided into a countless variety of sects, schisms, heresies, and reformations—some, wicked—some foolish—all of them the creatures of error, and the offspring of passion. Infidelity and Atheism soon grew from the same principle.

The whole herd of the teachers of incredulity began their researches after truth from the *first principle of Protestantism*: they rested their conclusions upon its præmissæ; and the general result of their investigations was to adopt the creed of deism, or the more dreadful code of atheism. For the authority of dates and facts, I refer you to the *Histoire Dogmatique, &c.* of the Abbé Bergier—the *Histoire du Socinianisme*, written by the Socinians themselves—to the partial Mosheim himself—or to any candid ecclesiastical historian. Even the prejudice that refuses to inquire, cannot venture to deny that the Socinians appeared soon after the Reformation; the Deists soon after the Socinians; and the Atheists soon after the Deists. The order of the succession forms alone, a presumption of the connection of the system; or, that they were only links, which constitute the same chain. The impiety, which vilifies religion, says Jurieu, both a bigotted Protestant and a Socinian, was *generated* in the bosom of Protestantism, and diffused by the disciples of Episcopius and Socinus.

“Never,” says Leland, “in any country, where Christianity is professed, were there such repeated attempts to subvert its authority carried on; sometimes under various disguises, and at other times under no disguise at all.” Mosheim asserts the same thing. “No where,” he testifies, “have the enemies of the purest religion, and consequently of mankind, appeared with more effrontery, than under the free governments of Great Britain and the United States. More especially, in England, it is no uncommon thing to meet with books, in which, not only the doctrines of the Gos-

pel, but also the perfections of the Deity, and the solemn obligations of virtue are called in question, and turned into derision." The impiety of our English writers must be known by all those, who know the history of our literature. But, as it is the nature of impiety to be contagious, and the misfortune of our worst writers to be admired, the French within the period of the last century, began to read and relish them. England became the great school of infidelity, and English writers the oracles to whom French vanity and French corruption listened with complacent and fond attention. It was from *our* Herberts, Shaftsburys, Collinses, Tindals, Morgans, Hobbeses, Bolingbrokes, &c. &c., that the Voltaires, D'Alemberts, Didorots, &c. imbibed their principles of impiety. The masters were English. Indeed, whoever will read the works of the French Incrédules, and compare them with the writings of our English Infidels, will discover that the French are little else than the echo, or translations of the English: improved translations it is true, because impiety has the talent of improving on impiety. The French pupil is generally bolder than his English master. But it is still true, that the basis of the poison is English, rendered more palatable by the sweetness of French periods, and the delicacy of French eloquence.

It is a circumstance, not perhaps generally known in this country, that the circulation of English books was very considerable in France. It was long the misfortune of the French to admire our writers; and as a great portion of our most conspicuous writers are distinguished, if not for downright impiety, at least, for a boldness of principle, which levels the way to impiety; by reading them, the belief of some was lost, and the faith of multitudes weakened. Thus English infidelity prepared the way for French infidelity. *England* sowed the seeds, which the more genial soil, and the warmer breezes of France brought to maturity.

I am, &c. . .

P. S. We have, even at this enlightened period, a melancholy picture of religion in this town. In North Shields there are not only hundreds, but thousands, who attend to no religion at all. Let these, who endeavour to cry down the religion of other countries, look to their own, and they may

find abundant labour. It is no wonder, that misery and crime increases so rapidly, where so great a proportion of the population are living in perfect ignorance. Ignorant, not only of Protestant principles, but ignorant of the first elements of revelation; ignorant of Him, by whose mercy they have been redeemed. Let candour interrogate the poor. I wish it may find the statement exaggerated.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—In 1503, Margaret, eldest daughter of King Henry VII., then affianced to James IV. King of Scotland, was conveyed in great splendour through the county of Durham and Newcastle-upon-Tyne. During her stay at Durham, she was entertained by Bishop Fox, in the great hall of his palace, July 23, being the anniversary of his instalation. As the ceremonies, attending her journey through the above county, by an eye-witness, give us a striking representation of the magnificence of those times, they are worthy of attention, and will, I hope, prove interesting to the readers of your excellent Journal, if you will be kind enough, when convenient, to give them a place. A. H.

JOURNEY OF THE PRINCESS MARGARET.

The XIXth day of the said monneth, the quene departed from Allerton, in fayr aray and noble companyd, and Syr James Straungwysch knight, sheryffe for the said lordschyp, for the said bischop mett hyr welle accompanyd.

After sche drew to Darneton to hyr bed, and three mylle from the said place cam to hyr the lord Somley and hys son, accompanyd of many gentylmen and others welle apoynted, ther folks arayed with their liveray and welle mounted, to the nombre of xxiiij. horsys.

At the village of Nesham she was mett by Syr Rawf Bowes and Syr William Aylton, welle appoynted, with a fayr company arayed in their liverays, to the nombre of xl. horsys, well appoynted and well horst.

In the saide place of Nesham was the saide quene receyved with the abbasse and religyouses, with the crosse without the gatt, and the bischop of Durham gaffe hyr the sayd crosse for to kisse. At two mylle ny to the said towne

of Darneton, mett the quene, Syr William Bbummer, sheriffe of the lordship of Durham. In company with hym was Syr William Ewers, and may other folks of honor of that contre, in fayr ordre, well appoynted of liverays and horst, to the nombre of six score horsys.

By the said company was sche conveyed to Darnton. And at the gatt of the church of the said place, war revested the vicayr and folks of the church, wer doing as sche had done on the dayes before, sche was led to the manager of the said bischop of Durham for that nyght.

The XXth day of the said monneth the quene departed from Darnton in fayr aray, and with the precedente company went to the town of Durham. A mille out of the said towne, cam before hyr Syr Richard Stanley and my lady his wyffe, accompanyd of gentlemen and gentlewomen very well appoynted, hys folks arayed in his liveray, to the nombre of l. horsys well mounted.

Then the quene prepared herselfe to enter into the said towne, and every ychon in the lyk wys, in fayr aray, and rychely, after the mannere accostomed. In specyall the erle of Northumberland ware on a goodly gowne of tynsill fourred with hermynes. He was mounted upon a fayr courser, his harnays of goldsmyth warke, and through that same was sawen small bells that maid a melodyous noyse, without sparing gambads. Hys gentylmen of honor and hys company were well appoynted.

At the interying of the said towne, and within, in the streytts and in the windowes was so innumerable people that it was a fayr thing for to see. And in fayr ordre she was conveyed to the church, the officers of armes, sergeants of armes, trompets, and minstrels going before hyr.

At the gatt of the church was my lord the bischop of the sayd place, and my lord the prior, revested in pontificals, with the convent all revested of ryches copps, in processyon, with the crossys. And ther was appoynted a place for to kisse them.

Then the sayd processyon departed in ordre, and all the noblesse in lyke wys, to the church, in whiche, ny to the fount was a ryche awter, adorned of ryches jewells and pretyowsses relikes, the wiche the said bischop delivered to the

said quene to kiss. And by the erle of Surrey was given hyr offrynge. After this sche was noble conveycd to the castell, wher hyr lodgyng was prepared and drest honnestly. And every ychn retourned agayn to hys repayre.

The XXIst, XXIIId, and XXIIIId days of the said monneth sche sejournd in the said place of Durham, wher sche was well cheryschd, and hyr costs borne by the said bischop; who on the XXIIIId day held holle hall, and dowble dynner, and dowble soupper to all commers. And in the said hall was sett all the noblesse, as well spiritualls as temporalls, grett and small, the which was welcome; for this was hys day of installacyon.

The XXIIIId day of the said month the quene departed from Durham, accompanied of hyr noble company, as sche had beene in the dayes past, in fayr manere and good ordre, for to com to the towne of the New Castell. Thre mylle fore thens came to her the prior of Tynemounth, well apoynted, and in hys company xxx. horsys. Hys folks in hys liveray. And ther was in lyk wys Syr Rawff Harbotelle knyght, richly apoynted, well mounted, and hys folks in hys liveray, to the nombre of xl. horsys.

At the intrynge of the said towne of Newe Castell, the quene apoynted hyr, and intred in noble astat. Ich lord and others tuke newe horsys rychly apoynted, in special the erle of Northumberland, and hys folks in lyke wys.

Upon the bryge cam in processyon, richly revested, the college of the said towne, and with them the freres, carmelets and other large bodys of religious with the croses, the wich war gyffen to the sayd quene to kysse, as before.

After them was the mayr of the said towne, accompanied of the scheryffes and aldermen, well apoynted, on foot. The wich receyved the said quene honorably; and after the receyvyng, the said mayr monted on horseback, beryng his masse before hyr.

At the bryge end, upon the gatt, war may children, revested of surpeliz, syngyng mellodiously hymnes, and playyng on instruments, of many sortes.

Within the said towne, by ordre the bourges and habitants, were honnestly apoynted. The streytts were hanged, and the wyndows loouped, topps, and schipps was so full

of people, gentylmen and gentylwomen, in so great nombre, that it was a playsur for to se. But they maid non sound of artyllery and ordinance.

In such statt and fayr aray, was the said quene brought and conveyed to the freres austins, wher she was lodged and honnestly receyved by thos revested with the crosse, in the manere as it is rehersed befor. And when she was brought to hyr lodgyng, every men drew hym to hys awn.

The next day after, being the XXVth day of the said monneth, Saunt Jamys day, she abode all the day in the said towne, and was at the church of Sainte Nicholas at Masse, very nobly accompanied.

That sam day, at even, th' erle of Northumberland, made to many lords, knights, others, a goodeley baunket, which lasted to mydnyght, for cause of the games, daunces, sports, and songs, with force of ypocres, succres, and other metts of many delicouses maners.

To the said Newe Castell cam the lord Dacre of the North, accompayned of many gentylmen, honnestly apoynted, and hys falks arayed in his liveray.

The XXVIth day of the said monneth the said quene departed from the said place, after the custome precedent, varey richly and in fayr aray.

First there was the archbyschops and bischops, the erles of Surrey and of Northumberland, the lord Dacres, the lord Scroope and his son, the lord Gray, the lord Latemer, the lord chamberlain, the prior of Bryngburn, Syr Humfrey Lysle, Syr Rawff Evers, Syr Thomas Darcy, Henry Gray, esquier sheryffe, maister Polle, and other nobles and knyghts. The young gentylmen wer well apoynted at their devises, and ther was fou much of cloth of gold, as of other ryche rayments. Their horsys frysk in harnays of the self: and upon thos orfavery, sum others had campaynes gylt, the others campaynes of sylver. Gambads at plasur, that it was fayr thyng for to se.

The erle of Northumberland was varey well mounted, hys horse rychly appoynted, his harnays of gold in brodeux, hymselfe in a jackette betten of gold, well wrought in goldsmith werke, and brodery, and in a cloke of purple borded of cloth of gold. His hensmen appoynted as before mentioned.

Incontinently before hym rode the maister of his horse, conveying the sam thre hensmen arayed in jacketts all of orfavery and brodery, and their harnays of their horsys in such wys of orfavery and brodery, full of small bells that made a grett noyse. After those cam a gentylman ledyng in his hands a corser, covered to the grownde of a vary rych trespure betten of gold of orfavery and brodery in orange. And each of the sam a gren tre in the manere of a pyne, and maid the said lord pannades, and they weigited varey honnestly.

After cam the said quene vary richly arayde and enorned with gold and precyous stones, setting in hyr lytere rychly apoynted. Hyr fotemen alwayes ny to hyr, well apoynted, and mounted upon fayr pallefrys, and their harnays ryche in appareyll.

After cam hyr char rychly apoynted,ournysched of ladiyes and gentilwomen, well apoynted, and after that, cum other gentilwomen on horsback, honorably apoynted, rychly arayed and clothed of a liveray, went with the sayd quene, and the company behind well apoynted and in fayr aray, that it was estimed that ther ware of the parte of the said quene xviii. C. or two M. horsys, well apoynted.

COUNCIL OF TRENT IN IRELAND.

[The following extract is from a letter, which we received long ago, animadverting upon an expression in a review, that the Council of Trent was not received in Ireland. We beg to apologise to the writer for our apparent neglect; and we flatter ourselves, that we present to the public that part, which he deemed material.—*EDRS.*]

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

In the month of August, 1829, I had occasion to visit the Sister Isle, and was most happy in being introduced, at Drogheda, upon the festival of the Assumption, to the Most Rev. Dr. Curtis, Primate of all Ireland. I found him the truly

— pietate gravem et meritis virum,
Iste regit dictis animos et pectora mulcet.

He was to me all kindness, willing, I may say, most anxious to render me any service and to give me every information. I had been commissioned to make all possible

inquiry with regard to reception of the Council of Trent in Ireland, and as I preferred having a declaration upon this subject in writing, I wrote to the Venerable Archbishop shortly after my visit to him, and he, in his accustomed kindness and punctuality, immediately answered my letter in the following satisfactory manner.

“Rev. and Dear Sir,—I shall endeavour to afford you the most satisfactory answer in my power to your inquiries. You seem chiefly to deplore the fatal effects resulting in Britain, as well as here, from the non-reception of the Council of Trent in some few of our Irish Districts, and you ask me, if it has, at length, been published in them, and if so, from what precise date such reception is to be securely counted—My answer is, that *the Council of Trent has been solemnly published and received* in all the Districts or Dioceses alluded to above (namely in the Archbishopric of Dublin and its three suffragan Sees, Kildare and Leighlin, Ferns and Ossory, in the Episcopal See of Meath, of this province (Ulster) and in the Wardenship of Galway) on the 2nd of December, 1827, but thirty days were then allowed, before the Council should begin to oblige there, which accordingly took place on the 1st of January, 1828, and from thence its effects and due observance are to be dated in said Districts, *as they are and long have been in all the others*. This salutary measure *was unanimously carried*, after many and long consultations, held in the general meetings of our Prelates, and even with the Holy See; but the consent of all the clergy and laity of said Districts had not been obtained until then; nor was it an easy matter,” &c.—I honour to be, Rev. and Dear Sir, your faithful servant in Xst.

✠ P. CURTIS, ABP.

I hope, Mr. Editor, the above authentic document will prove satisfactory to you and your readers, and remove any false impressions, that may have been occasioned, though I have no doubt unintentionally, by the erroneous statement of our reviewer. Wishing you every success in your publication, I remain, most respectfully yours,

L—N.

PETITION OF A PROTESTANT CLERGYMAN.

FOR THE CATHOLIC MAGAZINE.

The following “Petition” may interest and amuse the readers of the Magazine and the Catholic body at large. And who will peruse it and not infer, that the “Petitioner” and many with him consider Church-of-Englandism as a

mere human institution ; and that they virtually admit, that it cannot be traced to the infinitely wise Founder of Christianity, whose institutions are originally perfect, and need no subsequent "*improvements?*" Poor Church of England, composed of perishable materials, how dost thou totter to thy fall !

J. A.

"To the Right Honourable the Lords Spiritual and Temporal of the United Kingdoms of Great Britain and Ireland, in Parliament assembled :—

*"The humble Petition * of Charles Nourse Wadehouse, Prebendary of Norwich,*

"SHEWETH,—That your Petitioner was ordained a Deacon of the Church of England in December, 1814, and Priest in the following year : and within two years after was presented to the preferment, which he now holds.

"That your Petitioner begs to remind your Lordships, that, by Statute passed in the 13th Eliz. c. 12, and 14th Car. II. c. 4, and also by the 36th Ecclesiastical Canon, certain Subscriptions and Declarations are required from every clergyman at his ordination and upon institution to a benefice.

"That your Petitioner, on reviewing, in after years, the engagements, which he had thus entered into, became doubtful whether he could renew them if called upon to do so ; that further reflection only serving to add strength to such scruples, he feels himself bound no longer to conceal his opinions ; and that he now ventures to lay them before your Lordships, in the hope of being relieved from the difficulty in which he is involved.

"That your Petitioner begs accordingly to state, that when called upon to declare the Liturgy and Articles of the Church of England to be in every respect "agreeable to the

* This petition was first drawn up, very much in its present form, in 1824. It was to have been presented in 1828. It was printed with accompanying notes, and partially circulated early in 1831. I mention these dates to shew that this is not a hasty proceeding. On forwarding the petition, this Session (1832,) to the Members of the House of Lords, many answers with which I was favoured, shewed that a large proportion of the Peers had already left London. It did not therefore appear advisable to attempt presenting it during this Session of Parliament.

Word of God," he thinks himself obliged to make such a declaration according to the plain obvious meaning of the words then used by him; and that your Petitioner cannot conscientiously affirm the following parts of the Liturgy to be sanctioned by Scripture; namely, the 2nd, 28th, 29th, and 42nd clauses of the Athanasian Creed; the Form of Absolution in the Office for Visiting the Sick; and the words used at the Imposition of Hands in ordaining Priests and Bishops.*

* The condemnatory clauses of the Athanasian Creed are so well known, that there is no occasion to notice them more particularly. The form of Absolution is as follows:

"Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences; and by his authority entrusted to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

The words used in the office for ordaining Priests, are these;—"Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven: and whose sins thou dost retain, they are retained: and be thou a faithful dispenser of the word of God and his Holy Sacraments, in the name of the Father, of the Son, and of the Holy Ghost. Amen." The corresponding form in the consecration of Bishops is composed much in the same spirit.

It may be well to remember that the parts of the Liturgy objected to in this petition, differ from the general contents of that excellent book, inasmuch as they were not derived from the early Christian Fathers, nor yet were they composed by Protestant Divines. They were first introduced in what are always esteemed the worst ages of the Christian Church, and were probably retained in our Prayer Book for reasons which no longer exist.

The Petitioner ventures to express his firm belief that a careful revision of these, and some other exceptionable parts, undertaken in a proper spirit, would render the English Liturgy the best human instrument existing, for the extension of pure religion throughout the world. And how much would it redound to their honour—how much would it extend their influence for good, if such a revision, *together with a Reform of the few real abuses remaining in our Establishment*, were promoted by the Clergy themselves. The world would for once see the gratify-

That your Petitioner, in endeavouring to satisfy his mind, referred to the writings of several distinguished authors, members of the Church of England, but did not derive that comfort and assistance which he expected, because he observed amongst them a considerable difference of opinion on the points to which he has alluded; a difference, which he humbly conceives it might be for the general advantage of religion to set at rest, by some explanation or alteration, made by the proper authority.

“ That, although your Petitioner has not the opportunity of extensive personal communication upon the subject of the petition, still he has reason to believe, that a compliance with its prayer would be acceptable to the clergy and also to the laity.

“ That your Petitioner laments the necessity, which leads him to appeal to your Lordships on such a subject, and is painfully conscious of the apparent presumption of this application, but, in the present state of the Church, is unable to discover any other course, which holds out a hope of relief.

“ That, for these reasons, your Petitioner humbly and earnestly prays that such steps may be taken, as shall seem good to your Lordships, in order to effect those alterations in the Liturgy, which will relieve the conscience of your Petitioner, and which, he firmly believes, will at the same time, tend to promote harmony amongst Christians, as well as a more general agreement in the public worship of God.*

“ That, in conclusion, your Petitioner ventures to express
ing spectacle of a large and powerful body voluntarily coming forward to correct those imperfections, which Time is always producing in the purest of human institutions; and the result, we may humbly hope, would be to render our Church Establishment more acceptable, and therefore more comprehensive; more efficient for the improvement of man, and better entitled to the favour of heaven.

* The Petitioner does not appeal to the House of Lords, as having authority in such alterations, but as a body, who might properly address the Crown for a Commission to effect them.

His petition has, during the last four years, been the subject of communication with several of the heads of the Church: the presenting it

his belief in the Doctrines generally maintained by the Church, and his firm attachment to the Liturgy, the excellence of which he constantly regrets is not more fully appreciated and acknowledged ; and he trusts, that the sincerity of this attachment will not be questioned, although he cannot consider it entirely faultless, and humbly desires to see it advanced to a still higher degree of 'perfection.' "

TRANSLATION OF LEIBNITZ.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—A correspondent in your last number, signing himself Catholicus, recommends the Rev. F. C. Husenbeth, in case he should not obtain enough subscribers to enable him to translate "Leibnitz's thoughts on religion," to undertake the translation of the *Exposition de la doctrine de Leibnitz sur la Religion*, etc. By the first mentioned work, I presume that your correspondent means the *Systema Theologiæ* of Leibnitz, as no other has been announced for translation in your pages. By recommending the latter work, CATHOLICUS is evidently not aware, that it is the same *Systema Theologiæ*, under another title, which has been given to it in the French translation. The copy from which it has been proposed to translate, contains both the Latin and French side by side. But unless the public come forward with their names as subscribers much more liberally than they have yet done, there is no probability of a translation being undertaken. This is much to be regretted, as the cost of the volume would be a mere trifle, while its appearance in English would be an acquisition of great value to our works of religious controversy.

Oct. 4, 1832.

F. C. H.

has been delayed, partly in deference to their wishes, and not without a hope, that some measure might be proposed, that would render it unnecessary.

POETRY

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## THE TREVV VSE OF THE CRVCIFIX,

VVITH A DETECTION OF TVVA CALUMNIOUS LIES OF YE CALVINOLATRE  
MINISTERS.

1. That the Crucifix, and vther Images of Christs and of his Sainets and Angels, ar Idols. 2. That the Catholicks adoris thame for thair Gods.\*



A comfortable standart to Catholicks :

And feirful to Sathan and his supposts.

In passing be the crucifix,

Adore vpon thy knie ;

Noch it, bot Christ vvhome it presents,

VVith all humilitie :

For God is he vvhom it raports,

No image God can be.

Adore what thou beholdis in it :

Tak it for memorie.

Caluin dois say that vve transgres,

Ane of the ten commands,

VVhilk bearis, vve suld adore na thing,

VVrocht by grauer's hands.

VVe do confirme vvhat it dois say,

And knavois better nor he,

VVhat difference is of God above,

From clay, from stone, or trie.

\* I find this production of poetry attached to the end of a most interesting and curious *scarce* book, which I purchased at an old book-stall the other day, entitled, "A Facile Traictise, contenant, first, ane infallible ruel to discerne trevv from fals religion. Nixt, a declaration of the Nature, Numbre, Vertevv and effects of the Sacraments ; togider vvith certaine Prayeres of deuotion. Dedicat to His Soverain Prince, the Kiugs Maiestie of Scotland, King IAMES the SAKT. Be Maister Jhone Hamilton, Doctor in Theologie.

"The Kirk of God is the pillar and sure ground of the veritie."—I TIM. 3,

"VVha heiris nocht the Kirk, lat him be to the as a Pagan and Publican.—MATT. 18.

At LOVAN, Imprinted be Laurence Kellam. Anno Dom. M.DC.

This interesting little vol. also contains, "A Cathalogue of a 167 Heresies, lies and calumnies teachit and practisit be the Ministers of Caluins sect, erectit in Scotland vvithin yir. 40. zeares, plainle refutit be the Catholik doctrine of this traetise," &c. &c.

Bot he, not vve, peruerts the same,  
 Cleir by the lords intent :  
 And vve knavv vviel, but na vvayes he,  
 VVhat God thairbe haith ment.  
 For Idols vvar the images,  
 VVhilks onlie, God forbad  
 Be this command, of al fals Gods,  
 Whilks Gentiles that tyme had.

So vvha to Idols dois compaire  
 The image of our lord ,  
 That he ane fals God is, as thay,  
 Thairto he most accord.  
 VVhat filthie speache, and hovv absurd,  
 Appeiris this consequent ?  
 Is moir nor cleir to everie one,  
 Of solid iudgement.

Consider than with equal eies,  
 VVhat heretiks obiects,  
 Gainst vvs, vvha be this ansuere heir  
 Thair kneurie detects.  
 For nather stok nor stone vvil vve,  
 Do vvorschep nor adore :  
 Bot him vvhais image thay present,  
 VVha sits in beaainlie gloire.

Than vvhen thovv sies the crucifix,  
 Give preysse to Christ I say,  
 Ze guid and constant catholiks,  
 In hymnes and cantiques ay :  
 VVha be his figure on the croce  
 Presents vnto Zour eies,  
 His vvoundis, his forme, his passion,  
 His bluidie sacrifice.

COMPOSIT BE L. F. S. E. B. C. P.

"The vvord of the Croce is folie to thame vvho perisis, (*Turkis, Jeues, Payains, and Heretiks*) bot to thame vvha ar sauer, that is to say, to vvs (*Christian Catholiks*) it is the vertevv of God."—I Cor. i. 13.

"God forbid (*sayes S. Paul*) that I glorie in ony thing, bot in the croce of our lord Jesus Christ.—Galt vi. 14.



## ALLA NOSHA SENORA.

TO THE B. V. MARY.

*Original—By Catharine, Queen of Arragon.*

O how quickly, O how fleeting,  
 Doth each flowery season pass !  
 Time is always mortals cheating,  
 Swiftly runs life's hourglass ;  
 That which whylome seemed the morning,  
 Present time, we now call night,  
 Soon another day 'll be dawning,  
 Soon will set another light.

O how quickly, O how fleeting,  
 Recreant Spring has passed away ;  
 Daffodilies, valley Lilies,  
 And sweet Violets all decay.  
 That which whylome seemed the springtime,  
 Budding Hedges, Hawthorn bloom,  
 All are gone, and who can bring time  
 Back, dispelling wintery gloom.

O how quickly, O how fleeting,  
 Glowing Summer roll'd along,  
 Lilies, Posies, Pinks and Roses,  
 Nightless days and milkmaid's song.  
 That which once was frolic haytime,  
 Now is Winter's morning drear,  
 What was whylome Nature's daytime,  
 Seems the evening of the year.

O how quickly, O how fleeting,  
 Autumn's golden fruits are fled,  
 Scarce they are tasted but they are wasted,  
 And the bough that bore them dead.  
 What just now was harvest feasting,  
 When the Horn of Plenty blew,  
 Vintage mirth, and merry jesting,  
 Ceas'd when brumal whirlwinds blew.

O how quickly, O how fleeting,  
 Will dark Winter's reign pass over ;  
 Other springs, our senses cheating,  
 Soon will bloom to bloom no more.

What now is, is always waning,  
 Flying Time will no more fly,  
 But the eternal self remaining,  
 Seeks its mansion in the sky.

Ah while each successive season  
 Steals some friend, till all are gone,  
 Time is spinning, we are sinning,  
 Life's pale lamp is burning on.  
 Cares oppressing, fools caressing,  
 Toiling till our span is spun !  
 Hope we find the only blessing  
 Waiting the eternal Sun.

Hail then, Lady Star of Heaven.  
 Hear thy pilgrim's votive prayer,  
 Balm of woes whom God has given  
 To the mourner in despair ;  
 That which once was giddy Pleasure's  
 Passing time, shall now be thine ;  
 Thee I'll praise in deffest measures,  
 Virgin, now thine ear incline.

For since changeable and fleeting  
 Are all worldly pleasures here,  
 Spring and Summer always cheating,  
 Autumn waning, Winter near.  
 Brightest star, that's ever shining,  
 Round whose feet sweet Angels sing,  
 Help my soul, to God inclining,  
 To obtain the eternal Spring.

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#### PETITION OF MR. ANDREWS.

[The following Petition has been sent to us for insertion in the Magazine. The scruples of the Petitioner, respecting the oath prescribed to Catholic Members and others, appear to us well worthy of consideration ; but we must disclaim all participation in the severe language used in regard to those, who dissent from his views, a language as much forbidden by one commandment as perjury is by another.—EDRS.]

*To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled.*

The Petition of WILLIAM EUSEBIUS ANDREWS, of the City of London, Printer and Publisher,

RESPECTFULLY SHEWETH,—That your Petitioner is by birth an En-

glishman, and by religion a member of the Catholic or Universal Church of Christ, in communion with the Bishop of Rome; which religion was professed by all England, Scotland, and Ireland, for the long space of nine hundred years and more, is now professed by about one-third of the population of the united kingdom, and under its benign precepts the free and liberal institutions of this kingdom were formed and matured for the benefit and happiness of the People.

That your Petitioner became, by servitude, in the year 1796, entitled to many municipal privileges in his native city of Norwich, among which was the elective franchise; but he has been all his life debarred from enjoying or exercising any one of those privileges by the operation of the code of penal laws, enacted by different Parliaments to prevent, but ineffectually, the growth of Popery.

That your Petitioner, finding himself thus deprived, for conscience sake only, of his birth-right and civil immunities, has always been a strenuous advocate for the entire repeal and erasure of these odious and barbarous laws from the statute-book; and consequently most cordially and zealously joined with his fellow Catholics in both islands in their late exertions to obtain unqualified and unconditional Emancipation.

That, in the tenth year of the reign of his late Majesty King George the Fourth, "An Act for the Relief of his Majesty's Roman Catholic Subjects" was passed by the Legislature, which Act did not repeal one single penal law, but only conceded to the Catholics the privilege of sitting in Parliament, holding civil and military office, with exceptions, and exercising the elective franchise, on taking and subscribing an oath therein appointed to be taken; whilst, by the same Act, new and punishable offences were enacted, bearing exclusively upon the ecclesiastical members of the Catholic Church, thereby adding to, instead of blotting out, the sanguinary code which stains the legislative records of the kingdom.

That your Petitioner is most deeply impressed with the awful and sacred obligation of an oath; that being taught by the commandments of God not to take His holy name in vain, and being instructed by his Church that, to make an oath lawful to be taken, three things are required, namely, Truth, Justice, and Judgment—Petitioner cannot, without a violation of conscience, subscribe to the odious and unconstitutional terms imposed by this soul-ensnaring oath, to qualify for civil rights, and he in consequence remains, with other Catholics, who feel the same conscientious scrupulosity as himself, enslaved and unemancipated.

Your Petitioner objects in the first place to the declaration, "That it is not an article of my faith, and that I renounce, reject, and abjure the opinion, that Princes excommunicated or deprived by the Pope, or any other authority of the See of Rome, may be deposed or murdered."

by their subjects, or by any person whatsoever." Petitioner conceives that here is at least an indirect insinuation that his religion teaches him to commit murder; and as he sincerely believes that that religion was instituted by God himself, he feels that by consenting to make such a declaration, to obtain temporal honour or emolument, he would not only irreligiously mock and insult the Majesty of Heaven, but degrade his own character as an Englishman and a Christian.

Your Petitioner knows that it never was an article of his faith, nor ever can be, that murder can be legalized by any one; but he also knows that the British Legislature assumes the power of deposing sovereigns, and that the occupant of the British throne, by embracing the Catholic religion, or marrying a Catholic wife, becomes, by the existing law, deposed and deprived of his kingly authority: he therefore cannot reconcile it to his conscience, nor can he think it just, that he and his fellow Catholics should be called upon, in the teeth of English law, to invoke the presence of his Maker, and in that awful presence renounce, reject, and abjure the opinion, that Princes excommunicated by the Pope may be deposed "by their subjects, or by any person whatsoever," when the law of England, which he is called to obey, says they may be deposed, though they may not have been excommunicated by the Pope.

Your Petitioner next objects to swear, "That he will defend to the utmost of his power the settlement of property within this realm, as established by the laws," while every other class of his fellow citizens is left unbound by such obligation. Now, as Petitioner is sensible that the present settlement of property, in which are to be included, funds, tithes, glebe-lands, episcopal revenues, sinecures, and the like, are burdensome and oppressive, especially the tithes and Church property in Ireland, where a Catholic population, the poorest in existence, is compelled to support a Protestant establishment, the richest in the world; and as he has always been of opinion, and still remains so, that tithes in Ireland ought to be abolished, or apportioned to their original purposes, your Petitioner cannot call upon God to witness a declaration from him, that he will defend to the utmost of his power the present settlement of property, which he wishes to see adjusted and in part removed, because he would thus incur the guilt of perjury; and as he is not disposed to hazard his eternal salvation to obtain temporal honour or emolument, he therefore, with those who think with him, notwithstanding the boasted measure of liberation, continues enslaved.

Your Petitioner is aware that there are Catholics who are content to continue the settlement of property as established by the laws, and are therefore ready to defend it, agreeably to the tenour of the oath; he is also aware that there are others who have taken the oath, and yet,

for the sake of popularity, assail that property which the oath binds them solemnly to defend ; Petitioner is also aware that these latter Catholics, who thus scandalize their religion, which condemns all double dealing, pretend that they did not take the oath in this sense ; but they must or ought to know, that the oath is to be taken in the sense of those who enacted it, and not in the individual sense of those for whom it is enacted. Now, as it has been declared by the highest authority, that is, by the Duke of Wellington, under whose administration the oath was framed and enacted, whose reported words are, " In the two recent acts of Parliament, in which we conferred notable advantages on the Dissenters from the Church of England, we endeavoured, as far as we might BY OATHS, to secure the property of the Church ; and as it is declared that the oath is to be taken " in the plain and ordinary sense of the words, without any evasion, equivocation, or mental reservation whatsoever," Petitioner conceives that, were he to accept the contract, and pledge himself to the terms, no fine spun or hollow casuistry, no quibbling sophistry, no special pleading, or legal quirking, could exonerate him from the performance of the stipulated conditions ; but that he who swears to defend the settlement of property as established by the laws, for the term is not as *may be*, which would qualify the contract, is bound by his solemn and most explicit pledge, to resist all innovation or intended destruction of such property, or lay himself open to the imputation of perjury ; an offence your Petitioner will not be guilty of to become possessed of the highest honour the Crown can bestow.

Your Petitioner further objects to swear " That he never will exercise any privilege to which he is or may become entitled, to weaken or disturb the Protestant Religion or Protestant Government in the united kingdom." Now Petitioner cannot conscientiously invoke the presence of the Divine Majesty to witness this attestation, because he cannot tell, amidst the confusion of doctrines and creeds professed by those who call themselves Protestants, what is meant by Protestant Religion ; besides, as a sincere Catholic, believing, as he does, his religion to be grounded on truth, and all others to spring from error, he deems it to be his duty to use such privileges as he may possess, for example, the privilege of the press, to spread the light of truth ; but this he could not do, were he to take this oath in the plain and ordinary sense of the words, because there is no distinction or qualification, but he would be restrained from using any privilege whatever to weaken or disturb the Protestant Religion. But if by the words " Protestant Religion," be meant the religion of the Thirty-nine Articles, as by law established, then Petitioner conceives that all Catholics who take this oath are bound to abstain from the use of any privilege that may tend to injure the

Church establishment, in which must be included the privilege of Parliament, of public meetings, and the Press, to oppose the existence of tithes in England and Ireland. To take away that property or impost which has been so long the main stud of the Established Clergy, will not only weaken and disturb this branch of the Protestant religion, but must tend eventually to subvert it; and how Catholics can oppose themselves to the existence of tithes, after they have bound themselves by oath not only to defend the present settlement of property, of which tithes are considered to form a part, but also voluntarily renounce, under the same sacred obligation, the use of any privilege they may possess to weaken or disturb the religion which these tithes support, without incurring the guilt of perjury, is more than Petitioner can comprehend, and therefore he cannot hazard the safety of his soul by taking it.

Your Petitioner, by the provisions of the Act just passed to amend the representation of England and Wales, is entitled to the elective franchise for the city of London, but, from his before-stated conceptions of the oath appointed to be taken by the Act, for the relief of the Roman Catholics, by which only his vote will be legally qualified, he will be debarred the exercise of this great and important right, as he cannot, from his long-confirmed political convictions, give his suffrage to any other candidate for the representation than such as will pledge himself to the abolition of tithes, or the restoration of them to their original purposes, and the fair and equitable adjustment of all public property; but by thus voting, after having sworn that he will defend to the utmost of his power the settlement of property as established by the laws, and that he will not exercise any privilege whatever to weaken or disturb the Protestant religion, he must incur the guilt of perjury, as he would act contrary to what he had sworn in the plain and ordinary sense of the words of the oath. Thus Petitioner can look upon this Parliamentary dispensation from the penal code in no other light than a kind of indulgence or snare to commit sin; an offence, which has long, but unjustly, been charged upon the Catholic Church, and is now legally held out to ensnare Catholics by a Protestant Legislature.

Your Petitioner therefore most earnestly implores your Honourable House to take into consideration these his conscientious and, he believes, well-founded scruples and objections to the conditions of the oath imposed to be taken and subscribed by all Roman Catholics, before they can be relieved from the restraints and disabilities laid upon them by a code of cruel and unjust laws; by which conditions they are still held up a suspected and proscribed race, no other religious body being called upon to give such sweeping and disgraceful securities, repugnant to an upright and a freeborn mind; your Petitioner further implores that your

Honourable House will, in its wisdom, pass an act for the complete, unqualified, and unconditional repeal of all the laws that restrict or affect conscience, and enact a clear simple oath of allegiance for all classes without religious distinction; for which just measure the Catholics of Ireland so nobly and firmly contended, till they were shamefully betrayed and sold by their leaders for the paltry bribe of office, which stamps the acceptor a sworn ally of a grasping and intolerant corporation; and your Petitioner moreover prays, that such proceedings may be instituted, as to your Honourable House may seem meet, against those Catholics, who, having solemnly sworn to defend to the utmost of their power the present settlement of property, as established by the laws, and as solemnly engaged to do nothing that may tend to weaken or disturb the Protestant religion, now that the tide of opposition to tithes has set in generally and practically in Ireland, in order to preserve favour with the people, by their speeches and conduct endeavour to destroy that which they have sworn to defend, and to sap that which they have sworn not to weaken or disturb, to the great scandal of the religion they profess, and in violation of the most sacred obligation between man and man.

And your Petitioner will ever pray, &c.

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#### MONTHLY INTELLIGENCE

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##### ROME.

##### *Encyclical Letter of Gregory 16.*

We were in hopes that we should have been able to present to our readers a copy of this document, with a translation. In this we are for the present disappointed; but we will make the only substitute in our power, by a translation of an article in the *Ami de la Religion*, which is an analysis of the letter of his Holiness.

It is usual, that a Pope, on his accession to the Pontificate, should address a letter to the bishops of the Christian world, on the subject of the actual condition of the church, of the good or bad state of religion, and of the duties of her pastors.

Leo XII., Pius VIII., and finally Gregory XVI. have followed this custom. The encyclical letter of his present Holiness, Gregory XVI. will maintain a distinguished place among these monuments of pontifical zeal. His Holiness appears sensibly affected by the view of the misfortunes of the Church, of the attacks directed against her, of the disordered state of society, and of the evil direction given to public instruction. The Holy Father cannot be silent amidst so many subjects of grief and anxiety, and he has desired to communicate with the prelates of the Church of God, who being charged each one with the care of a portion of the

flock, must also partake of his solicitude. Having rapidly enumerated the evils, which afflict him the most in the present condition of the Church, his Holiness proceeds to point out the means best calculated to arrest their progress. One of these means is a zeal for unity, attachment to the holy See, and the close union of the several churches with the chief bishop. The prelates should set the example, and the priests should continue submissive to their bishops, and not teach without their permission. The violation of this order must occasion confusion in the Church.

The Pope deplors the confederacy formed in some parts, against the celibacy of the Clergy, and the infatuation of certain priests, who have presumed to petition the secular power, to destroy this ancient and excellent article of ecclesiastical discipline. The sanctity and indissolubility of marriage are other objects of his zeal, as they had been of Pius VIII. in his encyclical letter. He enjoins therefore, that the people be instructed upon the indissolubility of the matrimonial tie, and upon the necessity of conforming, in this respect, to the laws of the Church. Indifference in religious matters, that other misfortune of our age, and source of our evils, could not escape the notice of the holy Father in the enumeration of our errors and our disasters. He accordingly refutes this monstrous principle, and proves that salvation is attainable only in the true church.

But there are certain opinions, which are the special object of animadversion throughout the whole of the Encyclical letter. These are the opinions, which have in these days been promulgated and maintained by a class of writers, who have formed a new school. The Holy Father examines them successively by the lights supplied by the holy scriptures, by tradition, and reason. This portion of the letter is extended to so great a length, that it would seem to have been the great object of the Encyclical. The opinions are marked in a manner more or less explicit. Thus the Holy Father complains, that the obedience due to bishops is violated, and their rights overturned; and he afterwards enjoins that priests be subject to their bishops, which is necessary. Subsequently he remarks, that the Universal Church is disturbed by any novelty whatever. He designates, as guilty and foolish persons, those, who, in the wildness of their opinions, dare to censure the discipline of the Church as opposed to natural rights, or as defective and imperfect. The application which he makes of these principles is yet more direct and precise.

“It is absurd and inconsistent with the character of the Church to think of her restoration or regeneration, as if she could be liable to weakness, to darkness, or to any imperfections of this nature. Such innovators project the establishment of some modern institution; and the consequence would be, that the



Church, which is divine, would become merely human. Let these persons remember, that the dispensation with the canons belongs only to the Supreme Pontiff, and that he only, and not private individuals, can make any regulation whatever in the rules and instructions received from our Fathers."

The *Ami de la Religion* hints at the particular class to which the holy Father is supposed to allude. It is not necessary that we should copy these remarks, and the less so as we understand that the persons alluded to, have edified the Church by an unreserved submission.

Alluding to the doctrine of the liberty of the press, his Holiness expresses astonishment that a principle should be advocated, which is the cause of the publication of so many bad books, and of the loss of so many souls. In reply to the sophism that the evils produced by this liberty are counterbalanced by works, which may be written in defence of Religion, his Holiness observes that on that principle, men might expose, sell, and even swallow poison, because an antidote exists, which may sometimes avert the fatal consequences.

His Holiness proceeds to condemn the principle that works ought not to be subject to authoritative censure, and that this was not within the power of the Church. He refers to the rules laid down by the council of Trent, and to the uniform practice of the holy See, which has taken care to condemn bad books, and endeavoured to

withdraw them from the hands of the faithful. "Whence it follows that the doctrine of those who represent the censure of such works as an insupportable burden, and maintain that it is contrary to the principles of equity, and deny the right of the church to regulate and enforce it, is false, rash, injurious to the holy see, and fruitful of evil to the christian world.

The encyclical is equally forcible in the condemnation of those opinions and maxims, which tend to weaken the submission due to princes, and to encourage revolt. To these opinions his Holiness opposes the authority of St. Paul, who declares that *all power is from God*. and, as the teachers of these opinions have alledged that the first christians did not revolt because they were not the stronger party, he condemns in the strongest terms a doctrine so injurious to religion, so inconsistent with the testimony of history, so formally opposed to the spirit and to the conduct of the early heroes of christianity. He quotes the words of St. Eucherius on the subject of the martyrdom of St. Mauritius and his companions, in which the holy martyr says expressly that the danger of losing their lives did not induce them to revolt: and another passage from Tertullian, which states that the Christians were very numerous, and that if they suffered themselves to be put to death, it was not because they were weak, but because they knew that revolt is never lawful.

His Holiness also expresses

disapprobation of the doctrine which recommends the separation of church and state. The Holy Father states that the concord of church and state has always been regarded as beneficial to both, and that it has been dreaded only by the partizans of licentious insubordination.

Our readers will be disappointed with this meagre account of the letter of his Holiness, in which, for the reasons assigned above, we have omitted those parts of the article of the *Ami de la Religion*, which reflect upon a particular class of writers. If, as the able and enlightened editor appears to think, his Holiness has directed his censure especially against particular writers, it would be desirable to know precisely their opinions, in order to form a just idea of the doctrine of the encyclical letter.—We have ourselves been disposed to regret the union between church and state, and this regret has been inspired by a jealous fear of state intrigue, and an earnest anxiety for the independence of the church, and for the purity of her ministers. If we have read history correctly, she furnishes numerous proofs of the evils resulting from the officious interference in ecclesiastical matters on the part even of good princes, when they have not been wise ones, and of the dreadful results of such interference on the part of wicked princes. We have long come to a conclusion that the reformation, so called, could not have succeeded in England, had not the state possess-

ed an unnatural controul over the church. This connexion seems to have furnished the present ascendancy in France with the means of carrying on its persecution against the clergy, and, on a small scale, we observe, at home, that the interference of the patron with the affairs of the mission, whether that patron be good or bad, is usually productive of serious inconvenience. We happen to know a congregation where a principal obstacle to the conversion of the protestant tenantry has been a fear of offending the catholic landlord. The evidence of history then, as well as the reason of the case, has confirmed us in an opinion, that, in proportion as the church is unconnected with the state, her ministers will be pure and independent, and religion will flourish. When we have access to the original we shall be enabled to form a judgment how far these opinions are consistent or inconsistent with the doctrines just promulgated from the Holy See.

A correspondent in the English college in Rome, thus writes: "On the first of August our chapel was crowded to excess by Protestants, by English Catholics, and Italians, eager to witness the admission of two English gentlemen into the communion of the Catholic Church, by his Eminence Cardinal Weld. The converts are from Yorkshire, by name Dean and Wait. Mr. Dean is a single man, and has considerable property. Mr. Wait is in his

twenty-third year. They give strong proofs of the sincerity of their conversion. May they, by the divine blessing, be ornaments to religion, and may many others be so happy as to follow their animating example! It is understood that they intend to reside in Italy.

#### MADRAS.

We have received an extract from a letter written by an officer, stationed at Madras, to his wife in England, in which he gives a deplorable account of the spiritual wants of the Catholics in that part of the world, which he attributes to the absence of any missionary, who can speak English. The writer says, that, in consequence, many fall a prey to the sectarian missionaries sent out from England. The extract is long. We will insert it in our next No.

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#### DOMESTIC.

The news "from without" relates principally to the efforts of the parsons to perpetuate their monopoly, and to those of the people to establish real religious liberty. The parsons, in Ireland, are found at the head of troops, dealing confiscation and death among their dear children: Several murders have taken place lately, some even of Protestants, to gratify the men of peace.

In England, the people are beginning to resist the unrighteous demands of the ministers of the establishment. Mr Ridley, of Hexham, has become obnoxious to

these persons by his refusal to pay tithes, and lately they entered his field and forcibly carried off a part of his corn. It is said, that had he been present, and resisted, he would have been shot. We cannot believe this. Blood-letting is not quite so safe to the operator in England, as in Ireland, and even in Ireland, now that the operation is beginning to be performed on Protestants, we apprehend that it will speedily be discontinued.

Church rates are still more vigorously resisted. Birmingham has taken the lead. Our limits will not allow the insertion of any account of what has here taken place. Rev Mr. M'Donnell has taken active part, and is principally obnoxious to the champions of existing abuses—who have made all kinds of violent assaults upon him by lies in word, lies in writing, and lies in print. It is, however, remarkable, and it is cheering to the Catholic, that the abuse of the faith is invariably and instantly suppressed in a Protestant church by the indignant groans of a Protestant people, and this in a town where, in 1829, the same individual was hooted at as he walked the streets, and, on one occasion, pelted with stones.

As a specimen of the same spirit we extract the following from the *Chester Chronicle*, regretting that we have no room for comment; regretting also, that there are so few Catholics like Mr. Hostage of Chester, or Mr. Larkin of New-castle.

"Mr. Hostage came forward and said, that he should put a question to the Hon. Member, perhaps then for the first time put to any Candidate in England; but one which was, nevertheless, deeply interesting to him (Mr. Hostage) as a Catholic, and to the vast body of the people of this country, who are Dissenters from the Established Church. He begged to know the views of the Hon. Member on the subject of *Church Rates*, and whether he would assist the Dissenters and Catholics of England in getting rid of that odious and insulting burthen? (loud cheering for some moments.)

"MR. WILBRAHAM—That is certainly a trying question, but I will not shrink from it (cheers). I have not now considered it for the first time; and I cannot give you a more lucid, and, at the same time, more concise view of my opinions, than in adopting the words of Lord BACON on the same subject:—"That men should live off the flock they do not feed, nor of the altar which they do not serve, is a thing that can hardly receive just defence." (Loud and continued cheering.)"

We regret that in our last, accident occasioned to give an imperfect copy of the following document.

An Act for the better securing the Charitable Donations and Bequests of His Majesty's Subjects in Great Britain professing the Roman Catholic Religion.

WHEREAS by an Act passed

in the First Year of the Reign of King William and Queen Mary, intituled *An Act for exempting His Majesty's Protestant Subjects dissenting from the Church of England, from the Penalties of certain Laws*, and by certain subsequent Statutes, the Schools and Places for Religious Worship, Education, and Charitable Purposes of Protestant Dissenters, are exempted from the operation of certain penal and disabling Laws to which they were subject previously to the passing of the said recited Act of the First Year of the Reign of King William and Queen Mary: And whereas by certain Acts of the Parliament of Scotland, and particularly by an Act passed in the Year One thousand seven hundred, intituled *An Act for preventing the Growth of Popery*, various Penalties and Disabilities were imposed upon Persons professing the Roman Catholic Religion in Scotland: And whereas, notwithstanding the Provisions of various Acts passed for the Relief of His Majesty's Roman Catholic Subjects from disabling Laws, Doubts have been entertained whether it be lawful for His Majesty's Subjects professing the Roman Catholic Religion in Scotland to acquire and hold in Real Estate the Property necessary for Religious Worship, Education, and Charitable Purposes: And whereas it is expedient to remove all Doubts respecting the Right of His Majesty's Subjects professing the Roman Catholic Religion in England and Wales to acquire and hold property

necessary for Religious Worship, Education, and Charitable Purposes; Be it therefore enacted by the King's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, That from and after the passing of this Act His Majesty's Subjects professing the Roman Catholic Religion, in respect to their schools, Places for Religious Worship, Education, and Charitable Purposes, in *Great Britain*, and the Property held therewith, and the Persons employed in or about the same, shall in respect thereof be subject to the same Laws as the Protestant Dissenters are subject to in *England* in respect to their Schools and places for Religious Worship, Education, and Charitable Purposes, and not further or otherwise.

II. Provided always, and be it further enacted, That in all Cases in which Schoolmasters or other Persons employed in such Schools or other places are, as a legal Qualification for such Employments, now required by Law to take the Oath of Supremacy, or the Oath or Declaration against Transubstantiation and the Invocation of Saints and Sacrifice of the Mass, or to receive the Sacrament of our Lord's Supper, or, in *Scotland*, to subscribe the Formula annexed to the foresaid Act for preventing the Growth of Popery, any such Schoolmaster, or other Master, pro-

fessing himself a Roman Catholic, shall, in lieu of the Qualification aforesaid for holding such employment, take the Oath contained in the Statute passed in the Tenth Year of His late Majesty, intituled *An Act for the Relief of His Majesty's Roman Catholic Subjects*, and at the Times and in manner in that Act mentioned.

III. Provided always and be it further enacted, That nothing in this Act contained shall affect any Suit actually pending or commenced, or any Property now in Litigation, Discussion, or Dispute, in any of His Majesty's Courts of Law or Equity in *Great Britain*.

V. Provided always, and be it further enacted, That nothing in this Act contained shall be taken to repeal or in any way alter any Provisions of an Act passed in the Tenth Year of the Reign of His late Majesty King *George* the Fourth, intituled *An Act for the Relief of His Majesty's Roman Catholic Subjects*, respecting the Suppression or Prohibition of the Religious Orders or Societies of the Church of *Rome* bound by Monastic or Religious Vows.

V. Provided always, and be it further enacted, That all Property to be acquired or held for such Purposes of Religious Worship, Education, and Charitable Purposes, in *England* and *Wales*, shall be subject to the Provisions of an Act passed in the Ninth Year of the Reign of King *George* the Second, intituled *An Act to restrain*

*the Disposition of Lands whereby the same become unalienable, and to the same Laws as the Protestant Dissenters are subject to in England in respect of the acquiring or holding of such Property; Provided always, that nothing in this Act contained shall be taken to extend the Provisions of the said last-recited Act to that Part of Great Britain called Scotland.*

#### CHARITY SERMONS.

**GREAT CROSBY.**—On Sunday, August 5, high mass was celebrated in the catholic chapel recently erected in the village of Great Crosby, the Rev. Mr. Brown, the incumbent of the chapel, assisted by three other clergymen, officiating. The choir consisted of several professional ladies and gentlemen from Liverpool, who kindly gave their services on the occasion, and the effect of the ceremony was much heightened by the admirable chanting of the officiating clergymen. After an eloquent sermon from the Rev. Francis Murphy, of St. Patrick's Chapel, Liverpool, a collection was made towards defraying the expenses of the building: it amounted to upwards of £31. The chapel, which is very neat and commodious, and has a regular congregation of about 400 members, was recently erected by subscription, to which, we understand, several protestants of various denominations liberally contributed. It is however, still encumbered with a debt of nearly £600.—*Liverpool Journal.*

**STOCKPORT.**—The new chapel here was opened on Sunday, Sep. 23. The Right Rev. the Bishop of Waterford celebrated high mass. The sermon in the morning was preached by the Rev. Mr. Usquihail, prior of the Dominican convent at Dundalk, and in the evening by the Rev. T. M. M'Donnell, of Birmingham. A very considerable number of the clergy attended, and a numerous congregation of protestants. The amount of the collection we have not heard, but we believe it exceeded £100.

**HUDDERSFIELD.**—On Wednesday, the 26th September, the Catholic Chapel of Huddersfield was opened with great and imposing solemnity. High Mass was sung by the Right Reverend Dr. Penswick, V. A. of the northern district, assisted by the Rev. J. G. Morris, of Wakefield, as deacon, the Rev. John Maddocks, of Bradford, as sub-deacon, and the Rev. M. Trapps, of Broughton-hall, as master of ceremonies. The Right Rev. Dr. Abraham, Bishop of Waterford and Lismore, who was present with some of his clergy, assisted in the ceremonial. An eloquent sermon was preached in the forenoon by the Rev. John Sheehan, of Waterford, and in the afternoon a discourse by the Rev. T. M. M'Donnell, of Birmingham, which is about being published. The mass sung consisted of selections from Mozart, Haydn, Beethoven, &c. Mr. Walton, of Leeds, presided at the organ; Mr. Bywa-

ter led the band in his usual excellent style; and Miss Johnson, of Liverpool, as principal soprano, acquitted herself to the delight and satisfaction of an admiring congregation; and, from the display she made of power of voice and musical talent, justly deserves to be ranked among the first vocalists of the day. The other performers acquitted themselves with great credit; and the choruses were full and effective. On the whole, the people of the town have never had before such a treat. Many protestants of the first respectability attended; and the collection made on the occasion amounted to more than £130. The chapel itself is a very beautiful Gothic edifice, built entirely of a fine white stone; the pinnacles, crockets, and other ornaments are exceedingly well executed, in solid stone. The interior is equal in beauty to the exterior; the ceiling is groined with enriched bosses; the altar is of composition—the front ornamented with the vine and wheat sheaf, as emblematic of the sacrament; and over the altar are three long Gothic windows, of stained glass—one a well executed figure of St. John, the other a beautiful figure of the virgin, and the centre an illuminated cross, surrounded with an halo dying away in clouds, with the letters IHS irradiated above it.—We have seen a well executed view of this edifice, by Ackermann, which is, we believe, on sale.—*Liverpool Journal*.

**LIVERPOOL.**—On Sunday, October 14, the Rev. Mr. Fairclough preached a charity sermon in St. Mary's Chapel, Edmund-street, in aid of the funds for the support of that excellent institution the Female Orphan School. The discourse was impressive, earnest, and appropriate; and, as the chapel was crowded, we have great pleasure in adding that the collection made on the occasion amounted to near £70.—*Liverpool Journal*.

**COVENTRY.**—On Sunday, Oct. 21, two sermons were preached by the Rev. T. M. M'Donnell, in support of the Charity Schools of that place, in which the zealous pastor educates Catholics and Protestants, giving to the latter only that degree of instruction, which is conformable to the wishes of the parents.—The congregation is exceedingly poor, and suffering especially in the present times. They have also been exerting themselves to provide an organ for the chapel, and yet, assisted indeed by their liberal, though not rich, Protestant neighbours, they contributed more than £19.

The preacher was afterwards honoured with the following letter, which, from its reference to the Magazine, can hardly be withheld from our pages, in which it will plead the cause of the charity far better than we could pretend to do it.

“ Coventry, October, 24, 1832.

Dear and Respected Sir.

I am desired to present you

the sincere thanks of the friends of the Coventry Charity Schools, for your eloquent and successful advocacy on Sunday last in favour of the good cause.

Allow me, Sir, to say, that it is not the applause of the great and the rich I have to communicate to you, but what, I am confident will be more pleasing, the gratitude of hundreds of the poor. It is the gratitude of those who out of their hard-earned pittance, cheerfully consecrate to this holy charity their weekly penny, and of those who, after the confinement of six days, on the Sunday gladly sacrifice to further the ends of this institution, the only hours they can call their own. The united thanks of these Sir, and of hundreds of others who can nowise assist, but by begging the blessing of heaven on our common cause, I have to convey to you.

You have entitled yourself to a participation in the Sacrifice of the Mass, which is every month offered up for the benefactors to this charity.

I need not say how grateful I am, personally, for the great benefits you have rendered to this charity and to religion at large, notwithstanding the lateness of the season, and the appalling want of employment, the sum drawn forth by your moving appeals, exceeds the sum usually collected by about one third. I rejoice at this: Providence is with us. I *could not* support the charity *without such aid*. But, Sir, I equally rejoice at the expression

so favourable to religion, which you made upon the congregated hundreds. Every one was delighted. The day will be long remembered. How unfortunate our chapel is so small. Many, I find, had come the distance of six and even nine miles, and could not obtain admittance.

You have done much, Sir; but much yet remains to be done.—Your exclamations during the day, proved how much you were overjoyed at the three hundred children and the prospect to religion before you, and how heartily you wished me success in my endeavours to raise the people from their deplorable state of ignorance and irreligion. On Monday last, being called to three sick protestants, I questioned the bye-standers, to the number of ten or twelve, and not one could positively answer my question—“How many Gods are there?” Trusting to Providence in my labours for these people, I am exceeding my pecuniary means, and when, Sir, I inform you, that, willing as you beheld my poor congregation to assist in every possible way, not more than from ten to sixteen shillings per week, according to the state of trade, can be collected amongst us for the support of these large schools, which are altogether at my own personal responsibility, your own zeal for religion will, I am sure, be my apology for soliciting you to make through your excellent Magazine, this sacred charity more generally known to the friends of the poor.



Could you, Sir, succeed in procuring me some trifle more towards the support of these Schools, you will have a double claim to the blessings and prayers of my poor, but worthy congregation.

I am, Dear Sir,

With great respect and gratitude,

Yours', sincerely,

T. A. COCKSHOOT.

**SACRILEGE.**—The work of sacrilege has already commenced. The Chapel at Middleton Lodge, Yorkshire, was lately entered and robbed of its very valuable silver lamp, and of several of the sacred vessels, all silver. The robbers were, however, apprehended the same day, and committed to prison, tried at the assizes and sentenced to transportation for life.

St. Chad's Chapel, Birmingham, was forcibly entered in the morning of October 2. Nothing was stolen but a silver thurible and a silk handkerchief. The iron chest containing the ciborium was carried a short distance from the chapel, where it was afterwards found, not broken open.

The next week, on the same day, St. Peter's Chapel, Birmingham, was entered. The poverty of the Chapel, increased by an overwhelming debt of £1650 not enabling the Pastor to provide an iron chest, the chalice and ciborium and pix were stolen; but, blessed be God, the holy Sacrament does not appear to have been in the slightest degree profaned. The number of communicants had on

the previous Sunday, exhausted the consecrated hosts in the ciborium, and two only remained in the pix for the communion of the sick. These were found resting on the linen which formed the lining of the pix. The reflection that the holy Sacrament was thus respected, is a consolation to the Pastor, which reconciles him to the loss which he has sustained.

On the 19th, the chapel-house at St. Chad's was attempted by a man who secreted himself in one of the rooms. Rev. I. Collingridge, one of the pastors, seems to have disturbed the thief, and disappointed him. We regret to state that his exertions in a delicate state of health, brought on a severe cold.

**ORDINATION AT ST. EDMUND'S COLLEGE.**—On Saturday, September the 22nd, the College of St. Edmund's had an unusual number of presentations for Orders:—four for the priesthood, five for the order of deacon, and three for that of sub-deacon, besides twelve for the tonsure and minor orders. The priests ordained were, the Rev. Messrs. Neal, Chumley, Bowman, and the nephew of the present Lord Petre, the Rev. Mr. Philips. The deacons were, the Rev. Messrs. Bugden, Price, Molteno, Riordan, and Whelan;—the last named gentleman now some time procurator of the College. Those who were ordained sub-deacons were, Messrs. Francis Jarrett, Edward and John Baptist Hearne. Among the presentations for minor orders were the two gentlemen, who, in the ex-

hibition of last June, were so much distinguished,—Mr. Foley by the silver medal for the school of Rhetoric, and Mr. Reilly, who also received a silver medal for his eloquent delivery of the speech allotted to him in the interesting debate on the Union. The attendance of clergymen from various parts of the London District in their surplices and stoles swelled the number of assistants, and added considerably to the solemn effect. Dr. Bramston was, as he is always on such occasions, throughout dignified and impressive; and evidently under strong feelings as he proceeded to confer the higher orders.

A sermon before Mass was delivered immediately after the procession had reached the sanctuary choir. The preacher, the Rev. Mr. Maguire, it has been our gratification to have heard once before; and each time we were delighted with the style of his sermon. Apparently without those physical energies necessary for an extemporaneous preacher, he rivets the attention of his audience by the solidity of his composition, the piety which every sentence breathes, and his impressive though inelegant enunciation. It is interesting to find a preacher like him discarding the glittering tinsel of modern days; and emulating the sober, but stronger, style of the times when Manning was the favourite in the pulpit. The force, too, with which the scripture is unceasingly accommodated, or brought in to confirm his

positions, is wonderful. His sermon on the present occasion was worthy of the scholar, at once polished and deep, pious and unaffected.

One singularity was observable at this ordination. The Acolyths were two deacons, in compliance, we understand, with the feelings of the venerable bishop, who, like St. Charles of Boromeo, is a strenuous advocate for all his clerics exercising their proper functions within the sanctuary: and on this occasion all the ordained Acolyths, with the exception of these two deacons and the master of ceremonies, were engaged in receiving additional orders.

As witnesses of this imposing rite, we found ourselves in the midst of an elegant audience composed of both sexes, who resided in the college neighbourhood, or had come down from London for the occasion. Every accommodation was studiously afforded to us by the superiors of the house, and no one, we will venture to say, returned home without some additional religious feeling, or some additional respect for the rulers of the establishment.

The Rev. George Last, who had been a Professor in St. Edmund's College, for about three years, succeeded the Rev. John Law, in the care of the Catholic Congregations of Ingatestone and Stock in Essex, on the 29th of September.

## CONFIRMATION.

On Sunday, September 16th, after Vespers, the holy Sacrament of confirmation was administered by the Rt. Rev. Dr. Walsh, at the chapel at Cossey Hall, near Norwich, when ninety-nine persons were confirmed, of whom forty-five were converts to the holy Catholic faith. On this solemn and interesting occasion, the Hon. Isabella Stafford Jerningham, youngest daughter of Lord Stafford, and Miss Blanche Cary, had the happiness to be confirmed. The chapel was crowded to excess, many Protestants being present: but all was conducted with perfect order. The beautiful anthem, *Confirma hoc Deus*, was sung at the close, with particular feeling and effect.

CONFIRMATION. — Sept. 2nd, the Right Rev. Dr. Penswick confirmed 335, of whom 50 were converts, at Ashton-under-Lyme, and near 200 at Stockport. The number of Catholics at Ashton exceeds 4000; and at Stockport is about 3000. On the 9th, he confirmed 244 at Macclesfield, and 85 at Congleton; and 58 at Barton-on-the-Irwell, on the 22nd. On the 15th of Sept. he gave ordinations at Stonyhurst, the particulars of which have not reached us.

MANCHESTER.—There are eleven Sunday Schools in Manchester, Salford, and the neighbourhood, in which upwards of 4000 Catholic children receive religious instruction, &c. Yet more than 3000 remain still unprovided for, in consequence of the want of means for

the extension of these schools. Five hundred persons give their gratuitous services in the education of these poor children. To these schools are attached extensive libraries. Many of the children belong to a sick Club, commonly known by the name of the "Catholic Sunday School Sick Society;" of which they become members by the payment of *one penny* per week. By this means, they receive the earliest medical attendance in the time of sickness; and, in case of death, a sufficiency for a decent and respectable burial. Besides these Sunday Schools, there is also a Day School for the boys, in number about 200, superintended by two of the *Brothers of Charity*, from Ireland, whose exertions and attention to their calling, are beyond all praise; and another for the girls; in number about 140, superintended by two schoolmistresses. All these Schools are supported by charity. The sum annually spent upon them exceeds £500.

The remarks we made in our last number concerning the Liverpool workhouse, are exactly applicable to the Workhouse in Manchester, with these exceptions; that none but the adults are marched to chapel, and, during the prevalence of cholera, they are not attended in the house on Sundays, as in Liverpool. In going to chapel they march in order through the streets, with a person at their head, carrying a ball and cross. They are not only regularly attended in time of sickness, but during every indulg-

ence, in order that they may comply with their duties. The number of communicants in the house at present, is about seventy.

The Catholic children of the Day and Sunday Schools of Manchester and Salford, annually walk in procession, on some one or other of the days in Whitsunweek. The sight of them, headed by the Clergy and several Catholic ladies and gentlemen, is truly imposing. On last Whit-Thursdasy, the procession took place. At the head of the procession, were borne two banners; on one of which is painted *Our Saviour and the little children*, (Matt. xix, 14.) on the other, *Constantine on his war-horse*, as represented when the cross appeared to him in the heavens. Then followed the Catholic band, consisting of twenty-eight musicians, with several apparitors, in their coats of office, cocked hats, with staves in their hands, ornamented with a large ball and cross. After them walked the girls of the Schools, about 2500 in number, dressed in white, with crosses suspended from their necks. At the head of the boys were borne two other banners, with the inscription "Catholic Day and Sunday Schools of Manchester and Salford." After them followed the apparitors, as before the girls, accompanied with another band, consisting of twelve musicians. Then marched the boys, six a-breast, in number about 2000. After proceeding

through several of the main streets, they were admitted into St. Augustine's Chapel, whence, after appropriate prayers, and a sermon, they returned in the usual order, to the Catholic School Room, Lloyd Street, where the procession terminated.

N. B. The bell in St. Patrick's Church, in Manchester, rings every Sunday in the same manner as in the Protestant Churches.

The Rev. William Riddell, son of Ralph Riddell, of Felton Park, Esq. and late secretary to Cardinal Weld, has arrived from Rome, and has been appointed by his Bishop, assistant to Mr. Worswick, on the important mission at Newcastle-upon-Tyne. He said his first mass in that town, on Sunday, the 2nd day of September.

#### OBITUARY.

Died at Cossey, after a lingering consumption, on September 19, Maurice Heeley, formerly butler to Lord Stafford, and lately to Sir Edward Blount, Bart.

On Sunday, October 21, at Worksop, in sentiments of great piety, and confidence in the divine mercy, Mrs. Jane Wake, aged 84.

On Tuesday, October 16, at Aston Hall, Staffordshire, aged 68, Rev. Peter Jones, O S F. We understand that the last illness of this holy man was replete with the most edifying scenes, an account of which, we trust, will not be withheld from the Magazine.

In July last, on his voyage from the Mauritius the Right Rev. Dr. Slater, in the 58th year of his age, and the 13th of his episcopacy.

R. I. P.

THE  
**CATHOLIC MAGAZINE,**  
**AND REVIEW.**

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No. 23.

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**ADDRESS TO THE PUBLIC.**

WE are now arrived at the close of the second year of our labours. The reflections, suggested on this occasion, are, like most reflections upon the events of life, chequered by the varieties of pleasure and pain. It cannot be without feelings of great satisfaction, that we dwell on the cordiality and kindness, which we have experienced from many of our brethren; from those, whose approbation is usually and justly considered an evidence of merit.—*Laudari a laudato viro*—is a long established maxim, to the application of which no one can be altogether insensible. Individually, we congratulate ourselves on the position, which we have been requested and importuned to occupy, inasmuch as our connection with the Magazine has been the means of enabling us to acquire the acquaintance and friendship of men, whose friendship is justly esteemed a treasure by those, who have the good fortune to possess it. But, although, in all the concerns of life, a man will ever recur, in the first place, to that which affects himself individually, and we have not deviated from this known principle of human nature, our satisfaction is derived from a higher source than mere personal advantages. We flatter ourselves, that, in the productions of many of our friends, the pages of the Magazine have, during the past year, been enriched with articles of information and of interest. We hail these their welcome contributions, as harbingers of many of a similar character, capable of illustrating the principles of our holy religion, and that not merely in respect to polemic theology, but still more in reference to those beautiful principles of morality and piety,

which are the support, the consolation, and the happiness of the Christian. For it is our earnest desire, that the Magazine may be capable of more exalted aspirations than those which terminate at objects of private speculation. Our motto is, "Ad Majorem Dei Gloriam," and we wish to have this sacred maxim ever present to our eyes, impressed upon our hearts, and guiding and directing all our labours. The truth, if fairly laid before the public, will generally have this happy tendency; and therefore, in the name of our sacred cause, we thank those of our brethren, who have favoured us with information respecting the state and progress of religion in the United Kingdom, the erection of chapels and, as we are now enabled to style them, of churches, the ceremonial of their consecration and of their opening, the sermons, which are called forth by these happy occasions, and especially the liberal attendance and co-operation of our Protestant brethren.

We tender, also, our hearty thanks to those correspondents, whose labours have been directed to the elucidation of obscure points, whether of theological learning, or of history; to those, who have exposed the intrigues and fallacies of the enemies of religion; and to those, who have directed their efforts to the refutation of errors, by which the faith is assailed.

Personally, we repeat our acknowledgments to our numerous kind friends, who, recognising the leading object of the Magazine to be such as we have stated, have endeavoured to co-operate in that object by their private or public support. They have been superior to the paltry pleasure of detecting motes in a brother's eye, or of discovering, with microscopic minuteness, evil or imperfect motives, where they could not justly blame the act. They have, by the contrast of their own conduct, condemned the malicious indolence, or rather perhaps the indolent malice, which is ingenious in discovering reasons to justify its own inactivity, and equally ingenious in devising reflections upon the exercise of the contrary qualities.

Such persons form a correct judgment of the nature and design of the Magazine. They have considered it as a means afforded to all, who were willing to avail themselves

of it, of cementing and promoting harmonious intercourse among the scattered members of the Catholic body, and of extending the knowledge of those things, the knowledge of which has long been generally desired, and is always desirable. They have, accordingly, availed themselves of the means thus afforded them : they have thought less of cavilling at the imperfections of others, than of doing their own part towards the general contribution. These, our friends, will welcome the news, that the Magazine continues to prosper. Though not a lucrative concern, it pays its way, and is beginning to afford funds, that may be made available towards procuring a greater variety of communication, and a greater extent of intelligence.

We thus reluctantly take leave of our friends, to devote a few lines to other persons and other things. We regret exceedingly, that a disgraceful apathy pervades so large a portion of the Catholic body ; and that, in so many quarters, from which we might have expected active co-operation, we have experienced but indifference, jealousy, or even opposition. We protest again, as we have protested before, that we have no personal object in view ; and, therefore, if any improvement can be suggested in " local habitation," the management, or other circumstances of the Magazine, we shall welcome any suggestions of the kind. We have reason, therefore, to complain of the jealous spirit of party, which we have, in some quarters, to encounter ; and we protest against the misrepresentations, in which that spirit is occasionally embodied. Thus, in London, some persons have amused themselves with the witty addition to their nomenclature of the " Birmingham Magazine." The spirit, in which this is done, justifies us in asking the question, whether our volunteer sponsors have done one single act, which would contribute to evince the impropriety of such a designation. They know they have not. They have not associated themselves with those, who have undertaken the responsibility ; they have not contributed one line to its pages ; nor, though they complain of the absence of intelligence, which they themselves could furnish, have they condescended to contrive that a single article of intelligence should reach it. Why, then, should such persons complain, if the

Magazine were in reality to deserve the appellation, which it has received from their facetiousness?

But it is always easier, and safer, to make use of nicknames, than to venture upon proofs of their justice. The facts are quite opposed to the unjust imputation. Many events have taken place in Birmingham, of no inconsiderable importance, we think, to the Catholic body, which, if they occurred elsewhere, we should have transferred to the pages of the Magazine, but which have been entirely omitted, or very briefly narrated, because they embraced scenes, in which one of the editors of the Magazine has acted a prominent part. The same spirit has uniformly presided over the work, as it can be attested by our friends; and it ought to have protected the work from the imputation to which we have replied.

We are aware, also, that we are obnoxious to party appellations, and these appellations, naturally enough, as they are unfounded, are contrary one to another. Thus, by some, we are styled radicals, and therefore the aristocracy refuse their patronage; by others, we are called aristocrats, and are therefore rejected by the people. The truth, however, is, that we belong, in the pages of the Magazine, to neither one nor the other of these parties, nor, in fact, to any party whatever. On a late occasion, we were supposed to embrace the cause of the Irish Catholics against the English. This supposition was equally unjust. We are not *against* any portion of the Catholic body, and we will not willingly admit that one portion of that body shall be *against* the other. But, on that occasion, we acted upon the principle, that public conduct is public property, and that, as it is incontrovertible in all other cases, that public men should be perpetually before the tribunal of public opinion, this principle was equally applicable to the public men among the Catholics. To this principle we received the private sanction of many, whose judgment we respect, and whose good opinion we consider as evidence that we were right. We had other proofs also, that this principle was sound, and that our application of it was correct.

The liberty, which was then taken with certain distinguished names, gave great offence, and was suffered to affect



the interests of the Magazine. One of the aristocracy did not, and could not, complain of any want of respect in the remarks made upon himself, but was indignant, that we should presume to mention him at all, and withdrew his patronage. We regret, that any member of, what are termed, the upper classes of the Catholic body, should be so regardless of the progress of society, as to think of stipulating, directly or indirectly, for that immunity, which was claimed in this instance. The seclusion, into which they were forced by the sanguinary penal code, perpetuated, in a certain degree, the spirit of the feudal times, and confined the Catholic body to the old division of the lord and the villain. The clergy, also, were, altogether, under the influence of this system, as is sufficiently proved by the history of chaplains. But the gradual amelioration of the penal code removed, by little and little, the wall of separation between Catholics and other members of the British commonwealth; and Catholics, thus mingled with their countrymen, have partaken of the spirit, which has been making such progress for the last fifty or hundred years. It is clear, that the democratic principle has, during the latter periods of European history, been regularly gaining ground upon the ancient system of a feudal aristocracy. We do not, indeed, hesitate to maintain, that, in proportion as that principle, properly regulated, and justly restricted, gains ascendancy in civilised communities, the best security is obtained for the happiness, as well as for the liberties, of mankind; and, therefore, we cannot acquiesce in the claim to perpetuate that infinite distance between the different classes of the community, which seems to be now advanced.

We were, also, charged, on that occasion, with introducing *politics* into our pages. *Politics!*—that word conveys a most awful idea! It is much to be regretted by the philosophic linguist, that it does not consist of a greater number of syllables. The alarmists, who balled out politics! politics! with as much reason as, in the general deluge, they would have cried out, fire! fire! have been sufficiently aware of the portentous import of the term; and, therefore, as the matron of the nursery is satisfied with calling out to her terrified charge, “the black man!” and never feels herself re-

quired to prove his existence, they most religiously abstained from the slightest attempt to explain their meaning, when they delivered themselves of the lugubrious exclamation. Perhaps, indeed, we ought to assert less positively; for, as those, who clamour against us, do it at a distance, and as nothing reaches us but a faint echo, it may be that they have done that, which we think they ought to have done; that is, they may have explained the term politics in its objectionable signification, and they may have proved that, in that signification, politics had found a way into the pages of the Magazine. "I am a man," said the philosophic poet, "and I cannot be indifferent to any thing that relates to man." \* The Magazine is a Catholic Magazine, and nothing interesting to the Catholic community should be deemed foreign to its object. Hence, we professed, in the very commencement of our labours, to afford access to articles of "general literature," of which the authors were Catholics; and we have reviewed the professional labours of Dr. Forster. We have inserted the aerial voyages of this great friend to science, because he was a Catholic; and, surely, we may, with equal propriety, extend our notice to the public conduct of the members of the Catholic body. We have done no more than this. Our politics have gone no farther.

But we are told, that, in our animadversions, we misrepresented one gentleman. This is a grave charge, but, like the others, it costs nothing to make it, but a certain species of resolution. It will be a matter of no small difficulty to prove it; and, indeed, were it not for this difficulty, it is quite certain, that the proof would have been advanced at the same time with the accusation. Misrepresentation is so very easy a task, that it may require considerable boldness to deny an accusation of this kind. We, however, possess a consciousness upon this subject, which inspires us with the requisite boldness. We deny the charge, and we challenge proof. And if, by any possibility, such proof be produced, we shall make reparation for the mistake, with much greater satisfaction than that, with which we advanced it.

But we quit this subject. We beg, before we conclude, of our readers, that, before they pronounce any sentence, they will consider the following Latin maxim:—*\* Homo sum: humani nihili a me alienum puto.*—TERENCE.

to renew our complaints of the indolence of many, from whom we ought to be allowed to expect communications. We request them to assist us in our common objects; the instruction, edification, and amusement of the Catholic community. These objects are not of a private, but a general, nature. The acting conductors, being engaged laboriously in the affairs of the mission, must require the co-operation of their brethren, most of whom possess much greater leisure. That co-operation will very much enhance the value, and, we presume, extend the circulation of the Magazine, and it would not be very burdensome to our intelligent friends, many of whom seldom appear in company without adding to the intellectual stores of that company, by drawing from either the recollections of a long life, or the literary treasures, which that life has accumulated, by traditional information respecting former days, or persons, or things, by the illustration of obscure points of Catholic history or Catholic literature, and by various other means, which might be made available to the improvement of the large company, who are formed around the pages of a periodical. While on this subject, we congratulate our readers on the introduction to them of a new and valuable correspondent, in the person of *Judius Vindex*, who, we trust, has only begun to open the rich stores, collected during a long and active literary life.

In conclusion, we should wish to inform our readers of our grounds of confidence, that the Magazine will, in the commencement of a fresh volume, be found less unworthy of their patronage; but we recollect former promises, and we will not incur the chance of raising expectations, which might, by some accident, be followed by disappointment.

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## THE SOCIETY OF JESUS, COMMONLY CALLED JESUITS.

CHAPTER 21 OF PART II. OF ROMA SANCTA, BY DR. GREGORY  
MARTIN.

(See Catholic Magazine for August, 1832, p. 491.)

(CONTINUED.)

THIS charity then among themselves and brotherly conversation is much: these private contemplations and spiritual exercises at home in their closets are (by Christ's

judgment) the better part: but the sun casteth forth his beams over all the earth, and their charity spreadeth itself abroad to the commodity of infinite souls. I spoke before of their schools and lessons, the fruit whereof goeth into all countries, but they do not only teach them all other knowledge, but specially to know God: and therefore they do account of all the youths that frequent their schools, not as of strangers, but as of their brethren and children, for whose souls they take the charge, even as being to answer for them in the latter day. Hereupon riseth daily catechism of them as well in private conference by their familiarity with them at vacant times, as also by public sermon and instruction to all at once. Hereof riseth the Society of our Lady, whereunto they are invited and thereby induced to many virtuous things, as to be often confessed, to communicate often, to say every day such and such prayers, to pray for these and those things, for such and such persons, for all their friends; all necessities of holy Church and Commonwealth, one for another; in these prayers, upon their *Beads* or otherwise, to meditate and consider the high mysteries of Christ's Incarnation, Nativity, Passion, Resurrection and so forth, whereof there are spiritual books to help their devotion: in these prayers to make the very Communion of Saints, and therefore the better to obtain their petition, they take every one some Saint from month to month, as they come in the Calendar, for their Patron and Assistant; to use his intercession because of their own unworthiness. Every Sunday and Holiday one of the Society maketh an exhortation or discourse of some Godly matter to the rest; and afterward join together in singing Evensong with such melodious harmony, as if angels should take unto them men's voices. These kinds of practices, and their daily familiarity with the Fathers, where every auditor or scholar may count himself at home, keepeth them in such order of behaviour and tune of talk, so frameth them to all modesty and comeliness, that a man may know them in church and street and house, by their gesture and speech and look and gait. Such a thing is edification! such a treasure have those cities and citizens, whose children are instructed by such Masters! Moreover, as their *Church* for Masses, for Confessions, for Receiving

is always open to all, and is frequented of innumerable persons : so their *House* is the refuge of all that seek comfort or counsel in matters of learning, or conscience, or spiritual instructions and conferences : insomuch that for continual resort, the porter hath a busy office, who is ready at every ringing of the bell. Only women come not there, but only to the church, which openeth to the street. Asketh thou for such a Father? A table, always within the gate, of all their names telleth, whether he be within or no : if he be, he is called and cometh in a moment : he taketh thee either into a chamber to sit, or to a garden or gallery to walk : according to the matter he so applieth his talk. Yea, there are, whom they entertain within their house for two or three or four weeks in a separate chamber for the purpose, such as be desirous to enter into that which is called *The Spiritual Exercise*. And these are such commonly, as have to recount their former life, not so well spent as they wish it had, and mean to take a better course ; or such, as from good life and laudable conversation aspire to greater perfection in the same, and to resign themselves holocausts to God, both body and soul, and all their hope in the world. These have one of the Fathers to resort unto them, to give them notes of meditation from day to day, and to teach them the manner thereof, to examine them of the fruit and solace that they feel thereby, how they profit, what impediments they feel ; and he is their ghostly Father. Out of this Exercise they come forth fresh new men, and whatsoever their vocation be afterward, they find the seed thereof remaining and yielding them some fruit and commodity as long as they live. But to come forth at length out of their doors, and to display their doings in the world abroad ; behold first near home, in that one city of *Rome*, how diversely they are dispersed and severed from their own College and Society, to live unto other men, and not to themselves. In the *Palace* an excellent preacher of the Society, lying there for that purpose, and to resolve the greatest cases that can be moved in that Court, the highest in all the world : At *St. Peter's*, the chief church, twelve at the least, for to hear confessions every day (called the Pope's Penitentiaries) therefore abiding in the *Penitentiaria*. In the *Roman Seminary*, so many as for

diverse chambers and offices and exercises of learning, are necessary to govern so great a company. In the *German College* likewise. In our *English College* in like manner. I omit here their singular credit in the meanwhile being called (and urged sometime) to all these functions. Surely it is so great with Pope and Cardinals and all the city, that for me to speak of it, here only by the way, were but to diminish it. Their charity specially is that which I would have noted, extending itself so far within the compass of one city. But if this be charity (as no doubt it is great) to live thus apart from their College so near; what is it to abandon themselves not only from their own brethren, but from all other men, to wait upon them, and to dwell with them that are sick of the plague, to be with them for spiritual counsel and comfort and ministration of the sacraments, even until death, as we have seen in *Douay*, where one of them,\* our countryman, died among them, of the same infection, most willingly? And at this present we may see at *Paris*, where of eight of them that served the sick in the beginning of this mortality, two died not long after, giving their life for their brethren, which is so great charity, that our Saviour saith, there is none greater. Where I might, by the way, commend also the like zeal of the holy *Capuchins*, which in *Paris* do the same, and the famous example of the excellent Prelate and renowned Cardinal *Borromeo* of Milan, who, during the time of the plague there, not three years since, continued with his flock, both himself and his clergy (namely two† of our countrymen, men of great zeal and goodly spirit) ministering unto them not only in spiritual things, but also in temporal, parting with the very hangings of his palace, to relieve the desolate case of the infected poor creatures. But this is an history, that deserveth by itself, a just volume of commendation, and therefore not to be enlarged here, where I talk purposely of the Society for the same case of *excellent* charity—*excellent*, I say, and in the highest kind, specially whereas the matter being proposed by their Superior to their free

\* F. Roger Bolbet, of Staffordshire. Obiit Sept. 2, 1572. Soc. 10. See F. More's Hist. Prov. Ang. p. 21. Ed.

† Dr. Lewis Owen and Rev. Griffith Roberts. Ed.

election (for they force no man to probable danger) they offer themselves thereto, and desire it upon their knees; and the Rector himself, at Paris, would needs be one. And some of them God suffereth to die, the more to declare their charity when the thing is so dangerous. The rest he preserveth to shew his merciful power, and that he accepteth their good will, and spareth his servants because he will use their service longer. No less charity and zeal is it, or greater perhaps (the fruit undoubtedly incomparable more) that so many of them with the like frank spirit and fervent affection desire to be sent, as it were, into another world, to the barbarous Infidels of both Indias, to convert them to the Faith, which thing, for the great danger many ways and the small probability (as a man would think) to do great good, might justly make very good men to stagger, as appeareth by our Apostle, St. Augustine and his company, when they were sent from Rome to England. Notwithstanding, these wonderful Fathers do it from year to year, and have done it from the year 1541, when the first of them, *F. Francis Xavier* went into the East India from *Emmanuel*, King of Portugal and of the said Indias, the very next year after the Order was confirmed at Rome by *Paulus Tertius*, then Pope. The which *Francis*, as he went about an apostolical enterprise, so God gave him apostolical gifts of doing miracles, both alive and after his death, for the confirmation of his doctrine, being new and strange to that people, and therefore to be persuaded also by signs and wonders, which, the Apostle saith, are for the Infidels. After him followed others, with such success, by the mighty hand of God, in external miracles and internal touching of the people's hearts, that within few years, Kings and Queens and countries and peoples were christened, and are, at this day, every year, sometime so many hundred, then so many thousand, as in the yearly relations of the Fathers there to their General, and the Portugal Story of these latter years, is evident, namely in *terra S. Bartholomæi* now so called, first 20,000, then 15,000. In *Japan*, within a short time, above 40,000, as in the Italian epistles from thence of the years 1576 and 1577 appeareth. Whereby it groweth, that now in the *East India* there are six Colleges, and above sixteen places of

smaller residence: in *Brazil*, three Colleges and five Residences. In the *West India*, (most under the Spaniards) namely in the Provinces, to wit, in *Peru*, three Colleges, four Residences—in *Mexico*, four Colleges, one house of probation for Novices, one Residence. And here I might and should no less commend the Christian zeal, as well of the worthy Kings of Spain and Portugal, from the year 1500, and when they endeavoured not only the winning, but the conversion of these countries to Christ and his faith; as also of the Religious Fathers, both Dominicans and Franciscans, which then adventured themselves to give the onset, and are, at this day, Bishops in these very Provinces, which the Jesuits convert, as also there are Augustinians and others. But at this time I speak *only* of the *Jesuits*; and I may not omit here to exhort thee, gentle reader, that as they have this zeal to achieve such glorious works, as are the conversion of whole countries unto God; so thou have the zeal, at least, gladly to hear and read these their doings, specially in the book of their Epistles sent from thence, which is so pleasant to a good Christian heart, that he shall be delighted exceedingly, and shall wonder at the providence and goodness of God in these latter days, that he hath reserved a world of peoples and countries, such as before was not thought to have been under the cope of heaven, at length to hear and receive his Gospel: and that in these days, for the amplification of his Church, which in these parts by Turk and Heretick is much decayed, and *that* by the Catholic Preachers of the Roman Faith, and those Preachers, which our Heretics most detest, and *them* always sent from *Rome*, from the See Apostolic (otherwise, not presuming); as in all ages the Apostles of peculiar countries were sent from thence, that the light of the Truth (as Leo the Great writeth) which was revealed for the salvation of all nations, might with more efficacy from the very head spread forth itself throughout the whole Body of the world: and at one word, to speak all at once, to the fulfilling of our Saviour's words, saying, "The Gospel shall be preached throughout the whole world, and then shall the end come."

But, as it spreadeth and multiplieth *there* exceedingly, so God forbid (notwithstanding our great sins) that it should



be lost in *these parts*, and taken from us, as it is already in a great part of Christendom. To the which purpose also, of retaining and preserving the faith here, as well as in spreading it there, the said Fathers of the Society have adventured themselves into heretical countries, and have exceedingly travailed, and do until this day, for the reclaiming of infected countries, specially and first of all Germany, where the pestilence of our time began by Luther, the apostate, who easily and pitifully, with preaching of licentious liberty, carnal lust and belly cheer, like a cancer crept forward and festered that goodly country, leaving very few sound parts, as in the disease of the leprosy. To the remedy whereof, they have by all manner of virtuous precepts, and all kind of divine and human learning, opposed themselves (as namely by the excellent books of Father Canisius,\* doth well appear) so happily and with such success, that now they have in the Province of the Rhine, seven Colleges, Jesuits, 234; in High Germany, six Colleges, a House of Probation, one Residence, Jesuits, 170; in Austria, four Colleges, a House of Probation, Jesuits, 176. And from the school of these Fathers in Rome, out of the German College there, came the native Germans, both Priests and Bishops, to convert their own country. And it is no doubt the very providence of God, as hath been observed in the beginning of other Religions heretofore, that *this* Religion also should arise in our Father's time, to confront and confound the Heresy of Luther, specially, if we mark, that Luther was no sooner pronounced an Heretick by the Pope of Rome, in the year 1520, but it pleased God immediately, in the year 1521, to move the heart of the forenamed *Ignatius*, to be the blessed author and father of this glorious and plenteous offspring. He planted and sowed, and Almighty God giveth the increase until this day. And in Germany, surely he worketh so mightily with them, that a learned countryman of ours, *F. Edmund Campian*, one of their Society in Prague, sometime our dear companion, now our Father and Master in all virtue and learning, wrote not long since, that in those parts

\* This most eminent Divine and Apostolic Priest died at Friburg, Dec. 21, 1597, æt. 78. Ed.

the Heretics must either bow or break. And I easily believe it, and hope it exceedingly.

But as from thence this infection grew further into other countries, so they also have followed, and, as it were, pursued the chase: insomuch, that *Poland* also hath five Colleges of them, and of late Switzerland one residence, and Transylvania another, as it were for an entrance to put their foot into those infected lands: and now, last of all, *this year*, 1580, *our England*, I cannot say, hath received them, because she would nothing less, but yet hath these (a marvellous goodness of God and charity of them) even against her will—her own children by birth, but nursed abroad, and now being such, as she was not able to make them. A wonderful thing! England, in these days of Heresy, to have Jesuits of her own, which never had them before in her better days, now first to have them in the midst of persecution! and not to have had them in the time of her prosperity! What is the cause, but in greater distress, God's greater providence, and their greater charity and zeal, not seeking estimation or ease in flourishing estate, but conversion of souls, the wealth of their native country, the honour of God and glory of his Church, in present fears and continual dangers! Much are you all bound, (dear countrymen) though all acknowledge it not, to *them* for their charity—to the whole Society, that might ill have spared them—to His Holiness, that sent them, of no less affection to our country for to make it Catholic, than his predecessor *Eleutherius*, who sent also two Religious Fathers to make it Christian—much and altogether to Almighty God, whose unspeakable goodness toward England appeareth more by these means in this present adversity. And this *you only* do see and feel and have inward experience of, that are content to suffer with Christ and his Church, and therefore esteem yourselves happy to have the spiritual comfort of such men, as are willing to shed their blood for you and yours unto salvation. You therefore do as you do, and as St. Paul writeth to the Philippians, (c. 2.) of Epaphroditus and the like, “receive them with all joy, and such as they are, intreat with honour, because for the work of Christ they have approached even unto death, yielding up their life.” And consider what a bles-

sing the Apostle giveth to "Onesiphorus and his house, for that he often refreshed him and was not ashamed of his chain; but coming to Rome, sought him carefully and found him, and at Ephesus did him great service." 2 Tim. I. And specially let our Saviour's words be a warrant for your reward: "He that receiveth a prophet in the name of a prophet, a just man in the name of a just man," (a Catholic, a Priest, a Jesuit) because he is such a man, that is (as S. Mark saith) because he is Christ's, shall have reward accordingly. And thus much of their adventures to gain countries, or reclaim them unto God.

(TO BE CONTINUED.)

## STRICTURES ON GIBBON.

(CONTINUED.)

Mr. Gibbon says, page 517, "It is at least doubtful whether any of the Pagan philosophers perused the apologies, which the primitive Christians repeatedly published in behalf of themselves and of their religion; but it is much to be lamented that such a cause was not defended by abler advocates." The emperors Adrian, Antoninus, &c. read with surprise the apologies of Quadratus, Apollinaris, Athenagoras, Justin, Aristides, Meliton, &c. (see Hieron ad Mag. orat. Orosius Lib. 7 Hist. Cap 13 et segg) Eusebius speaking of Apollonius the martyr, says: "Cum iudex eum multis precibus obsecrasset, petissetque ab illo ut coram senatu rationem fidei suæ redderet, *elegantissima oratione* pro defensione fidei pronunciata."—(Lib. 5, Cap. 21.) "But it is much to be lamented," says our author, "that such a cause was not defended by abler advocates." We desire the reader to turn to page 528, where he will find the following sentence: "But the perusal of the ancient apologies was sufficient to remove even the slightest suspicion from the mind of a candid adversary." A palpable contradiction!

Mr. Gibbon says, at page 517: "In the unskilful hands of Justin and of the succeeding apologists, the sublime meaning of the Hebrew oracles evaporates in distant types, affected conceits, and cold allegories; and even their authenticity was rendered suspicious to an unenlightened Gentile, by the mixture of pious forgeries, which under the names of

Orpheus, Hermes, and the Sybils, were obtruded upon him as of *equal value* with the genuine inspirations of Heaven."

Here we have two charges. To the first we will oppose the answer given heretofore to his master, M. de Voltaire, upon the same subject. "Le reproche que l'on fait aux anciens peres de l'Eglise, d'avoir tourné tout l'ancien Testament en allegories du nouveau, est mal fondé. Pour convertir les Juifs, et pour les convaincre par leurs Ecritures, il fallait les leur expliquer selon la methode usitée parmi leurs docteurs, et a laquelle ils etaient accoutumés. Or il est certain par les ouvrages de Philon, et par les commentaires des plus anciens Rabbins, que le gout des allegories etait dominant parmi les Juifs." Nor can Mr. Gibbon condemn St Justin and the other apologists for following the same method with the Gentiles, without the same aspersion falling upon St. Paul. We need only quote one passage to prove our assertion. "For it is written that Abraham had two sons, the one by a bond-woman, the other by a free-woman. But he that was by the bond-woman was born according to the flesh; but he by the free-woman was by promise. Which things are said by an allegory—For these are the two testaments, &c.—Galat. iv. 22, 23, 24.

As to the second charge: "The Sybilline oracles being obtruded on the Gentile as of *equal value* with the genuine inspirations of heaven," must be false, otherwise they would be found in the number of canonical books, as received in those days. Had the author been zealous for the truth, he might have informed his readers that the Sybelline books *never had* full credit in the church; and this he might have learned from his *irreproachable* Origen. "Facit etiam (Celsus) mentionem nescio quorum Sybillistarum; fortasse quod audierat a quibusdarm improbari eos, qui Sybillam prophetidem existimant, notarique Sybillistarum nomine."—Origen Contra Celsum Lib. v. p. 272

At page 518, Mr. Gibbon proceeds thus:—"Under the reign of Tiberius, the whole earth, or at least a celebrated province of the Roman empire, was involved in a preternatural darkness." In his note 194, he says, "The celebrated passage of Phlegon, who recounts this, is now wisely abandoned." An inquisitive reader will be apt to ask why Mr.

Gibbon rejects his authority. Surely he has overlooked once more his *irreproachable* Origen. We will therefore supply his place. "De defectu autem solis sub Tiberio Cesare, quo imperante Jesum constat crucifixum, deque magnis ejus temporis terræ motibus, etiam Phlegon scripsit in decimo tertio, aut, ni fallor, decimo quarto Chronicorum volumine." Origen *Contra Celsum* Lib. ii. p. 80. Eusebius speaks thus on the same subject: "Scripsit vero super his et Phlegon—quarto autem anno ducentissimæ secundæ Olympiadis, magna et excellens inter omnes, quæ ante eam acciderant, defectio solis facta est, dies hora sexta ita in tenebrosam noctem versus, ut stellæ cœli visæ sint; terræque motus in Bithynia Nicenæ urbis multas cedes subvertit," In *Chron.* 33. Some critics approve of the testimony of St. Dionysius the Areopagite upon the same subject. In the said Note 194, Mr. Gibbon says: "When Tertullian assures the Pagans, that the mention of the prodigy is found in *Arcanis* (not *Archivis*) vestris, (See his *Apol. Cap. 21.*) he probably appeals to the Sybilline verses, which relate it exactly in the words of the Gospel."

Every commentator upon Tertullian, for *arcanis* read *archivis*. Mr. Gibbon stands alone, and adopts the former, as coinciding with his witty allusion to the Sibylline verses. But St. Lucian steps in to explain Tertullian, and so overthrows our author's pretty conceit. "*Perquirite, (inquit) in Anpalibus vestris, et invenietis temporibus Pilati fugato sole interruptam tenebris diem.*" St. Lucian was a priest of Antioch, and lived in the third century.

Mr. Gibbon says, p. 529: "It was fortunate for the repose, or at least for the reputation of the first Christians, that the magistrates sometimes proceeded with more temper and moderation than is usually consistent with religious zeal; and that they reported, as the impartial result of their judicial enquiry, that the sectaries, who had deserted the established worship, appeared to them sincere in their professions, and blameless in their manners; however they might, by their absurd and excessive superstition, incur the censure of the laws." And in the Note thereon, 23, he says: "Tertullian expatiates on the fair and honourable testi-

mony of Pliny, with much reason and some declamation." Apol. c. 2.

In the first place, though Pliny owns that they were irreprehensible in every respect, he still condemned them to death. "Interrogavi ipsos, an essent Christiani. Confitentes, iterum ac tertio interrogavi, supplicium minatus; perseverantes duci jussi." Ep. Lib. x. p. 97. In the second place, though Tertullian repeats in his apology, chap. 2, the account of the Christians, which Pliny sent to Trajan; wherein it is said, that they were irreprehensible in every respect, but in their attachment to their religion, he does not mean to expatiate upon the humanity of the governor of Bithynia, but upon Pagan inconsistency. "O sententiam necessitate confusam! negat inquirendos, ut innocentes; et mandat puniendos, ut nocentes; parcit, et sævit, dissimulat, et animadvertit." Apol. Cap. 2. In the third place, these words of Mr. Gibbon, "however they might incur the censure of the laws," are a downright contradiction to what he says, p. 540: "We may assure ourselves, that when he accepted the government of Bithynia, there were *no general laws*, or decrees of the Senate in force against the Christians.

(TO BE CONTINUED.)

## PROTESTANT AND CATHOLIC IDOLATRY CONTRASTED.

THERE is one thing that surpasses every attempt at explanation, which occurs to me, and that is the eternal hostility to every thing Catholic, which appears in every work high or low, learned or otherwise, which issues from the Protestant press of England. How universal must be that spirit of seduction—or how deep the hatred of truth, which an erroneous zeal, or a selfish interest has inspired into breasts in every other respect amiable, and minds capable of impartiality towards all but Catholics. So true it is that there must be a perpetual warfare between error and truth, which admits of no truce or intermission. Who does not see all this exemplified every day? To some, as to myself also it has happened to know, that the authors, when informed of their errors, or misrepresentations, have refused to correct, or, what is equivalent, republish without correcting

them. There is an anecdote, which I have heard as creditable to the better taste of Sir Walter Scott, whose death is now such a subject of lamentation, that, but for his publishers, who said the public taste in this respect must be gratified, he would not have introduced into his works such passages as are found there, which, while they do no credit to himself, are meant to throw discredit on the Catholic religion. Though it is in human nature to feel such treatment with indignation, our complaints are hushed and suppressed when religion recalls to our minds the saying of its divine founder—"If the world has hated me, it will hate my disciples also." And this indeed is so true, that this one mark alone will for ever attach to, and serve to point out, the true disciples of Christ. With this exordium, I shall proceed to exemplify these observations, by giving you a few extracts from a work I have lately been reading.

As soon as the peace allowed a free intercourse with the continent, the Horticultural Society of Edinburgh sent three of their members on a horticultural tour through the Low Countries and as far as Paris. This they performed, no doubt, to the satisfaction of their employers, and published the result of their observations in form of a journal. In this work, even though exclusively a professional one, are observations which ought not to have been there. It is true they are sparingly introduced, and not in so bad a style as we generally meet them—yet there they are, for it would have been contrary to law to let the Catholic escape altogether. Being at Brussels on a Sunday, "we repaired," say they, "to the cathedral, where we found the interior of this beautiful gothic church *already crowded*; and we had not remained long before the bulk of the people became *prostrate*, even the files of the soldiers kneeling while they presented arms; drums were beating, trumpets sounding, priests gorgeously clothed, were marching and chaunting, while little boys were swinging their censers and sending perfume all around—the host was elevating! While Mr. McDonald and I were wondering at this grand ceremony, we suddenly missed Mr. Hay, and, on rejoining him without, we found him not a little *scandalised* at the whole scene, which was certainly a striking contrast to "plain presbytery," and to our simple Scot-

tish forms,"—page 47. Now what was there in all this to scandalize even a Scotch presbyterian? Passing over the exaggeration of the people being all *prostrate*, which we suppose means only bowing down, as is usual with all Catholics at the Elevation, nay, supposing it to be quite correct, was it a scandal that people should prostrate to adore Almighty God? Was it a scandal that the priests should have gorgeous dresses, or that music should be used in the church service? Has this bible-reading Scotchman not seen all this authorized, nay commanded, in the Old Testament? But the host was elevated! and where is the scandal of that? Does Mr. Hay not know the faith of Catholics on this head, and is it a scandal in them to act according as they believe, when that belief is also the faith of nine out of every ten christians in the world?

The second subject of scandal with these tourists seems to have been the images of the Blessed Virgin and Saints. "At Bruges," they say. "*superstition*, to judge from external appearances, is more prevalent even than at Ghent.—The corner of almost every street presents a Madonna and a child, the former generally with a dress of glaring colours, and a [gilded glory round the head. The figures are not erected at the public expence, but result from the piety or penitence of individuals. It is somewhat strange, that they were all swept [from the streets by Buonaparte, and have been restored since the accession of the present Protestant king. Not far from the church of St. Calvary there is an extraordinary group of figures, as large as life. The subject is the crucifixion, and the cross rises more than twenty feet high. The design and workmanship appear to be good, but the effect on our minds was too powerful to permit us to examine the thing as a work of art."—p. 111. "Small votive altars now became frequent on the road side. To these our French postillions paid no sort of obeisance, but we noticed waggoners and foot travellers *lifting their hats* at passing them. These structures afford evidence not only of the *superstition*, but also of the poverty of the people. The upper part in front is either glazed or protected by an iron grating, and contains the effigies of some saint."—p. 316. If in these passages the reader will substitute *religion* for *supersti-*



tion, wherever the word occurs, the observations will be correct enough. For it is an indubitable fact, that human nature is so constituted, that whatever faith or religion exists in the breast, will soon shew itself in external actions.—These are only expressions of the feelings of the heart. In a Catholic country, therefore, where the people habitually think on and believe in the blessings procured to mankind by our Divine Saviour, and instrumentally by his blessed mother, the sight of a crucifix, or her image, will excite feelings of gratitude and veneration, that will shew themselves by corresponding acts of respect. But others, through whose minds no such thoughts ever pass, or whose hearts are never similarly affected, will pass by similar representations with contempt, or like the Pharisees on Mount Calvary, look on with scorn. If these men, who talk so much of their bible, had read in it that all generations should call her blessed; they might perhaps have condescended to have given her the title, instead of the equivocal *Ma Donna*, which is used with respect or a sneer, according to the mouth from which it proceeds. But the sight of a crucifix, with figures as large as life, quite overpowered the tender feelings of these gentlemen. They could none of them bear to look on it!! What better compliment, though unintentional on their part, could be paid to the utility of such representations? It is an acknowledgement that they affect more forcibly than simple words or relations. There was nothing expressed in that group of figures, which is not expressed by the evangelists in their histories of the passion. And we presume they had all of them read these without being so dreadfully affected as to turn away from them, never to look at them again. Now, if it be good to renew the memory of these events in our minds by perusing the evangelists, wherein consists the harm of producing the same effect more powerfully by pictures or statues? As the great bulk of mankind are not blessed with such extraordinary sensibility as our three tourists, there is no great danger of producing any terrible consequences by too violent an affection of their nerves. In the second place, they find it *extraordinary*, that these statues, after being *swept away* (elegant expression! Rubbish and cobwebs are swept away) should

have been restored under a Protestant King! In these words we have a nice specimen of Protestant toleration. It was an extraordinary thing, that a Protestant King, after swearing to protect the Catholic Religion, should allow any of its practices to exist in a country exclusively Catholic!!! They are not content with the actual persecutions, which the old Dutchman so pertinaciously exercised upon his Catholic subjects, persecutions, for which he has paid by the loss of his kingdom, but would have him insult the religious feelings of a whole people by sweeping away images, which could do him no harm. He had sins enough to answer for in this respect, without adding this to the catalogue.

But the best part of my story is yet to come. Would you suppose, that after all this cant about *superstition*, worship, idolatry, or by whatever name they please to call it, these self-same three puritanical travellers actually commit a most flagrant act of idolatry before they leave the country? What, you will say, did somebody condescend to explain to them, that "*lifting the hat*," as they style it, might perhaps, in some cases, not be idolatry, but only an expression of respect or veneration? And that, if blessings conferred on mankind entitle the authors of them to be commemorated by statues, before which people would "*lift the hat*," our divine Redeemer and his blessed Mother might be found worthy of such commemoration—and, convinced by such reasoning, they condescended to "*lift the hat*" to their statues? Or that they did it in spite of such conviction? No, Mr. Editor, if you suppose any thing of the kind, you are mistaken, and as I would not willingly do them an injustice, I wish it to be clearly understood, that I do not accuse them of ever manifesting a single act of respect for religion or any thing religious. And as they take great credit to themselves for their conduct, not to detract any thing from their merit, I hasten to relate the event in their own words. "At Leyden, they eagerly enquired for a Palm tree, which had been planted by Clusius himself, which they expected would have been *held in reverence*, and cherished with care. But they were disappointed. The Palm itself did not fail to excite our admiration." p. 154. "We soon came to the *statue* of Laurence Coster, situated near the great cathedral. We may perhaps

be excused for mentioning *to our credit* as *Presbyterians*, gardeners and printers, that while we had passed *scores of Madonnas* in Austrian Flanders, without a single *reverence*, we had all, by a *simultaneous impulse*, “*lifted our hats*” to the *Palm* of Clusius, and now did so to the *statue* of Laurence Coster. This sort of *ceremony* in a public place, might have brought ridicule upon us any where else, but we could *pay our devoirs at the shrine* of this Dutch inventor of the art of printing, without incurring that risk. As a piece of sculpture, the statue has no merit.” p. 168. I observed before, that where respect exists in the heart, it will shew itself by external actions. These Presbyterians *reverenced a tree*, and *pulled off their hats* to a statue of Coster. A statue of the Saviour of the world, they glory in having passed by without *reference* or “*lifting of the hat*.” Out of the abundance of the heart the mouth speaketh. If it were not almost bordering upon blasphemy, I could pursue the conduct of these men with comments, which, I think, even they, on reflection, would take not to be so much to their credit, but I will refrain, with only asking one single question. What is there in the character of Laurence Coster, which, in the opinion even of these Calvinists, entitled his statue to that respect, which they denied to that of the Saviour of the world? If they be Christians, I should like an answer—if Infidels, the difficulty is solved.

I shall take no notice of their mistakes in their description of a High Mass given above, nor of their saying in another place, “We entered the cathedral this afternoon, and witnessed the Vesper service and the celebration of Mass at a side altar.” These are unintentional mistakes arising from pure ignorance, without malice, and therefore are worthy of compassion. Nor will I deprive them of the merit, which they may claim on one occasion, for apologising for the festivities they observed on Sunday evenings: “It ought to be remarked, however,” they say, “that the Church of Rome pays attention to the natural rather than to the artificial day, and that the sacred day is considered as closed before the evening sports commence.” p. 69. Of the truth of the apology, I shall say nothing, for though not founded in fact, it was well meant. Had they said, the duties of the

sacred day are supposed to have been complied with, before the sports commence, the apology would have been more correct.

Now let us take a view of what they observed in their own Protestant churches. You have noticed above, that the Catholic places of worship are always crowded. At Brussels, they say, "We attended a Protestant church, which has been established here since the accession of the present Royal Family, chiefly for the accommodation of the troops from Holland. The congregation was very far from being numerous, consisting, indeed, only of thirty persons besides the minister. The military had attended at an early hour." p. 65. It may perhaps be said, that here the congregation could not well be greater for want of members; let us see how the case stands, where the same excuse cannot be brought forward. "In Paris we attended the Protestant church Rue St. Honoré.... Dr. Marcon preached a sermon with considerable fluency and eloquence. The congregation was by no means large, and several pews remained wholly unoccupied. There is only another French Protestant church in Paris, that of the Visitation having been turned into a Magazine. If there be, as it is said, 40,000 Protestants in the capital, it seems but too certain, that not more than a fortieth part of them attend church." p. 380. This, to a Catholic, would appear conclusive evidence that there was not much religion among the thirty-nine thousand who never attended service, but our Protestants are so fond of internal and spiritual religion, which is so closely hidden in the heart as never to show itself by outward actions, that we must not be rash or hasty in our judgments: especially as the matter does not concern us any more than as a circumstance that throws some light on the expiring state of Protestantism on the continent.

"The Dutch," they observe in another place p. 123, "are Presbyterians and attend church regularly. The bulk of the people seem to consider the Sabbath as ended when the afternoon service is over, and devote the remainder of the evening to amusement." The following passages are also introduced into the journal of our Tourists without any comment of disapprobation or accusation of superstition.

It would seem you may have, in your churches, images of anything, provided it has no connection with religion, even of the unicorn and lion, nay, even it may be allowed to have an image of something sacred, provided both minister and people are careful to take no notice of it. "In the middle of the *church* are suspended two models of ships having small saws attached to their keels, *sacred memorials* of the taking of Damietta by means of Dutch vessels so accounted cutting a chain, which the Saracens had extended across the harbour." p. 208. "In the Lutheran church, a golden crucifix stood in front of the clerk's desk, but no perceptible notice was at any time taken of it, either by the officiating minister or the congregation." p. 449 With this passage I shall conclude my extracts from this work, and my last comment shall be,—What are we to think of these enlightened sophists, who reverence a tree, see a *sacred memorial* in a ship, pay their devoirs to a *shrine*, and lift the hat to the statue of a man of doubtful celebrity; yet despise and condemn the poor ignorant Catholic, who does no more, except that the objects of his reverence are neither ambiguous nor doubtful, unless we are to allow, that religion holds a very inferior place in our estimation, to the invention of printing, or the knowledge of botany, and that the Divine Founder of the former with his blessed Mother and Apostles are to be considered much less benefactors of mankind, than the inventors or promoters of the latter? In all ages, but in this especially, there have been men, who think the present is to be preferred to the future—temporal interests to outweigh the eternal. This is their philosophy. Longe absit a nobis.



## CORRESPONDENCE

## REPLY TO "A STAFFORDSHIRE MAN."

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—The letter of a STAFFORDSHIRE MAN in your last No. is as curious a specimen of composition and criticism as could well be furnished. I have no intention of analysing its contents, or commenting upon them generally;

C. M —VOL. II. NO. 23.

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but confine myself to a remark upon what he observes of the Abbé Valart and the Following of Christ. I was surprised, indeed, to find your correspondent seating the pious Valart among those, who "translate, new model or abridge the writings of Catholics, and yet speak a language which the authors, whom they pretend to treat thus kindly, would abominate." "M. J. Valart," he says, "who was the first that attempted to wrest the little work of A Kempis out of the hands of the Catholics, belongs to this class. He published several editions of the "Imitation" in Latin, and under the pretence of mending the style, mended, or at least changed, the sentiments of the writer. You will not have room for extracts to support this assertion."

I regret, Gentlemen, that the writer did not furnish some extracts; and hope you will find room for them, should he send them for a future Number. I have long possessed one of the Abbé Valart's Latin editions, which I consider a great treasure, having formed an opinion widely different from your STAFFORDSHIRE MAN, both of the Abbé's intentions and of his production. I am anxious to secure him a more honourable place than on the same bench with Wesley, Stanhope, Payne, and the rest, whom I readily leave to the merited castigation of your correspondent.

If your correspondent be really a Protestant, he may not know or value the opinion of the venerable author of the Lives of the Saints: but if,—as I suspect by the loose fitting of his mask,—he be a Catholic writing under an assumed character for an obvious purpose, he will not be indifferent to the following testimony of the late Rev. Alban Butler. "Abbé Valart, in a French dissertation inserted in his *neat and correct edition* of the Imitation of Christ, published at Paris in 1758, &c." *Note on the Life of St. Andrew Avellino*, Nov. 10. I think, Gentlemen, that few of your readers will hesitate to adopt the opinion of so valuable a critic, in preference to the heavy denunciation of a STAFFORDSHIRE MAN. But let us gain intrinsic evidence from the book itself. The Abbé Valart's intentions are modestly and beautifully set forth in the Latin Preface to his edition, in language of which I cannot hope to convey a just idea by an English translation of some few passages. After praising the "Imi-

tation" for its sublime spirituality, for which he testifies that all pious and learned men have agreed in extolling it, he proceeds to give the reasons for his new edition. "I have ever been delighted with reading this little book : but always grieved at the many inaccuracies, which shockingly disfigure every Latin edition that I have seen, and I have seen the best." He gives a glaring instance of one of these ; which, by the way, the Ven. Bishop Challoner has suffered to remain in his translation. To assist him in correcting that and other errors, the Abbé consulted a great number of ancient editions published in France, Belgium, Germany, Italy and Spain. He also procured three very ancient French versions, one apparently as old as 1440. He further consulted ten manuscript copies of the "Imitation," three of which were of very remote date.

The examination of these various copies furnished still more urgent reasons for the Abbé's new corrected edition. He found a great difference in the number of chapters, their order and their titles : hence he was led to a more natural and satisfactory arrangement than is to be found in the common editions. He discovered, too, those remarkable interruptions of the context in two places of the 3rd Book, chapters 6 and 44 of our common editions : the first after the words : "A generous lover rests not in the gift, but in me above every gift : " and the second after these words : "Thou wilt more easily bear to see thyself overcome ; " these are occasioned by the loss of some leaves of the original, as indeed the manifest want of connection between the two portions of these chapters sufficiently proves ; and the Abbé in consequence divided his chapters differently. "But," he adds, "to say all in a few words, there is nothing in this new edition, which is not taken either from some manuscript, or some one of those early editions, which I found and procured in my various peregrinations." In his dissertation on the authors of the work, the Abbé mentions having in his possession about forty French translations of it, three Italian ones, and two Spanish. It will now be evident, Gentlemen, that a man, who took so much pains to settle the text of a work, which he prized so highly, was not likely to "change the sentiments of the writer," though he be accused

of so doing by your correspondent ; nor to make the devout author "speak a language which he would abominate," though he be ranked with the class of "pirates," who do such things, by A STAFFORDSHIRE MAN.

The indefatigable Abbé Valart was naturally led by his laborious investigation of the text, to a deep research into the authorship of the "Following of Christ." The result was his very acute and interesting Dissertation, published with his edition. Those who have been accustomed to attribute the golden book to Thomas a Kempis, almost as naturally as they speak of Genesis being written by Moses, will be greatly surprised if they read this Dissertation, to see the powerful arguments with which the learned writer establishes his three points: I. That the Following of Christ is much older than the time of Thomas a Kempis: II. That it was written probably in the 13th century, that is two centuries before the time of A Kempis: and III. That the real author was John Gersen, Abbot of Vercelli. I have some intention of sending for your pages an abstract at least of the Abbé's arguments: indeed a translation of his Dissertation and edition throughout would be most desirable in our language; retaining Bishop Challoner's version, except in those places where Valart has corrected the Latin text. I must not omit to mention, that the Rev. A. Butler thought that Valart had abundantly proved that Thomas a Kempis was not the author of the Imitation; though he did not think he had proved Gersen entitled to the authorship.

I should be glad if any of your correspondents would inform us what English versions have appeared besides the well known and justly valued translation by the Venerable Challoner. I have before me a curious old copy, printed at London, A. D. 1673, with this title: *The Following of Christ, in four books, written by John Gersen, Abbot of Vercelles, of the Holy Order of St. Benedict: drawn out of ten ancient Manuscripts; some written above four hundred years ago, and set forth by the famous Abbot Cajetan, Chronologist to Paul V. and dedicated to him, and printed at Rome, with approbation and general acceptation, 1644.* I should be glad to learn who made this translation; it was evidently a Benedictine, by these words at the end of the Preface:



*Jesus, Maria, Benedictus.* But the translator speaks of some preceding English version, in which he says, this work of John Gersen lay "imprisoned, disguised and manacled in the English tongue," by which he probably alluded to some edition, which he considered incorrectly translated, or attributed to some other writer than the Abbot John Gersen.

But enough for the present, though the subject would lead much farther by its great interest. If a STAFFORDSHIRE MAN will produce any extracts to shew that the Abbé Valart has done the least injustice to the pious author of the *Imitation*, he will certainly cause much surprise, if not to your readers generally, at least to your obedient servant,

November 4, 1832.

F. C. H.

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FOR THE CATHOLIC MAGAZINE.

### CECIL'S HOLIDAY.

The merrily pealing bells proclaim the anniversary of the "Gunpowder Treason;" and many a benighted Englishman is pouring forth his song for his country's blessed deliverance, in olden time, from the murderous designs of *Popish* plotters. Nor is it matter of astonishment, that England's *ninnies* should still be found passing *November the fifth* in merriment, in begging the "stick or the stake," and in mercilessly dragging to the flames the Pope in effigy. As they are not deeply read in genuine historical knowledge, the "Book of Common Prayer" is to them sufficient evidence that the plot was *Popish*. On this anniversary, the children of the Established Church are taught to thank the Almighty for "the happy deliverance of King James the First, and the three Estates of England, from the most barbarous and bloody intended massacre by gunpowder"—intended by "*Popish treachery*."

As unimpeachable history has irrefragably shewn that the plot in question could not be termed a *Popish* treason; as the canons of Dialectics prohibit the arguing from particulars to universals, and proclaim aloud that a crime perpetrated by a few unprincipled wretches, Catholics in name only, cannot attach to the *Catholic body*: what a disgrace to

the Church of England, that such a calumny should find a place in her "Book of Common Prayer!" What an implied insult to the God of *Truth*, to thank him for deliverance from a *Popish* treason!

November 5, 1832.

PHILALETHES.

## ON THE DEATH OF THE REV. THOMAS LAKEN.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—As no account has appeared in your pages of the late Rev. Thomas Laken, whose lamented death occurred last September, in the island of Guernsey, I trouble you with a notice of him, very imperfect indeed, but such as I am able to furnish, hoping it may lead to the insertion of a memoir far more satisfactory in its details, and worthy of him whose memory so well deserves to be honoured.

The Rev. Thomas Laken was a native of Ireland, and passed his early years in Dublin. He must have been born about the year 1792. The present writer first became acquainted with him at Sedgley Park School, whither he was sent about the year 1806.\* At school he was always a favourite among his comrades: he was lively, witty, and uniformly good tempered. His abilities were of no ordinary cast; so that he soon distinguished himself in every branch of study, but particularly in Latin, in which he was always considered a remarkably sound scholar. Besides the ordinary course of studies, he had a great taste for drawing, and was for a long time the first of the students of that pleasing art, and was frequently employed to make designs and embellishments in the school, one of which is preserved by the writer with veneration now painfully increased by the decease of the ingenious artist. Having pursued his course at Sedgley Park with uniform success, universal esteem and honour from superiors as well as fellow-students, Mr. Laken being anxious to devote himself to the sacred priesthood, was admitted into St. Mary's College, Oscott, in the year 1809, or early in 1810. At college, the happy dispositions were matured, which had developed themselves with such

\* Mr. Laken went to Sedgley Park in 1804.—Eds.

fair promise previously at school. Mr. Laken was beloved for his amiable disposition, social cheerfulness, and uniform readiness to render any kindness to his companions; while he was respected for his talent and dignity of character, and revered for his unaffected piety and unobtrusive, though solid virtue. Never could any one detect in him the least ostentation of abilities, or any apparent consciousness of his distinguished merit. His humility concealed from himself only the many ennobling qualities, which all acknowledged in him and admired. The true spirit of his sublime vocation was seen to animate all his actions and pursuits. His reading, though various and extensive, was observed by those who often stole edification from closely noticing his habits, to be directed by preference to the most esteemed works of theology and the great masters of pulpit eloquence. Massillon he studied with enthusiasm, and often spoke of his sermons as affording him the greatest pleasure and profit in their perusal.

With a spirit thus animated, and a mind thus directed, Mr. Laken naturally became eminent in his discourses for the pulpit. It was always a treat for his fellow-students, when his turn came round to address them in those discourses which, by the regulations of the college, formed a valuable preparation for the subsequent duty of the pulpit. One of these, delivered to the whole college a little before the students departed for the Midsummer vacation of 1815, was so beautiful and feeling in its composition, and so calculated to be practically beneficial to young persons issuing from college to embark on the treacherous sea of life, that the united voice of superiors and brother ecclesiastics prevailed over the retiring modesty of the amiable author, and it was published immediately under the title of *An address to young people,—by an ecclesiastical student*. The style is simple and natural, not rejecting ornament, but not caring to go far in search of it; studying, indeed, much more to profit than to please, while with smooth and graceful diction it delights in no ordinary degree. Nothing could with more energetic effect accomplish what the author proposed; namely, “to open to you the measures which your infernal enemies will employ to seduce you, when once you have chosen the better

part. These may all be reduced to three: the love of pleasure, a consequent neglect of religious duties, and bad company." No student should quit school or college to enter the world without this Address in his possession, to read and read again as his panoply in the coming warfare. The writer well remembers the electrical effect produced by its first delivery, which he heard with delight never to be forgotten; and frequent re-perusal of the Address has always afforded new pleasure. Mr. Laken possessed also considerable poetical talent. Besides many pieces circulated among his fellow-students in manuscript, some found their way into print with his initials only subscribed; among which we may particularize the *Distressed Monk's Lamentation*, which appeared in the *Orthodox Journal* for November, 1814, and a very affecting composition *To the Memory of a School-fellow*, in the preceding Number of the publication.

Mr. Laken received the awful charge of the priesthood in the year 1818. His first labours were at Stourbridge in Worcestershire, where he attended on Sundays and Holidays, residing however at Bloxwich with the Rev. F. Martyn. Shortly afterwards he removed to Sedgley Park, where he taught Greek and Latin during the week, and had charge of the congregation at Moseley at the same time. And here with deep sorrow was observed the commencement of that affliction which so soon terminated the career of his ministry, begun with such cheering anticipation. Mr. Laken became subject to fits, apparently partaking of both characters of hysteria and epilepsy. They increased upon him, so as to render it unsafe for him to officiate in any public duty of the sacred ministry. This led to his being released from all duty, and being obliged to remove from place to place, in hopes of reciving benefit from change of air, and diversity of objects. But the mysterious ways of Providence had not destined him to become brilliant and useful in the sacred ministry, as we had so confidently expected. His mortal pilgrimage closed too soon for our hopes, and too painfully for the feelings of so many who were fondly attached to him. After remaining some time in London and other places, he resided for a short time at Baddesley Green, where it was evident that his mental energies were fatally enerva-

ted by his unfortunate malady. He terminated his brief and, for the latter part, melancholy career in the Island of Guernsey, September 22nd, of the present year, being about forty \* years of age. His friends learned with pain, that he had thus expired on a distant and almost foreign shore; thus rendering applicable to himself the words of Pope, which poor Laken had selected for the motto to his pathetic lines on Moylan: "*By strangers honoured, and by strangers mourned.*"—*May his place be in peace, and his abode in holy Sion!*

F. C. H.

## A STAFFORDSHIRE MAN ON THE PARSONS.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

A lash like mine no honest man shall dread.—POPE.

MESSRS. EDITORS,—I was comfortably seated at my fire side, on the evening of the 31st of October, just after perusing the "Converts to Presbyterianism," in your last Magazine, and indulging in a few reflections on my favourite subject, the *virtues* of the Parsons, when I was roused from my reveries

"Such visions as arise without a sleep."

by the introduction of a visitor, and who should this be but the Rev. Mr.—— Catholic Pastor of——. I felt chagrined at being disturbed, and after the usual compliments and some indifferent chit chat, my share of which consisted purely of monosyllables, I turned the conversation upon the subject, which had been occupying my thoughts. You will give me credit for knowing the Parsons well enough to believe them capable of any thing, and in truth I did not at all mistrust the veracity of your correspondent, "Juvenis." But, as I told you before, I bear a little spite to the Priests, as well as to the Parsons; and this I now indulged by hinting a doubt whether the reported conversion might not be a mere forgery, fabricated upon that rule of rhetoric, which Quintilian delivers, *Si nihil, quod nos adjuvet, erit, quæramus quid adversarium lædat*. My Rev. visitor parried my cavils with considerable skill. But as I still continued to appear sceptical, he advised me, if I felt determined to sift

\* Mr. Laken was 41.—EDRS.

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the matter to the bottom, to take a trip to Rathven, and examine the locality. "Or," continued he, "if Rathven be too distant, I can refer you to authentic vouchers for similar accounts, not nine miles from this your own country residence. In the town of Birmingham, No. 1. House, Fox's Court, Pinfold Street, lives an elderly Catholic woman, by name Julia Toole. This woman, being a widow and encumbered with young children, found herself soon after the death of her husband, reduced to the hard necessity of soliciting charity. In one of her perambulations she called upon the Rev. (so styled,) Mr. M—— of St. T——. The Parson entered into some talk with her upon religious subjects, spoke very kindly, and gave her a rug to cover herself with during the night; for, like many other now in Birmingham, she had nothing to sleep upon but shavings, and nothing to put over her but the weeds, which were then on her back,

"Condemned a double debt to pay,

A quilt by night, a surtout all the day."

Having given this earnest of his kind intentions, the truly apostolic man in conclusion promised her something *handsome*, provided she would but attend the Protestant Church. The poor creature took off her coverlet rejoiced at her success; but it was not till after many a struggle and many a pang, that she could prevail upon herself to comply with the terms, upon which depended her hopes of any future kindness from the Parson. Hunger at length outclamoured conscience, and for the first time in her life, she put her foot within the precincts of an heretical place of worship. After service, she waited at the door for her generous benefactor. He at length appeared, accompanied by his wife and daughters; and one of the young ladies, as they passed, slipped a shilling into the hand of the new convert. On the following Sunday, she again took her stand near the porch, and the same scene recurred, with this exception, that she had the honour of receiving her pay from the hand of his Reverence himself. A third Sunday arrived, and the same play was re-acted. A fourth, and the poor creature was at her post; but the Parson passed her by unobserved, at least unrelieved. Now was the time for conscience to exert her authority. In wickedness, when it is unavailing, when it affords

neither profit nor pleasure, who will persevere? The Church saw her no more. But she survives in better, though still uncomfortable circumstances, to tell her tale, and lament her temporary apostacy. When this happened, she resided in Suffolk Street, 10 Court, 1 House: she now lodges where I have told you." My Rev. visitor here made a pause, to give me an opportunity of making my remarks. But I am no conversationist at the best of times, and my mind was now too much occupied with its own thoughts,

" Thick and numberless,

As the gay motes, that people the sun beams,"

to enter into a discussion on the merits of the story, or even to give much attention to several similar anecdotes, which he proceeded to relate. All that I distinctly remember is the last he told, which was concerning a poor man by name Jackson. He lived, if I recollect right, in Jones's Place, at the top of Cheapside. In the month of September last, being then far advanced in a decline, he sent for my Rev. visitor, received his instructions for some time, and was upon the point of being admitted into the Catholic Church, when a lady who, though a Methodist, was in the employ of a Parson of the Established Church, called upon the sick catechumen, and promised him two shillings a week, if he would no longer receive the visits of the Popish Priest. The poor fellow, as Byron says,

" Had a wife and children,

A thing to dying people quite bewildering,"

and had never received a farthing from the Priest, who, so he told me, makes it a point to give nothing to a person while under instruction, lest—(here he talked about what occurred after the miracle of the loaves and fishes.)—Well, the invalid closed with the lady's proposal, told the Priest to give himself no further trouble, and the third week after died. This, I say, is all I remember, and my friend perceiving, I suppose, that I was not inclined for conversation, abruptly rose, and wished me good evening.

The next morning, as I had some little business to transact in Birmingham, I ordered my grey pony to be put in the shafts, and after settling accounts with a couple of cre-

ditors in town, I drew my memorandum from my pocket, and went to Pinfold Street. I there found Julia Toole, questioned her to my heart's content, found that every tittle of what I had heard the preceding evening was true, put a crown piece into the woman's hand, and drove homeward, much confirmed in the ideas, which I had long entertained, of the charity, generosity, and liberality of the parsons.

Please not to maul this letter as you did my last. If you think it unfit to be seen as it is, send it back. I don't like mince-meat. None of your crambe bis cocta for me.

Mr. Editors, with some respect,

THE STAFFORDSHIRE MAN.

P. S.—Like the ladies in the days of the facetious Sir Richard Steele, I can never fold up a letter till I have added a postscript. The object of this is twofold. First to tell you that you have liberty to mention my name, which (I take it for granted you must know) to any, who seriously call in question the truth of what I have related, and are too nice to foul their shoes with the mire of Pinfold Street. Secondly, to ask a question. Feller, in his *Historical Dictionary* under the head *Nicolas de Lyre*, speaking of his *Postilles ou petits Commentaires sur toute la Bible*, says of them *ils ont été autrefois très consultés regardés comme un ouvrage essentiel à l'interprétation des livres saints, d'où est venu le proverbe*:

“ Si Lyra non lirasset

“ Ecclesia Dei non saltasset.”

Adam Clarke, in the preface to his *Commentaries*, writes as follows: “ *Nicolas de Lyre* wrote short commentaries on the whole Bible, which are allowed to be very judicious, and in which he reprehends many reigning abuses. It is supposed that from them *Martin Luther* borrowed much of that light, which brought about the Reformation. Hence it has been said,

“ Si Lyra non lirasset,

“ *Lutherus* non saltasset.”

Can any of your readers refer me to the author in whose writings this proverb originally appeared, or inform me whether Adam Clarke's version of them is to be found in any publication of a date anterior to his own commentaries?



## ON THE MISSIONARIES OF OTAHEITE.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

The following extract, abridged, besides being instructive, will not be a bad appendix to the one you have lately introduced about the Missionaries of Otaheite.

Yours, &c.



“The arrow root grows in great abundance in all these islands. The root is round, white, smooth, and full of eyes, like a potatoe. When a sufficient quantity of roots is collected, they are taken to a stream to be washed. The outer skin is carefully scraped off, and the root reduced to a pulp by a rasp. The pulp is first washed with salt water, through a sieve and the starch is received in a wooden trough. This starch, or arrow root, is allowed to settle for a few days, then washed again with fresh water. This is repeated three times, then dried in the sun, and packed in cloth and put into baskets. The natural *indolence* of this people is so great, and their *avarice* such, that few will give their arrow root time to dry, if they have an opportunity of parting with it, which I suspect was the case with that sent to England by the missionaries some few years back. I have no doubt, with proper care, any quantity might be produced. Though there are at present many English and North Americans upon the island, I am sorry to say that but few of them have set the natives the example of industry, that might have been expected. Even the missionaries themselves are still backward in that respect.”—*Gardener's Magazine*, Oct. 1832, page 586.

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## MACEDONIUS ON THE SIX DAYS.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—IN an able article on the Sabbath, which appeared in the Catholic Magazine for August, I observe the following words, after the quotation from Gen. ii. 2, 3, respecting the seventh day, “of what kind of day,” &c. p. 450, to conclude thus, “till this obvious explanation can be shewn to be false,” &c.

This passage has, I own, not a little startled me and several others among your readers. It was foreign to your

purpose,\* I am aware, to advance proofs in support of an incidental assertion, but considering the position thus laid down to be one of yet greater importance than that which forms the ground work of the article, I take the liberty to request some explanations on this your view of the subject. I do not pretend to be competent to discuss the question, whether the day of Moses was a natural day or not, though, I confess, my opinion is decidedly in favour of that interpretation, but it requires less ability to handle one of your assertions, that all expositors explain it in your sense. I have examined a few, not having had access to more, and they are unanimous in favour of the ordinary explanation of the word day. Among Protestants, I have consulted the learned authors of the Universal History † and of the Encyclopedia Britannica, ‡ who decidedly prefer the natural interpretation. Among Catholics, I have consulted Bergier and De la Hogue, who also concur in the same interpretation. I shall endeavour, with your permission, to give the substance of their observations and reasoning, and merely premise, that I adopt them as my own. Bergier says, that § “*Some naturalists*, to reconcile their system of the Cosmogony with the narrative of Moses, have supposed that the six days of the creation, were six indefinite portions of time.... But this interpretation does not sufficiently accord with the literal sense,” &c.

De la Hogue, in his treatise, *De Religione*, has an express article upon the subject, the arguments of which he prefaces with three positions. 1. That Moses *could*, in the description of the successive operations of God, have avoided any separation of them by specific intervals of time. 2. That, if he intended to mark distinct portions of time, consisting of years or ages, he *could* have used words to con-

\* The article was communicated.—EDRS.

† Vol. 1. p. 100. ‡ Article Creation.

§ *Quelques physiciens*, pour concilier leur système de cosmogonie avec la narration de Moïse, ont supposé que les six jours de la création étoient six intervalles d'un temps indéterminé.... Mais cette interprétation ne s'accorde pas assez avec le sens littéral du texte, &c &c.  
Article Jour.

vey that meaning. 3. That, as an historian, he *ought* to have used words, that would convey his meaning to those for whom he wrote, and would not suffer the sense to remain unknown for so many generations.

He, then, proceeds to his argument, in which he observes, "that each day consists of light and darkness, evening and morning, and that it is impossible to understand these terms, as applied to years or ages."

2.—That Moses speaks of three days after the formation of the two great lights, which were placed in the heavens "for signs and for seasons, for days and years." Here days are distinguished from years, and both, according to the 18th verse, are solar. If the last three are thus understood, so should the first three, as they are all described as the 1st, 2nd, &c. and all said to consist of evening and morning, day and night.

He set them in the firmament....to rule the day and to divide the light and darkness. v. v. 17 and 18.

3.—That, throughout the Pentateuch, Moses, in his historical narrative, always uses the terms days and years, in the natural and obvious sense. And, in Exod. xx. 9, 10, he compares the six days, and that on which the Lord rested, to the seven days of the week. By this uniform employment of the term, he must have led the Hebrews to understand the days of creation as solar days.

4.—That Moses obviously intended to enable his readers to attach to each day the idea of some specific part of the creation. This end is accomplished by the use of the term in its natural acceptance; but it is frustrated, if it be understood in the sense which you adopt. This argument, though plausible, is not, I confess, very satisfactory to me, who have always been disposed, in the interpretation of the sacred scripture, to distrust fancy, and to adhere, as closely as possible, to fact.

5.—In your hypothesis, Moses, in relating to the great work of the creation, the foundation of all religion, has adopted terms, and very important terms too, which in their obvious signification were false, and the true meaning of which was to be generally mistaken, until, in the "latter days," some few men should appear, animated by a peculiar desire to ex-

amine the phenomena of nature. I accompany this argument, with the same remark as the last preceding one, though I consider this argument to be of much greater weight.—They appear to me to be both powerful, but arguments of this description, effect different minds in a very different degree. Adopting the reasoning of the theologian, whose article I abridge, I submit them to your consideration, merely suggesting that they may be found worthy of reflection!

I have thus compressed into a small compass, the principal part of the reasoning of De la Hogue. My object has been, in the first place, to reply to your remark, that your explanation of a scriptural term was that of “all expositors;” but, by no means, with the silly desire of successful contradiction. In the second place, I own I entertain a repugnance to that, which appears to me to be a license of interpretation, calculated rather to embarrass, than to facilitate, the study of the sacred volumes.

I do not intend this expression to be understood in an offensive sense, and I trust I have avoided the use of any word which may convey a disrespectful sentiment.

Rejoicing heartily in the success of the Magazine, and wishing it, as long as it shall continue to deserve it, increasing prosperity,

I am, Sir,

MACEDONIUS.

## LONDINENSIS ON MR. ANDREWS' PETITION.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

In your last number you published a petition from the pen of Mr. Andrews, against the oath contained in the Catholic Relief Bill: perhaps, in your next, you will insert a few remarks on that petition, by one, who will not yield to any person in attachment to the doctrines of his religion, or solicitude for the integrity of its professors.

Mr. Andrews tells us, that the oath is to be taken in the sense of those who enacted it. Now, the authority which enacted it, was the legislature of the United Kingdom. Has then the legislature declared in what sense the oath is to be taken? It has not.

Aware of this deficiency in his reasoning, he sends us,

not to the legislature, but to the Duke of Wellington, whose reported words are, that he endeavoured, by the oath, to secure the property of the church. It is nothing to me what the Duke endeavoured to do; I care only for what the legislature actually did. The Duke is not the legislature. His dictum cannot bind my conscience, much less a few words, which are reported to have fallen from him in the course of debate, and for the purpose of repelling an objection, with which he was sorely pressed.

Every one knows that the Duke considered it of the utmost importance to pass the bill. Now to accomplish this, it was necessary to conciliate at the same time the ultra-Protestants, and the more jealous Catholics, which could only be effected by framing the oath in such general terms, as might allow both parties to interpret it according to their particular views and interests. That such is the real history of the oath, is rendered highly probable from the obvious policy of the thing, and from the loose and vague phraseology, which was adopted; but, as I have already observed, the Duke's object was of little importance. What was that of the legislature? As far as can be inferred from facts, both houses followed the same policy; for they carefully rejected every attempt, which was made in the shape of amendment, to render the language of the oath more explicit. If this be the real state of the case, it follows that, in the absence of all authoritative explanation, each individual is at liberty to attach to the several clauses of the oath, that meaning, which, in his own judgment, he believes that they should bear.

To the clause, by which is renounced the opinion that excommunicated princes may be deposed or murdered by their subjects the petitioner objects, that it is disgraceful to the Catholic, and a mockery to God, because it "insinuates that the Catholic religion teaches to commit murder."—But this certainly is incorrect. It insinuates that the Catholic religion has been *charged* with that doctrine. The charge is false: and it cannot be disgraceful to the Catholic or a mockery of God to swear that it is so.

The petitioner next objects to swear that he will defend the settlement of property as established by the laws.—If

this clause is to be taken in its widest signification, it will include titles to lands, entails, descents, funds, tithes, sinecures, &c. But could such be the intention of the legislature? Is the Catholic to be pledged never to admit of any improvement in these things, but to maintain them, as they exist at present, with all their defects to the end of time? It would be folly to assert it. Mr. Andrews asks why the obligation of this clause should be laid on Catholics only; and the very question suggests the real meaning. Many Irish families were supposed to claim as their right the lands which formerly belonged to their ancestors; and Catholics in general were supposed to claim for their clergy the property, which, before the Reformation, belonged to their church. It was in opposition to these claims, that the clause was introduced: and by it the Catholic binds himself to maintain the present settlement of such property by law against any pretended claims that may be advanced by the Catholic clergy, or the descendants of ancient Irish families; but is still left at liberty to give his aid to any attempt at improvement in the tenure of private, or the administration of public property.

The petitioner further objects to swear that he never will exercise any privilege, to which he is or may become entitled, to weaken or disturb the Protestant religion or Protestant government in the united kingdom. Here the words "Protestant religion and Protestant government," are the great bugbear. But examine them well: look on them in different lights, and you will find them so harmless, that you will think they were introduced for the sole purpose of mystification. The "Protestant government," as it stands in the clause, can have no other rational meaning than the legal establishment of the throne in the descendants of the princess Sophia being Protestants; and the "Protestant religion," no other rational meaning than the legal establishment of the Protestant episcopal church in England and Ireland, and of the Protestant Presbyterian church in Scotland. As to the doctrines of these churches, or of different Protestant sects, they have nothing to do with the clause in question: and with respect to the number of ministers to be maintained in these churches, the amount of their respective salaries, and the sources whence those salaries are

to be derived, they are obviously matters of regulation, in the discussion of which, the Catholic may take his part as well as any other individual. Had it been otherwise intended, provision would have been made to that effect.

If these remarks are deemed satisfactory, they will form a sufficient answer to the ingenious train of reasoning, by which the petitioner endeavours to prove that he is debarred by the oath from the exercise of the elective franchise. They will, at all events, suffice to absolve those, who differ from the petitioner on the subject of the oath, from those injurious imputations, which he has thrown on their characters, as men and as Catholics. I am, Sir, &c. LONDINENSIS.

### DR. WISEMAN ON HIS SECOND LETTER.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

MY DEAR SIR,—The delay, which has taken place in the publication of my second letter on the “Three Witnesses,” may require explanation to some of your readers. It was nearly ready for transmission to you, when circumstances called me to this country. I brought with me my materials, in hopes of finding leisure to arrange them here. In this I have, however, been disappointed; and I must wait till I can once more date my labours from my own study at Rome.

I remain, &c.

London, Nov. 22, 1832.

N. WISEMAN.

### NOTTINGHAM CONTROVERSY.

(From the Nottingham and Newark Mercury.)

It appears, that the following paragraph, which sufficiently explains itself, was inserted in the Nottingham Review for October 17th.

“We emphatically call upon our fellow townsmen to watch with unceasing care, the proceedings of a party about the new burial ground. We announced last week, that our charitable neighbour, Mr. S. Fox, had given an acre of land for the burial of persons dying of the cholera; we have reason to believe, that strong efforts will be made to attach a large portion of land to it, in order to furnish a large cemetery for the parish of St. Mary; and that the whole will be consecrated together, and thus become the **FEE-SIMPLE OF THE VICAR**. Dissenters, mark this plan! the purchase-money must come principally from your pockets! Will you tamely allow a large sum to be voted in vestry for this pur

chase, and then pay for the reading of a service by a clergyman to the exclusion of your own ministers? A loan has also been talked of; that is, to purchase land by loan. Loan! loan!! in these times of depression and distress, mortgage the parish property to borrow money to pay for land to be given to the law-established church! Never! it cannot be! That a fresh burial ground is wanting, cannot be disputed; let therefore, the dissenters come forth in a body, and have it secured for general purposes, that all may bury in it without distinction of sect or party. It is natural to wish for the pastor whose ministry we have been placed under, who has watched and prayed during the time of sickness and the hour of death, should also perform the last solemn office of Christian sepulture. We have a right that it should be so, and if we please, it may be. Arouse then, dissenters, and watch vigilantly; the time is come when we shall have that inestimable blessing "religious liberty," but you must not be afraid of asserting your own rights. Birmingham has set an example at once patriotic, just, and magnanimous, let us at least do our duty to ourselves."

This paragraph aroused the anger of the Vicar, who first wrote an angry letter to the editor, and afterwards a much more angry one to the Rev. W. Willson, pastor of Nottingham. The substance of the latter will be found in the following reply of Mr. Willson. But the Vicar appended to his letter the following note.

"The very able and learned writer of the article on "Church Reform," published in the British Magazine, only yesterday; speaking of the Romish Bishop (Dr. Doyle), and a Romish Priest (Mr. Mc. Donnell, at Birmingham), as now professing Ultra-radical principles, adds:—"The Church of Rome, as in the time of the great rebellion, continues in the present day its worse than unholy policy, and allies itself with what it hates—Radicalism, in order to destroy what it hates still more—a pure and scriptural Church."—No. IX p. 298.

The Mercury of Nov. 3, being forwarded to Mr. M'Donnel, he also thought it right to call his Rev. assailant to account for his wanton and unprovoked attack, which he did in the second letter.

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TO THE EDITOR OF THE NOTTINGHAM MERCURY.

SIR,—I trust to your well known liberality for the early insertion of the following communication, called forth by a letter addressed to me in the Mercury of last Saturday.

I am, Sir, your's, &c. R. W. WILLSON.



TO THE VENERABLE THE ARCHDEACON WILKINS, D D,  
VICAR OF ST. MARY'S, NOTTINGHAM, &c. &c. &c.

REVEREND SIR,—From your letter, addressed to me in the *Mercury* last week, and couched in no very measured nor courteous terms, we are now placed before the public: but as I consider my character dealt with by you too freely and unwarrantably, not to say unjustly, I owe it to myself, to endeavour to place that character in a juster, and fairer light, than you have done.

You commence by giving me credit for certain good qualities—"great simplicity of manners," "great moderation," &c. not forgetting, however, to assert at some length your own claim, to "open and unreserved conduct," high principle," "sincerity of intention," "perfect candour," &c.\* and after making this lofty contrast between your "*high principle*," and my "*great simplicity of manners*," you seem much shocked and surprised to find me the author of a paragraph, which appeared in the *Review* of the 17th ult.; a paragraph, which it would seem, from the terms in which you speak of it, has severed all bonds of union between us, and placed me before the public in the unenviable light of a "frenzied Agitator;" "a disingenuous, inconsistent, and deceitful minister of the Romish Church;" for in these intemperate and ungentlemanly terms you are pleased to indulge, in speaking of me and my conduct.

With regard to the authorship of this paragraph, though not mine *verbatim et literatim*, I have no hesitation in saying it contains my sentiments, nor do I shrink from any responsibility attaching to it. That you are "distressed," and, as you emphatically repeat, "vexed," at the ill-fated paragraph in question, I can readily believe;—your coarse and vulgar epithets furnish abundant testimony on this head. But, Reverend Sir, I have yet to learn how I can be fairly represented either as a "frenzied Agitator," or "deceitful

\* This parade of candour on the part of the Rev. Gentleman, towards the Dissenters, gives me a fair opportunity of stating, that I have in my possession a letter of a recent date, in which the "perfect candour" of the Venerable Archdeacon towards the Dissenters appears in a very questionable shape. If necessary, this document may be produced.

Minister of the Romish Church;" for these charges are to me of infinitely more importance, than your "distress or vexation." You accuse me of being a "phrenzied Agitator," for calling upon a most highly, numerous, and influential body of my fellow townsmen, to liberate themselves from a system of exclusion and domination, under which we have long suffered, and which the intelligence and liberality of the public mind has long since condemned. If by legal and justifiable means to oppose the progress and abolish the continuance of a grasping and irritating monopoly, be agitation, I readily plead guilty to the charge; but in this line of conduct, I feel that I am only following the example of some of the most zealous and sincere supporters of the establishment. Are you not aware, permit me to ask, that a spirit of reform is abroad, that the engrossing monopoly of the law established Church is likely to be corrected and curtailed by law? and if so, is it unreasonable to refuse to continue that monopoly, which is already condemned, and will, we trust, ere long, be legally abolished? To you, who are deriving the benefits and emoluments of this monopoly, any alteration of this system may very naturally appear unnecessary; to us, who are smarting under it, a speedy and effectual change of system is as naturally desirable.

But, Reverend Sir, you accuse me of "disingenuity," and a "sad deviation from my former mildness," &c.; of "speaking and acting in one way in my open character, and another when screened from public view," &c. These charges appear, at first sight, grave and alarming; but they will cease to be so, I trust, when I shew, that they are grounded on a mixture of misrepresentation and misapprehension.—In the face, then, of your assertion, that "I *knew* that the arrangement for this additional parochial burial ground had been made by the Dissenters, and the Churchwardens," &c., that I "*silently* heard them, in your presence, discuss the necessity," &c. I most distinctly and flatly deny that I was ever a party to the business, of procuring a piece of ground for the burial of the dead, except as far as regards the piece of land given by Mr. Fox. To that benevolent individual, I, in common with my fellow members of the Board of Health, felt deeply grateful for his

kind-hearted benefaction at that distressing time, but to any subsequent arrangement, entered into at a vestry or any other meeting whatever, for incorporating this *private* donation with OTHER GROUND for a *parochial* cemetery, I deny that I ever was a party, or in any way consented. The only occasions to which you can possibly allude, must be either on the 11th Oct., when a conversation took place as to the right of Dissenters and Catholics burying their friends dying of the cholera, in the new cholera burial ground, without the ministry of a clergyman of the established church; and which right the Board was *then* of opinion they possessed; and I apprehend they *now* possess the same right, if any of their friends die of the cholera,—which may God avert!—or on the day following, when a conversation took place at an early part of the meeting, between yourself and a gentleman engaged in the management of the affairs of St. Mary's church. Then for the first time I heard the plan spoken of, for adding more land to that which had been already enclosed, and used the same morning, for the first time, for the burial of the dead. This plan I totally disapproved of; but as it was *not the province of the Board of Health to settle*, I choose to remain "*silent*." Where, then, I ask, is my disingenuity in opposing that which I had never approved of? Or how are you justified in charging me, upon this view of the matter, "with speaking and acting in one manner, in my open character, and another when screened from public view," &c.? Is it too much to call your language on this head, the language of misrepresentation? That this misrepresentation was not wilful, I am willing to hope; and would rather attribute it to mistake than malice. This same observation I would extend to that strange misapprehension of my character, under which you seem to labour, when you appear to be so much shocked and mortified to find that I have "deviated from my former moderation and liberality," &c. I think it therefore proper to observe, that while I hope never to be wanting in the decorum due to you as a gentleman, I do not think myself necessarily obliged to adopt your opinions on every public question: that while I shew civility to you as an individual, I claim to enjoy my own opinion, and advocate that opinion, by means of the public press.

Nurtured as you have been, in all the lofty and exclusive

notions of a dominant church, I can easily account for the soreness and chagrin you testify at my indiscreet and audacious interference. It would, however, be wise, perhaps, in the present temper of the times, for all parties to moderate and regulate their actions, rather by the rules of equity and reason, than of power and precedent ; and to remember, that although they may themselves feel deeply and strongly on a subject, others also may have their feelings and opinions.

I appeal to your candour, Rev. Sir, to say, whether you would not, were you situated as myself, or any of the Dissenters are,—wish for the establishment of a public cemetery in which you might inter the deceased of your flock ? \*

I trust I have said enough to vindicate myself from the charges contained in your letter, and to place my character in a fair light before my fellow-townsmen and connexions, with whom I should ever wish to be on the most friendly and honorable terms. In doing so, I am aware that you may be annoyed at the freedom of my language, and feel your consequence hurt by the observations I have made ; but for this, Reverend Sir, I really do not feel that I owe you any apology. You provoked the attack ; I have acted on the defensive. Surely you would not have me silently sit down, under imputations the most disgraceful ; and under which, if not refuted, my character, would have suffered in the estimation of those whose esteem I value. But having done this public justice to my character, so unjustly aspersed, I beg to disclaim every particle of private rancour and animosity ; and though from the tenour of your communication, I am given to understand, that I am not to expect the honour of your private friendship, I remain, Reverend Sir, with all the respect due to you as an individual, but certainly with *no pledge to adopt your opinions as a Minister of the law-established Church.*

Yours, &c.

George street, Nov. 8th.

R. W. WILLSON.

\* Within a few weeks a public burial-ground has been established in BIRMINGHAM. The following paragraph is copied from the Examiner newspaper :—" A Public Cemetery has been formed in Birmingham, to be open for the interment of persons of all religious denominations, who shall be allowed to use their own form of service, and select their own officiating Minister or Teacher."

TO THE REV. GEO. WILKINS, &c. &c.

St. Peter's-place, Birmingham, Nov 5, 1832.

REV. SIR,—“*Tempora mutantur*” was the simple suggestion presented to my mind this evening, on returning home through the streets of a populous Protestant town, and observing the almost total abstinence from insults to Catholics, on a day so long consecrated to such insults. I could not but ask myself whether the clergy of the “law-established church” had condescended to *follow*—they never yet *led*—the people in the path of Christian liberality and forbearance.—On my arrival at home, in the midst of these reveries, I found the Nottingham and Newark Mercury awaiting me: I opened it, and perceived it to be a most interesting paper, treating, as a newspaper should, “*de omnibus rebus, et quibusdam aliis.*” It announces the meeting of the Derby Bible Society, and the death of Lord Vernon’s cockatoo,—the singular preachment of Lord Mandeville! \* who herds with the members of the Reformation Society, and who, accordingly, had his pocket picked upon the occasion,—the Holy Alliance, and Æsop’s Fables,—Church Reform, and the Dunmow flitch of bacon. I could hardly suppose, that it was on account of any of these articles, that the paper had been forwarded to me: but, if I had doubted, the doubt would have been removed by the discovery of a letter addressed to my excellent friend, the Rev. R. W. Willson, and signed George Wilkins. In this letter also, I observed the same variety, which is to be desired in the newspaper. With this variety, however, I have little concern; and, therefore, I shall pass over without comment, your abuse of my Reverend Friend, your praise of yourself, your cajolery of the Dissenters, and the waggish drollery of your assurance, that your burial-ground † is appropriated not to you, but to the congregation.

\* What a combination of terms to form the name of a saint!!!

† The Rev. Dr. Croft was formerly the George Wilkins of Birmingham. On one occasion he refused to baptize the child of a Dissenter, alleging that it would afterwards be brought up in the principles of dissent. The next day he was met in the street by a friend, who expostulated with him on his illiberality. “What is the matter?” said the

I shall leave these, topics to those whom they concern, and confine my attention to a certain liberty, which you have taken with me, and, through me, with the Catholic Church. I pass over the nicknames. It is late to remind persons of your class, that they are no longer retained in civilised society. They are retained *in that class*, and from *that class* must be expected. I pass over your reference to the "grand rebellion," with the remark, that such reference displays only the malevolence of its author, and his utter ignorance of the history of that period, in which thousands of your class vibrated from party to party, like *reeds shaken by the wind*; whereas, the Catholics, to a man, were firm to the cause of the monarch, and numbers of them suffered, in that cause, the loss of property and of life, the survivors being requited only by the perfidy of the father and the forgetfulness of the son. Oh! Sir, why will persons of your class suspend the study of Terence and Tithes, of Burns' Justice, Euripides, and the art of Angling, and meddle with such matters as history and theology, merely to shew the vast extent of their ignorance?

In your reference to the present state of things, in the charge which you advance against the Bishop of Kildare and me, you have recourse to another hollow device of your party. You cannot answer our arguments, and therefore you impugn our motives. In us, it appears that the Catholic Church "allies itself to what it hates—Radicalism, in order to destroy what it hates still more—a pure and scriptural church." As to the scriptural character of the church alluded to, I cannot forget that it owes its existence, as a sect, to a man, whose rule for the interpretation of the scripture, was "when the scripture commands a thing, understand that it forbids it." My Radicalism—to use your nickname, consists in this—that, in civil and political matters I maintain that no man ought to be taxed for the support of the State, who has not a voice in the government of

Rev. Doctor, "Why," replied the friend, "I hear that you refuse to bury the Dissenters." "Quite a mistake, quite a mistake," rejoined the parson, "I assure you I would bury them all with the greatest pleasure."

the State; and, in religious matters, that one man ought not to be compelled to pay for the support of another man's religion.

These, Sir, are my principles of civil and religious liberty. This is my Radicalism. Will you combat either of these principles? If so, pray favour the public with your arguments: if not, gratuitous imputation of unworthy motives will, by that public, be set down as only the puling of a spoiled child that is prevented from stealing its companion's sugar-plums.

I am, Sir, &c. &c.

T. M. Mc DONNELL.

The Archdeacon has not replied.

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POETRY

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CATHOLIC RHYMER'S FIRST LETTER.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—In the Church of the Augustines, at Aix-sur-Provence, there *was* a bas-relief executed by the Good King René, representing our Saviour ascending to Mount Calvary.—It was destroyed I suppose at the Revolution, as I learned nothing of it when I was there some years ago.—But the following lines which were put into the mouth of our Redeemer, have been preserved, and are from the pen of the same accomplished and pious Prince.—I subjoin a paraphrastick translation, if you should deem it worthy of a place in your excellent Miscellany,

I remain Gentlemen, your sincere well-wisher,

A CATHOLIC RHYMER.

The French is very old and quaint.—

Voyes l'angoisse e dure peine  
 Qua pour vous autres grut hnmaine  
 J' endure très cruellement;  
 Car sur moi n'y a nerf ne viene  
 Qu'esa portant cette croix grevaine  
 N'excite douloureux tourment,  
 Quant allant haut  
 J perds l'halleine  
 Et le cœur me fault  
 Tant est pleine.

Ma Chau las de murtrissements  
 Ainsi, m' en vais piteusement  
 Recevoir mort honteusement  
 Pour votre Coulp horde et vaine  
 Dont condamnés a damnement  
 Etiés perpetuellement,  
 Et est chosa toute certaine,  
 Pourquoi te offrir benignement  
 Que il faut mon mal piëtamment  
 Ci qu' ayés des Cirulx le domaine.

Behold the anguish and the trouble,  
 And the pain unutterable  
 I endure in woeful plight  
 For thee, thou man of sinful race,  
 And how this heavy Cross I bear,  
 Doth sink my soul in night,  
 So heavily its weight doth press  
 It wounds me every where—

And how my heart, doth part  
 In twain almost,  
 How raised on high, I die  
 And yield the Ghost—

To save my spiteful murderers  
 That haste me on so pitylessly  
 To meet the death, I choose to die,  
 That otherwise out-worn with cares  
 Had met a dread Eternity—  
 —But sinner I have won for thee  
 A gladsome gift of love—  
 That ye may turn and come through me  
 To the light of Heaven above!

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**“THE VOICE OF ALL TO THE CHURCH.”**

Star of brightness, cloud of lightness,  
 Tell the dream you are dreaming there,  
 Flower of fairness, stream of clearness  
 What are thy thoughts so clear, so fair?—

THE STAR. . . I tell at even, of the love of Heaven  
 That made and rules me by His love,



THE CLOUD. . . And I so brightly, daily, nightly  
                     Reflect the light that shines above,  
 THE FLOWER... I so lowly, look up solely,  
                     To the lights of Heaven so high,  
 THE STREAM. . . In the moonshine, in the sunshine,  
                     Praise is in my lullaby.—

All is gladness, there's no sadness  
 In the voice that nature sings,  
 Nothing wounds there, joy surrounds there  
 With its bright imaginings,  
 Oh that lonely, man would only  
 List to the voice they raise above,  
 And returning from his mourning  
 Find in Thee ! all peace and love !

October, 22d, 1832.

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TRIBUTE TO THE MEMORY OF THE REV. THOMAS LAKEN.

“ Farewell ! our dear companion, brother, friend :  
 In peace eternal may thy bones repose ;  
 Thy rising soul may angel choirs attend,  
 And Heaven's wide portal to thy view disclose.”

*Lines to the memory of a Schoolfellow.— By Rev. T. Laken.*

Such prayer was thine lamenting once a friend ;  
 And such may well my sorrowing spirit send  
 For thee departed brother ! In our youth  
 I loved thee with a warm heart's fervent truth ;  
 I loved thee too, when in maturer age,  
 We read together wisdom's hallowed page.  
 As we advanced, in trembling hope and fear  
 To God's high altar, who could not revere  
 Thy pious, humble, unpretending air,  
 Which told to all but thee, what worth was there ?  
 Thy spirit was too pure for earth's dull scene :  
 The meteor that the dark clouds shoots between,  
 Sudden, sublime, but short-lived, pictures thee,  
 Thus soon from worldly mists exulting free.  
 Had I earth's treasures, I would build thy tomb  
 Of costly marble, that oblivion's doom  
 Might never come with whelming force to drown  
 Thy honoured name, and sink thy just renown.

But all I have I give,—affection's tear,  
 Dropped in the full heart's sadness on thy bier.  
 Farewell! may earth's most hallowed, purest love  
 Part, but to meet thee, crowned in deathless bliss above!

F. C. H.

November 12th, 1832.

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CATHOLIC RHYMER'S SECOND LETTER.  
 CHRIST'S APPEAL TO St. PETER.

*Sic non potuistis una hora vigilare mecum? ?—*

ST. MATTHÆI XXVI.

“Couldst thou not watch one hour with me?”  
 And as He spake the sweat of blood  
 New springing on His forehead stood  
 In drops that told His agony.—  
 Already did His meek lips press  
 The chalice drop of bitterness,  
 Already the repulsive draught  
 Was shuddering seen, yet must be quaffed  
 For loves's sweet sake—for love alone  
 The wormwood cup was offered thrice,  
 And in his struggling agonies  
 He thrice replied in love's dear tone,  
 “Father, Thy will, not mine be done.”

Could'st thou not watch one hour with Him?  
 But must the heaviness of sleep  
 O'ercloud thy intellect with deep  
 And drowsy thought—thy soul with dim  
 And untraced visions of that purity,  
 That worketh now so bitterly for thee,  
 A stone's cast off—in tears—in sighs  
 And deep unfathomable agonies—  
 —Such as man's heart—or angel thought,  
 May in most range conceive them not.—

It was thy God whose soul was rent  
 So bruisedly, that thine might be  
 Yearned home from sin and misery  
 Back to its pure and first intent—  
 —It was thy God, that wrought to make  
 Thy high Apostleship awake—

—To teach thee, thou must watch and weep  
 Whilst round thee, then a world shall sleep  
 In deeper trance, less willing thought  
 Than when thou slept, but would it not.—\*

And can a sleeping world lie  
 In heaviness around that light,  
 That He hath set aloft and bright  
 To lure them with its beaconry—  
 —And can the sleeper still dream on  
 His dream of earthen undertone,  
 Still linger drowsily along  
 Listhening a low and siren song—  
 —Sit in a curtained cloud and find  
 Its levin-bolt at last to break,  
 Bidding the sleep-bound spirit wake  
 To the full misery that lurks behind!—

## SONNET I.

Oh I do love the time when the leaf is green,  
 And freshness falls in dew-gifts lovingly,  
 I love the quiet of the deep blue sky,  
 O'er which but one white cloud goes slow I ween,  
 And peaceful-wise—I love to see the sheen  
 That dances on the river quiveringly,  
 When every living thing awakes on high  
 Its little note of love to glad the scene,  
 —Yet all these pass—the green leaf fades, the cloud  
 Moves on athwart the sun, and dims the river,  
 The little birds are hushed in the merry wood  
 And winter comes—Ah no—on this Earth never  
 Doth a continuance dwell—the Rood, the Rood,  
 Stretches alone o'er Earth, and points to Heaven ever!

## SONNET.—II.

Written at the bottom of the Crater of Mount Vesuvius, Oct. 1829.

Here from Hell's mouth, I look to Heaven's eye,  
 And the bright azure smiling there above  
 All beautiful it is, and heavenly love  
 Lives in that bright Empyrick—Surely I

\* Spiritus quidem promptus est, caro autem infirma. St. Mat xxvi, 41.

Would be a fool not to look constantly  
 Up to those golden stars that there do move  
 And aye as in their cycles fair they rove  
 Do tell their tale of brighter hopes on high—  
 —These vapours too, sulphury and terrible  
 Rise up and give a lesson bright and fair,  
 —And thus it is—as I list the tale all tell  
 I cannot choose but look in love up there,  
 And smile in peace, in midst of this dark hell,  
 Aye as I think of Heaven's Inhabiter.—

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We insert the following lines, extracted from the *Liverpool Journal*, on account of their poetical and religious merit, but we much fear that the state of the church of Otaheite does not warrant any very great compliment.

### OTAHEITE.

BY THE REV. THOMAS RAFFLES. LL. D.

Lo ! 'mid the isles the South Pacific bears,  
 That stud, like emerald gems, the hoary deep.  
 Her pointed summits Otaheite rears,  
 With many a verdant dale and craggy steep.  
 Roused by the gospel from the troubled sleep  
 Of superstition, with its dreams of blood;  
 Her sable sons, with indignation, sweep  
 Their hideous idols to the flames or flood,  
 Ashamed that e'er they bowed to senseless blocks of wood.

“ Perish, ye gods, Taheite once adored !  
 Your reign of terror is for ever past ;  
 Henceforth Jehovah is our only Lord—  
 Far brighter days have dawned on us at last.”  
 Hark ! hark ! the exulting shout hell hears aghast :  
 The Lord is God ! ten thousand voices cry ;  
 E'en angels bend to share a joy so vast,  
 Then stretch their pinions for their native sky,  
 And celebrate th' event in heaven's high minstrelsy.

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## FOREIGN.

## ROME.

An extraordinary diplomatic correspondence has taken place between the representatives of Great Britain and Austria, respecting the affairs of the Roman States. The papers are too long for insertion here, but the following embrace the substance of the correspondence on both sides, and from them we cannot but remark the spirit of interference with the internal concerns of other nations, which seems to animate the British Government, and the calm and disguised resolution of Austria to protect the weaker State, which confides itself to that protection.

"Rome, September 17. 1832.

"The undersigned has the honour to inform your Excellency, that he has received orders from his Court to quit Rome, and to return to his post at Florence. The undersigned is at the same time instructed to state shortly to your Excellency the motives which prompted the British Government to order him to Rome, and the reasons why he is now instructed to leave it. The British Government has no direct interest in the affairs of the Roman States, and did not volunteer an interference in them. It was originally invited by the Governments of Austria and France, to take part in the negoti-

tions at Rome; and it yielded to the invitation of those Powers, from a belief that its good offices united to theirs, might be useful in bringing about an amicable settlement of the differences between the Pope and his subjects, and might thereby remove causes of future danger to the peace of Europe. The Ministers of Prussia and Russia at Rome, having subsequently taken part in the negotiation, the Representatives of the Five Powers were not long at a loss, either to discover the main defects of the system of Roman administration, or to point out appropriate remedies; and in May, 1831, they presented to the Papal Government a memorandum, containing suggestions of improvements, which they all unanimously concurred in declaring indispensable for the permanent tranquillity of the Roman States, and which appeared to the British Government to be founded in justice and reason. More than fourteen months have now elapsed since the memorandum was given in, and not one of the recommendations which it contains, has been fully adopted and carried into execution by the Papal Government; for even the edicts, which have been either prepared or published, and which profess to carry some of these recommendations into effect, differ essentially from the measures recommended in the memorandum. The

consequence of this state of things has been that which it was natural to expect. The Papal Government having taken no effectual steps to remedy the defect which had created the discontent, that discontent has been increased by the disappointment of hopes which the negotiations at Rome were calculated to excite, and thus, after the Five Powers have for more than a year been occupied in restoring tranquillity in the Roman States, the prospect of voluntary obedience by the population to the authority of the Sovereign, seems not to be nearer than it was when the negotiations first commenced. The Court of Rome appears to rely upon the temporary presence of foreign troops, and upon the expected service of an auxiliary Swiss force for the maintenance of order, in its territories. But foreign occupation cannot be indefinitely prolonged; and it is not likely that any Swiss force of such an amount as could be maintained by the financial means of the Roman Government, could be capable of suppressing the discontent of a whole population; and even if tranquillity could be restored by such means, it could not be considered to be permanently re-established, nor would such a condition of things be the kind of pacification which the British Government intended to be a party in endeavouring to bring about. Under these circumstances, the undersigned is instructed to declare that the British Govern-

ment no longer entertains any hope of being able to effect any good in this matter, and as that no advantage is to be expected from the further stay of the undersigned at Rome, he is ordered to return to his post at Florence. The undersigned is at the same time instructed to express the deep regret of his Court, that all its endeavours during the last year and a-half, to co-operate in re-establishing tranquillity in Italy, have proved abortive. The British Government foresees that if the present system is persevered in, fresh disturbances must take place in the Papal States, of a character progressively more and more serious, and that out of these disturbances may spring complications dangerous to the peace of Europe. Should these anticipations unfortunately be realized, Great Britain will at least stand acquitted of all responsibility for evils created by the rejection of councils, which the British Government has urged with so much earnestness and perseverance. The undersigned avails himself with eagerness to offer his Excellency the assurance, &c.

G. H. SEYMOUR."

[Directed to each of the Ambassadors, composing the Political Conference at Rome.]

Copy of a note addressed by His Highness Prince de Metternich, to his Excellency Sir Frederick Lamb, ambassador from His

Britannic Majesty to his Imperial and Royal Apostolic Majesty.

"Baden, July 28.

"The undersigned Chancellor of Court and State has received the note which his Excellency the Ambassador of his Britannic Majesty did him the honour to address to him on the 14th instant.

"Conceiving it to be his duty to bring it to the knowledge of the Emperor, his Imperial Majesty has commanded him to reply to it, by entering on the subject of the position of affairs in the Pontifical States, into the most complete and frank explanations, such as are claimed by the ancient relations of cordiality and confidence, which his Majesty has always set the highest value on keeping up with his intimate friend and ally, the King of Great Britain. He regards this course as the surest, and in order to destroy an opinion, which he has with pain perceived that the British Cabinet appears to have adopted, and which would tend to lay to the account of Austria the dangers which may threaten the future tranquillity of Italy, but which, in fact, proceed solely from the unfortunate circumstances of the present period, and from the insidious efforts of a faction inimical to order and public repose; while the Austrian cabinet employs all its care and unremitted exertions to divert these very dangers.

"The paper, to which the present note is a reply, traces back as far as the opening of the Confer-

ence between the representatives of the great Powers assembled at Rome in the spring of 1831. The undersigned will take up from the same period the series of facts stated in the documents now before him; and he will have no difficulty in expounding from thence the principles which have guided the course of Austria, and which, at this very time, determine her attitude, in respect to the affair under consideration.

"The object of the Conference formed at Rome, after the entry of the Austrian troops into the Legations, in the month of March, 1831, between the Ambassadors of Austria and France, and the Ministers of Prussia and Russia, with the concurrence of an Envoy from the English Government, was clearly defined at the time by the Austrian Cabinet; it was, 'to submit the term of the foreign troops remaining in Ancona and Bologna to the better judgment of the assembled representatives of the five Courts, with the consent of the Pontifical Government.'

"The ameliorations in the administration of the Roman States, to which the Holy Father had shewn himself disposed by antecedent declarations, being one of the means of assuring public tranquillity, after the retreat of the Austrian troops, had also been recommended to the representatives of the Powers, with the view of their coming to an understanding on this point with his Holiness's govern-

ment. But the Austrian Cabinet, though prepared to concur in this object by the way of advice, has never recognized the right of imposing any thing on the Holy Father, and has invariably placed limits to his participation, traced by the respect due to the *independence of this Sovereign*.

"The Austrian Ambassador, deferring to the opinion of his colleagues, transmitted, conjointly with them, the memorandum of the 21st of May, to the Cardinal Secretary of State.

"The Austrian Cabinet testified its satisfaction, that, by this memorandum, communications between the Conference and the Pontifical Government, were opened on the subject of the ameliorations which, after the intentions manifested by the Holy Father, must take place in the administration of the Roman States; but, abstaining from entering into any details on this subject, it was of opinion that 'it was at Rome that these matters ought to be maturely examined, elaborated, and resolved upon, in order that a really practical result might be obtained.'

"The Pontifical Government not making an explicit reply to the memorandum, and having restricted itself in its notes to the Ambassador of France of the 5th of June, and to the Ambassador of Austria dated the same month, to declaring the principal bases of the new institutions it was preparing, Count St. Aulaire insisted, in his

reply of the 7th of June, upon a larger extension being given to those institutions, conformably to the contents of the memorandum, and Count Lutzow explained himself to the same effect in his note of the 27th of the said month. This note places beyond doubt the good faith of this Ambassador, in supporting the points recommended in the memorandum.

"But the replies of the Cardinal Secretary of State, addressed to the two Ambassadors on the 3rd of July, discovered the determination of the Court of Rome not to pledge itself to ulterior concessions. It consented to the evacuation of Bologna by the Austrian garrison, and the British Envoy, Sir Brook Taylor, quitted Rome when, in the sequel of this measure, every subject of complication between Austria and France appeared to be removed. Meanwhile the Holy Father published successively the legislative dispositions he had announced. They were repelled by that part of the population of the Legations, whose manifest object was to withdraw those counsries entirely from the Pontifical rule, and who, with that view, continued in a state of insurrection against the Holy See, regarding, no doubt, this position as a means of attaining their end. But most of the objects recommended in the memorandums were accomplished on the part of the Pontifical Government, as may be seen in the following comparative table:—



"The Holy Father refused only two principal points—

"1. The admission of the principle of popular election, as a basis of the Communal and Provincial Councils.

"2. The formation of the Council of State, composed of lay persons, besides the sacred college, or rather in opposition to it

"It belonged not undoubtedly to Austria, nor to any other Power, to dictate the law to the Sovereign Pontiff, particularly respecting matters, which, being put out of the sphere of administrative ameliorations, on which it was allowable to give advice to his Holiness, related essentially to the form of his Government, and tended to create a new power in the State. The Austrian Cabinet was bound to yield on this point to the legitimate resistance of the Pope, as well as to the unanimous protests of the other Governments of Italy, which perceive in such concessions as these, an imminent danger to the tranquillity of their States, to whose institutions the principle of popular election is altogether alien. Moreover, he had himself acquired by the most positive facts, which have been communicated to the British government, the complete and thorough conviction that the concessions demanded by the malcontents were, even in their own eyes, but arms wherewith to attack the Pontifical Government, whose very existence they wished to destroy, and the means of exciting and con-

stantly keeping up troubles in this State.

"The whole of the laws and institutions published by the Holy Father, at length received the solemn and unequivocal suffrages of the great Powers present at Rome, by the notes which they addressed to the Cardinal Secretary of State, on the 12th of January last, at the moment when the measures taken by his Holiness to recall to obedience the refractory provinces, were announced to them. The official acts in reply to the circular note of the 11th of January, have thus a *synallagmatical* character, to the validity of which we are not certainly to oppose that of the official advice which the same diplomatic personages addressed to the Court of Rome in the memorandum of the 21st of May preceding.

"The events which followed are well known. Since the entry of the Imperial troops into the Legations, and the forcible occupation of Ancona by the French, the Austrian Cabinet has perceived the value of the opinion expressed by the Pontifical Government, that every new concession granted by that Government, either to the demands of its malcontent subjects, or to the request of a foreign nation by a diplomatic channel, would be derogatory to the independence of the Sovereign, from whom it would be in appearance at least, extorted by force of arms: and that in the fact of concessions, founded upon the armed intervention of foreigners,

the factions would find a precedent, of which they would not fail to avail themselves, to obtain new concessions by means of an appeal to foreigners.

"This mode of viewing things was frankly communicated to the French Government, and to that of Great Britain, as well as the concessions to which allusion has been made, as dangerous to the rest of Italy, and as the unfailing source of permanent troubles in the state where they may be admitted. Penetrated with this conviction, the Emperor could not in conscience hold a different language to the Holy Father.

"But his Imperial Majesty did not at the same time cease to urge, in a most pressing manner, the Sovereign Pontiff, not only to maintain, in complete execution, the legislative dispositions already published, but also to give to those dispositions a character of stability which should place them beyond the risk of future changes, without preventing useful improvements. The proofs of the solicitude of the Austrian Cabinet on this head, have been placed before the British Cabinet. But the interest which Austria feels in wishing all just subjects of discontent in the Pontifical States to be put an end to, has not stopped here. The most earnest recommendation for the establishment of the best possible order in the different branches of the administration, have not been spared to the Roman Government, and experienced Aus-

trian functionaries, who were well acquainted with Italy, were placed at its disposal, in order to assist in introducing all practical ameliorations in the difficult circumstances in which it is placed, and which have been occasioned principally by the troubles perpetuated for the last eighteen months in a considerable part of its provinces.

"Such is the manner in which Austria undertook to exercise the influence which the upright and disinterested character of its councils procured for her at the Court of Rome. Repelling, as far as himself was concerned, all territorial aggrandisement, firmly resolved to maintain, in concert with his allies, the state of possession as established by treaties in the Italian peninsula, and particularly the integrity of the Holy See, the Emperor is determined to oppose whatever would tend to subvert the temporal sovereignty of the Holy See, or to detach from it any of its provinces. His Imperial Majesty entertains a perfect conviction, that the concessions proposed to change the form of the Pontifical Government, have no other worth, in the estimation of those by whom they are demanded, than that of a means to reach their real end,—that of withdrawing themselves entirely from the Holy See; and that these concessions cannot have any other result than to lead to new pretensions and fresh troubles. It is, therefore, out of regard to the repose of Italy that the Emperor deems him-

self bound to refuse his support to these demands ; and it is thus, that, obeying the voice of his conscience, he serves truly the cause of general peace, which is the object of his wishes and constant solicitude. Rendering full justice to the dispositions which the French Government, guided by motives of self-preservation, manifests in this respect, the Austrian Cabinet resigns itself also to the confidence that it will be always easy to arrive at an understanding, which will get rid of any difficulties that may present themselves in the course of events, and it entertains, consequently, no apprehensions of a serious complication, which should take its rise in the administrative measures of a third and independent state. But strong in the sincerity of his sentiments, at once pacific, just, and conciliatory, the Emperor cherishes, at the same time, the intimate persuasion of finding, in all cases, his Britannic Majesty disposed, like himself, to maintain and strengthen the indissoluble bonds of amity and alliance which have united for so long a period the two Monarchs, and to which rectitude of principles, and identity of views and interests, serve on both sides as a guarantee.

“ The undersigned requests the Ambassador to bring the contents of this reply to the knowledge of his Government, and eagerly seizes the opportunity,” &c. &c.

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## MADRAS.

*Extract of a letter from an Officer.*

I believe I told you I was too late for mass, as they say it here at seven in the morning, on account of the heat, I then called upon the Clergyman, The Rev. Father Gregory, I was much struck with his appearance and manners, so different to what I have been accustomed to see, you know the Capuchins are a particular order of Monks, and have a large Convent near Rome.—The Cappuchin Monks are strange looking youths, some of them sixty years of age, they all wear their beards long, there is one old man that looks particularly venerable with it—says mass in a very solemn manner, they also wear no shoes or stockings, but a kind of slippers, the clothes they appear to wear is a coarse shirt, with a large coarse sort of gown which they tie round their waist with a cord—they wear no neckcloth, and their manner of living is equally simple, for their house is a very ordinary one, they also have their hair cut in a particular manner—the lower and the top part of the head shaved, a rim of hair worn round the other part of the head. Father G. has been about four years in this country. He has been to England.—Went there in 1826 with the Portuguese ambassador : he is studying English very hard, for he is most anxious to learn it. He has already mastered one or two of the native languages. He made an attempt

once or twice, I have been told, to preach in English, but could not manage it. It is truly most disgraceful that the English Catholics should be so shamefully supine in not sending any missionaries to this country, for there is hardly any other sect, but have their missionaries here from England, and not sent by government, but by the christian and charitable feeling of private individuals. I must say, it shews but little spiritual charity in the Catholics of England, Ireland, and Scotland, and particularly in the clergy, whose province it is more particularly to stir themselves in this affair. Father G. and another of the priests, asked me if I could tell why the English Catholics did not send out a priest to this place, who might preach to the people in English. Father Gregory is most anxious one should come. He told me he wrote upwards of two years ago, to Bishop ——— to send an English or Irish priest out, but, shameful to say, he was not even complimented with an answer. When I was there last Sunday, a country born, that is a half caste, made up to me and said, he hoped I would forgive him taking that liberty, but he wished to ask me a few questions; this was about the Lordship of the country. He told me, were it not for Father G. many would not go to their duties; that the priests here that come out, only speak Italian and Portuguese, and the latter is almost a dead language with them,

and that the greatest part of them understand English better than any other. He assured me that hundreds of the country, born Catholics, were going over to other sects because they preached to them in English, and for the same reason, many European Catholics go over—that English Methodist Missionaries, and others, are constantly going about to see whom they can convert to their opinion. He said that the respectable Catholics of Madras had had several meetings, about how to convey their wishes to the Catholic clergy of England; some proposed to apply to the society in Rome for the Propagation of the Faith, who send missionaries to other quarters of the world, to send them out an English priest. They are to hold a meeting in two or three days more upon this subject. Seeing I was a Catholic, they wished me to attend; they implored me to write to some of the clergy in England. I consequently mean to write to ——— and ———, who will, I trust, interest themselves in it; I have it much at heart, I know not a greater spiritual charity, and I beg you will not be backward in mentioning what I write to Mr. ———, as I think he is a man who will interest himself in it. This individual has given me a statement of the number of chapels and Catholics at and about Madras—there are nineteen churches, as many priests, five thousand country-born Catholics, and one hundred thousand of

natives ; far more than there are in London. Five of the priests are Capuchin monks, the rest are descendants of Portuguese, ordained in this country by the Catholic French Bishop of Pondicherry, about five miles from here. This person assures me there would be no difficulty in supporting an English priest. He says he is almost certain that £300. a-year would be collected for him, without interfering with the livings of the other priests ; that a separate chapel would be built for him, and a house ; that they would pay so much for marriages, births, and funerals ; that they would, in the mean time, give up a chapel, which they (the half castes) have built, till such time as a larger one could be built. He took me to see this chapel ; it is a very neat one ; he moreover told me that there was a large legacy left by a good and rich Catholic who died here for the maintenance of the clergy, and from out of which some might be taken. There are some highly respectable Catholics here, also, many respectable Europeans in business.

The priest that would come out, and I hope to God some one will, ought to be a good preacher ; I must mention it would not be necessary for the English priest to learn the native languages, as most of the other priests understand them. You would be much struck with the appearance of the poor converted natives at their prayers ; some of them shew so much

fervour, and, what I am told, they really feel, at their prayers, that it would shame the lukewarm devotions of most Europeans. None of the Catholic Chapels here have any seats in them ; the respectable people have their own chairs there ; you will see some of them kneel upon the hard stone for hours. I was much struck, at first sight with them ; to see a race, so very different from my own in manner, appearance, and habit, of almost all casts, and of many nations, worship God in the same manner was truly striking. There was one poor man, a native, who was particularly fervent in his devotion : he was an old miserable looking man, a perfect mendicant in appearance. I could not help asking Father Gregory and the half-cast who he was : both knew whom I meant at once, and assured me he was one of the best christians they had, that he never missed a mass, that he spent most of his time in chapel, was a most honest and conscientious man, when he got any alms he divided it with the beggars about the gate, and kept but a small portion to himself : but what surprised me most was, that Father Gregory assured me the poor old looking man was then collecting a subscription and saving every penny he could, with the view to build a chapel near his own village. What a pity that some of the rich Catholics in England have not a little of this poor man's holy spirit ! I have not mentioned to you, that Father

Gregory is Superior of the Capuchin monks here. One of the individuals, who have been applying to get out an English priest, has just called upon me, and begs of me, in the name of their committee or society, to attend a meeting they are to hold on Sunday, after service, in the vestry room, that they may lay before me their proceedings. I have consented to attend, as I think it would be a great sin in me to refuse to forward their views, as far as lays in my power. He tells me they are to beg me to forward their petition to any clergyman I may know in London, that it may be laid before Bishop ——. I shall certainly do so, and forward it to Mr. —, who, if I am not much mistaken, will interest himself for his poor fellow-Christians in this land. It will be certainly the greatest act of spiritual charity that he or any other person can perform. It is truly distressing to hear the account he gives of the number of poor ignorant Catholics that go over to other sects, merely by the power and influence of their preaching to them in English. He tells me, too, that hundreds of Catholic children are sent to the free Protestant schools here, and brought up in that doctrine. Here, then, is a great and rich field for any pious Catholic, who has the will of his Master at heart. If Bishop — has any zeal, any real Christian spirit, he will not fail to send one out, when the matter is represented to him.

They petitioned long ago the Pope at Rome, to send them an English priest; and also to the late Bishop —, but received no answer to either. It is true, these petitions may have miscarried, as it is likely this may find you at —. I wish you to mention what I have said to Mr. —. The person that was here just now told me, that they once went in a body to the bishop of this place, St. Thome, to tell their grievances, and to beg that he would endeavour to get out for them a priest that could speak English. He told them, that he would be very happy to see an English priest out, and a man of some talent in preaching. This shews that the Catholic clergy here are not against it, which, I believe, those at home think they are. I fear you will think I take up too much of my paper on this subject, but I hope that you have more real Christian charity not to wish to forward the views of the poor Catholics of India. I know, and I rejoice much to think it, that you have a charitable disposition in temporal affairs, and how much more, then, you and I and every sincere Christian should have in spiritual affairs, where the eternal welfare and happiness of our fellow-creatures are concerned. It matters not if we never shall see them, or know them, or if they are quite of a different race from ourselves, for it is this difference that makes spiritual charity so superior to worldly charity, and is as far a-

bove the other as heavenly things are above earthly ones. I often think of the blindness and short-sightedness of man and human nature, how short a distance it can look before it, that it often sees no higher than this miserable world. Hundreds, I dare say, would flock out to this country, if they were told, or even thought, they could get large allowances and make a fortune in a few years, then they would come and risk their lives; but they will not come out, leave dear delightful England, at the petition and prayers of some thousands of their fellow-creatures to instruct them in the way of salvation. Can this be owing, I wonder, to the ignorance of the Catholic clergy on this head, that their services are much required? I would fain hope it is, that their zeal in their Master's service is not so cold, as not to come out to such a call. But, alas, this is not Eden's garden, where milk and honey flow! No, but it is a sadly neglected garden, where plants are withering and dying for want of proper cultivation and nourishment. The labourers are by far too few, and, it is to be feared, too supine to pay that proper attention and care they would require. But I will not say more at present on this subject.

#### DOMESTIC.

TEMPORAL JURISDICTION IN CHAPELS.—We perceive, that umbrage has been taken at an an-

nouncement in a former Magazine. We stated, that, at the annual meeting of the clergy in the Midland District, it was the unanymous understanding, that the jurisdiction of the chapels, in both temporal and spiritual matters, belonged to the clergy under the control of the bishop. It has been supposed, that by the last member of the sentence, we made the bishop of secondary importance. And that, by the other, the clergy arrogated a right of property in the private chapels of individuals, or in those which are vested in trustees. In both cases we have been egregiously misunderstood. We thought that the very arrangement of the sentence conveyed the sense of the superiority of the bishop; but, as to the other mistake, we must acknowledge that it has some foundation in the vague and general terms, in which the sentence is worded. The agreement of the clergy, sanctioned by the bishop, had reference merely to those open chapels, which are vested in the clergy, themselves *under*, not *over*, the bishop, and was opposed to that principle of *ecclesiastical democracy*, which, in some places, attempts had been made to enforce. It would be but friendly, and not too friendly either, to communicate with us, when our opinions or expressions seem to require animadversion.

NOTTINGHAM.—We rejoice to hear, that a daily school is about to be established for poor Catholic

children at Nottingham. The increase of Catholics in that populous town, of late years, renders it highly desirable. The Earl of Shrewsbury, we understand, with his accustomed generosity, has kindly condescended to be the Patron; and we have also the great gratification to hear, that his Lordship's eldest daughter, the Hon. Lady Mary Talbot, is to be the Lady Patroness.

It is delightful to see the young nobility thus mindful of the youthful poor! Examples of this kind are cheering to Pastors, consoling to the poor, and highly beneficial to religion. There is no doubt, but that in a short time, a flourishing school will be raised at the above place; it has our best wishes, and we hope the assistance necessary for carrying on such an useful establishment, will be afforded by the charitable.

#### TO THE CATHOLIC CONGREGATIONS OF LIVERPOOL.

The Catholic Clergy of Liverpool have long had to regret, that much of their time is wasted, and their health often unnecessarily impaired, in consequence of the irregular and inconsiderate manner in which they are called to attend the sick.

They have frequently to traverse their respective districts many times in the day, when going their rounds once would suffice, were but a better system adopted. They are incessantly interrupted in their public and private duties, and dis-

turbed at unseasonable hours, and even so are often called too late to administer with any well-founded hope of effect, the last important rites of the Church.

These, and many other evils and needless inconveniences, originating in the irregularity already stated, the Clergy are thoroughly convinced, must continue to prevail in the large congregations over which they preside, till better order be observed in calling for their attendance on the sick, and other similar applications.

They therefore deem it highly necessary, for the general good of their flocks, and to render their attendance on the sick more certain and efficient, to publish the following regulations, which they earnestly request may henceforth be observed as the standing Rules of all the Catholic Chapels in the Town:

**RULE I.**—The most convenient time of the day to see any of the Clergy on professional business, to solicit their assistance, or ask their advice, is in the Morning immediately after Mass. This time is, therefore, strongly recommended for Churchings, Inquiries, Requests, and other similar matters.

After this recommendation it is expected that the Clergy will not be harrassed at all hours of the day with applications such as the above, that could easily have been made, or that can be deferred to another day, and be then made in the Morning, as is here prescribed.



**RULE II.**—In all sick-calls, except the sudden cases hereafter specified, it is absolutely required that Notice be given in the Morning, either before the Priest quits his Vestry after Mass, or at the Chapel House, at the latest by Ten o'Clock.

**RULE III.**—In accidents, or sudden attacks of illness, which appear dangerous, the Clergy are to be called at any hour of the day or night. But, before the Priest be hastily sent for, especially in the night, if possible, some medical or intelligent person should be consulted, to ascertain whether there be real and immediate danger.

**RULE IV.**—As almost all those irregular calls to the sick, which create so much inconvenience and anxiety, are occasioned, not by accident or sudden distemper, but by thoughtless neglect in the earlier stages of disease, it is earnestly requested, that as soon as any one is grievously indisposed, notice be given in the Morning, at the appointed time. The Clergy will then have it in their power to give timely and effective attendance.

**RULE V.**—When a sick-call is made, the name and residence of the sick person should be delivered in writing; and as the town is divided into districts, care should be taken to apply to the Chapel of the district in which the sick person resides.

**RULE VI.**—Baptism is administered in all the Chapels of the Town, at Three o'Clock on Sun-

day Afternoons. The Children, therefore, that are to be Baptised, must be in the Chapel at that hour precisely.

By Order of the Clergy.

Liverpool, July 4, 1830,

**VISIT OF THE DUCHESS OF KENT AND PRINCESS VICTORIA TO ALTON TOWERS.**—On Wednesday last, the Duchess of Kent and Princess Victoria, accompanied by the Baroness Leitzon, Lady Catherine Jenkinson, and Sir John Conroy, paid a visit to the Earl and Countess of Shrewsbury, at their splendid residence, Alton Towers. They were greeted with the loud acclamations of an immense multitude from the surrounding neighbourhood, who were kindly allowed an entrance into the grounds on the occasion.

The noble Earl and Countess, accompanied by the Ladies Mary and Gwyndelline Talbot, received their illustrious visitors at the great entrance tower, and, on conducting them through the armoury, (which is truly baronial, and the largest in England) presented them to a numerous and distinguished body of the neighbouring nobility and gentry, and then proceeded through the splendid picture gallery and museum of marble, where a well appointed band was stationed, to the grand gallery, where they partook of a collation, laid out in the most elegant and sumptuous style, upon a splendid gold service, executed by Mr. Hamlet, of London: after which, their Royal High-

nesses accompanied the Earl and Countess to the celebrated hanging gardens, of which the Royal Visitors expressed themselves in terms of the highest admiration. The unique beauty of these unrivalled gardens being such, that they resemble more enchantment than reality. Their Royal Highnesses left Alton Towers at half-past three amidst the most deafening acclamations; preceded by a number of the noble Earl's grooms on horseback, in their state liveries.

October 26, 1832.

**TITHE SALE.**—A correspondent has directed our attention to one of these horrible scenes in Ireland, at Gurtavalla, county of Limerick, at which a stack of oats was sold to pay a demand of one shilling. The stack was sold, and as well as we can collect from the account, to the parson himself, for one shilling, and was immediately, by his order, consigned to the flames. We regret that we have not room for a great number of similar specimens of christian charity. Verily it is what O'Leary once styled an *ardent* charity. This is the way to enable a benighted Papist to discover the "pure and scriptural church."

#### BIRTH.

At Monte Polonio, near Osimo, the Countess Spada Medici, sister to the Rev. Dr. Errington, lately vice-rector of the English College, Rome, has presented her husband with a son and heir.

#### OBITUARY.

November 14th, at Brighton, aged 55, Frances Lady Stafford. It is with deep

and sincere regret that we have to record this melancholy event. About five weeks before, Lady Stafford had left Cossey, intending, we believe, to spend a short time on the continent. Having received a special invitation from their Majesties, she went to Windsor Castle, where she spent three days. She left the Castle on Monday, Oct. 22, reached Brighton on the evening of that day, and on Tuesday took to her bed, from which she never rose. The disorder, we believe, was erysipelas, which finally terminated this valuable life, spent in works of charity and piety, and which has carried mourning into many a family. In the village of Cossey, in the language of our correspondent, every eye was streaming on the arrival of the melancholy intelligence, and every one seemed to feel that he had lost a parent. The body has been conveyed to Cossey, and we presume the melancholy ceremony of the funeral has ere this taken place, but it was fixed for a day too late to enable us to communicate the particulars. Her Ladyship was identified with several charities, and was the Patroness of the Birmingham Charity Schools, of which Lord Stafford is the liberal and charitable Patron. The holy sacrifice of the Mass is to be offered for the repose of her soul, at both Chapels in that town, Dec. 1st.

Died on the 24th Oct. at Eastwell near Melton Mowbray, the Rev. Robert Beeston, G. V. at the advanced age of 89 years. This truly venerable man served the mission at Eastwell 56 years. He was educated in that asylum of true piety and nursery of martyrs, Douay College, and entered it when only nine years old. He was remarkable for his mild and amiable manners, and strict punctuality in his devotions and duties of his sacred state. The last sacraments were administered to this venerable man by his worthy successor, the Rev. J. Bick, several days before his death, after which, he gradually sank, until he

was called to receive a reward for his faithful stewardship.

His funeral, which took place on Monday, the 29th, was attended by the Rev. Messrs. Bick, Wareing, Willson, Helme, and Tempest. The service commenced with the office for the dead: the sermon was by the Rev. W. Wareing, who afterwards celebrated the "Divine Mysteries," and performed the last solemn rites of Christian burial.

The congregation testified, by their tears and deportment, how deeply they felt the loss of their aged and venerable pastor. It was gratifying to see also respectable Protestants attending the funeral and taking part in the last offices of respect, such as bearing the pall, &c. As the corpse was borne to the grave, nearly all the congregation followed two and two. How much more grateful to the feelings is such testimony of esteem for departed worth, than hired plumes, and mutes, and all the sable trapping of funeral pomp!

Died, Nov. 7th, Evan John Gerard, Esq. of Haighton House, near Preston, in the county of Lancaster, aged 28.

In Guernsey, Sep. 22, Rev Thomas Laken.

#### THE LATE REV. WILLIAM WHITE.

(From the *Liverpool Journal*, with a few Alterations.)

The Rev. Wm. White died, at his house attached to the Catholic Chapel, Copperas-hill, on Sunday evening, the 4th of November, after a very short illness. On Wednesday he appeared quite well; on Thursday he complained, and on Friday he called in Dr. O'Donnell. On Saturday he thought himself better; but on Sunday he underwent a decided change for the worse, but not of a nature to threaten immediate dissolution. Towards evening, however, he began to sink and in a short time he ceased to live. His complaint was the Illium.

Mr. White, who has been thus so prematurely cut off from a life of piety and

usefulness, was in his 41st year. He received his early education at Stonyhurst, but completed his classical, philosophical and theological studies at Ushaw College, in Durham, where he was admitted to the priesthood. Immediately after his ordination, he was sent by his bishop to Rome, where he continued for four years, as vice-president under Dr. Gradwell, of the English College. At Rome he improved himself by the study of divinity, canon law, church ceremonies and music: in all which he acquired great proficiency. On his return to England, he was stationed at Liverpool, to succeed the Right Rev. Dr. Penswick, in the charge of the large congregation of Copperas-hill chapel, where he continued until the period of his death, the beloved incumbent.

Mr. White was one of those fortunate men, who, through a happy disposition, conciliate all who come near them. He never had an enemy; and it is alike honourable to his memory, and creditable to the liberality of Liverpool, that he was respected by persons of all classes and creeds. In acts of benevolence he was eager to co-operate with persons of his own creed, or of any other creed; and his services on the committee of the Dispensary secured him the friendship of all the gentlemen who so benevolently superintend the interests of that institution. His zeal in preventing the cholera riots is well remembered; and, in common with his reverend brethren, he was, during the visitation of the pestilence, to be found at all hours of the day or night at the bedside of misery, or among the dying patients in the cholera hospital.

In person Mr. White was about the middle size, rather corpulent, but particularly active. His features were the index of his mind—regular, cheerful, and playful. Their expression was that of great kindness and good humour. There was nothing severe in his manner; but amidst all the gentleness of his nature, there was that dignified reserve

and commanding feeling that assorted well with his sacred calling. His zeal was that of a pious priest who loved all the duties of his profession;—always correct, instructing as much by example as by precept, and while conciliating the world, elevating the thoughts of his congregation to the contemplation of the perfect Christian character. As a preacher, he was clear, forcible, and elegant—as a pastor, respected, admired and beloved. The tribute of tears paid to his memory on Thursday last, testified the grief of his flock.

Mr. White possessed a splendid bass voice; and his singing, not only in the choir but in private company, was greatly admired. In his hours of relaxation he was wont, like Father O'Leary, to set the table in a roar. He was full of anecdote, and no one could relate a story with better effect.

The funeral took place on Thursday morning, in Copperas hill chapel. It was attended by upwards of one hundred gentlemen, in scarfs and hat-bands, and the chapel was crowded to overflowing by persons anxious to pay the last tribute of respect to the deceased, and to witness the solemn and impressive funeral service appointed by the church of which he was a member. The pulpit, altar, and front of the gallery were covered with black cloth, and the bier and coffin were placed at the foot of the altar. The office for the dead was said, and solemn high mass was celebrated by the Right Rev. Dr. Penswick, Bishop of the Northern District, assisted by twenty-two priests belonging to the town and neighbourhood. The service was extremely impressive and imposing, and the effect was much heightened by the performance of Mo-

zart's Grand Requiem Mass, by a numerous and effective choir. An appropriate funeral sermon was preached by the Rev. Mr. Briggs, of Chester. At the conclusion of the service, the body was deposited in the vault beneath the chapel. A subscription has been opened at Liverpool, to erect a monument in the Copperas Hill Chapel, to the memory of their pious and beloved pastor.

At St Mary's College, Oscott, on the 11th of Oct. Mr. Thomas Goodrich, in the 27th year of his age. He had just come over to England from our College at Rome, where he had been pursuing his theological studies for the last two years. He had very early shewn symptoms of consumption; and during the last winter the disease had reached a crisis, which his physicians thought would speedily terminate in death. However he partially recovered so as to be able to travel over to England,—and buoyed up by flattering hopes, he had even ventured to resume his studies at Oscott. But two short months decided the fearful struggle. Without any ascertainable cause the disorder reappeared, and, in a few days after the attack, this pious and edifying young man sunk under a stroke, which he had long foreseen, and which he welcomed rather than deprecated, in patient resignation. He was buried in the private vault of the college chapel on Monday, the 14th. A solemn dirge and Mass were celebrated on the occasion, and the melancholy interest was gratefully heightened by a sound and practical and feeling address from the Hon. and Rev Mr. Spencer, who condescended to pay this tribute to the memory of his fellow-student.

R. I. P.

END OF VOL. II.

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